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THE
CHRISTIAN FAMILY COMPANION:

AN ADVOCATE OF

PRIMITIVE CHRISTIANITY,

AND

PURE AND UNDEFILED RELIGION.

H. R. HOLSINGER, Editor.

"Whosoever loveth me keepeth my commandments."

VOLUME III.

TYBONE, PENNA.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1 50 Per Annum.

VOLUME III.

TYRONE CITY, PA., TUESDAY, JAN. 1, 1867.

Number 1.

For the Companion.

The Old Year and the New.

Sixty-six is also numbered,
With the years beyond the flood,
And in the great book of records
Stand its acts, both bad and good;
Acts I mean of all the dwellers
On this great terrestrial ball;
In its pages, all recorded,
And by them we stand or fall.

O! how swiftly it has glided,
Like a dream, has passed away;
Borne us all upon his bosom,
Landed some in endless day.
But, alas! how many wretches
Have been sunk in endless woe,
Since the last New Year was ushered
Into birth, twelve months ago.

On life's sea their barque was stranded;
Dashed against the rocks of sin,
Their immortal spirits landed
Where no gleam of hope comes in.
But we turn to greet the New Year,
Bid him welcome as we should;
And when finished is his record,
May our actions all be good.

Welcome eighteen-sixty-seven,
Welcome to our mundane shore,
May peace and plenty again be given,
And good deeds numbered over;
Ushered in with joy, and gladness,
Bring the humble poor relief;
Give them joy, instead of sadness,
From their breasts remove all grief.

May they all be filled with comfort,
And their woes be all forgot;
Each one find in Christ the Savior
A true friend that changes not.
Many, Oh! how very many,
Shall be called upon to die;
Ere thou take thy solemn exit,
Millions, cold in death shall lie.

And we know not but the summons
Shall be sent to you and I;
Let us strive to read our title
Clear to mansions in the sky;
Then to death we bid defiance,
For he can no terrors bring;
Shout, oh grave, where is thy victory,
And oh death, where is thy sting.

SPENCER BEAVER.

Ticksburg, Pa.

For the Companion.

Humility.

A SALUTATORY FRAGMENT FOR 1867.

The less of pride, the more God-like. Pride is the mothersin of fallen humanity. It lurks in every heart, and manifests itself in count-

less forms. It has sunny and enticing aspects as well as those that are dark and forbidding. It smiles on a fellow-mortal for a word of commendation, and frowns on the great God for the thwarted schemes and dark providences. To have the life moulded into the Divine Ideal is to be degraded in the eyes of the world. To be humble is to be derided. But it is the glory of Christianity that it elevates and dignifies its subjects by a process which the world regards a derogation of true dignity. Were it possible to bring the Divine and human into vital and redemptive relation without involving the idea of meanness and degradation in the estimation of the world, we would no more need an objective Savior to deliver us from sin, than it required an objective tempter to drag us into sin. Man *must* be redeemed, if redeemed at all, by a method that hurls him completely from his self-centred pedestal. Christ will not share the honor of salvation with man. He did not descend to a lower scale in *His own tier of existence*, but He came voluntarily into a different order of being. He is the *uncreated God*, yet made himself of no reputation, but took upon himself the form and nature and limitations of the *creature*. "Christ humbled Himself," and "if any man have not the spirit of Christ, he is none of His." When any one thinks he is humble enough, he is just as proud as the devil wants him to be. True humility springs not from comparison with *our fellows*, but with the pure, holy, infallible Law of God. We must place our guilt, weakness, vileness, ignorance, and pollution, alongside of God's infinite excellence and glory, and then judge and estimate ourselves in the light of the Divine Mirror. Humility is one of the most *becoming* of all the traits of a child of God. Indebted to infinite mercy for every thing, "boasting is

excluded," save that which comes from a sense of imputed honor and dignity. Humility is opposed to all ostentation and display. It keeps itself in the shade, and is much pained when praised. It *never* sets its sail to catch the breeze of human adulation. Being it sees nothing in itself to admire, it never courts the admiration of others. As soon as we make it an object to be *thought* humble, nothing is more certain than that we are *not* humble. True humility is never more concerned than in keeping from the left hand a knowledge of what the right hand is doing. It *loves to lie low*, and it mourns over the least thought of merit in its own loveliness or devotion to good. Like Rebecca it covers itself with a veil, and is all the more beautified by being hidden. It looks modestly out of the windows of the soul, surveying the work of God through its agency, and as soon as it sees others admiring, or hears their applause, it withdraws, and forgets its own charms in the contemplation of the One altogether lovely. Many consider themselves humble, and are anxious to have others consider them so, who deery pride in a very *proud* manner, and speak *haughtily* to and of those who are "out of the way," and cover up a general overbearing deportment by a "rough garment," or some other kind of "voluntary humility."—God forbid that I should speak lightly of *rough raiment*, for many "of whom the world was not worthy" "wandered about in sheepskins and goatskins;" but I would direct my shaft against the proud, imperious, dictatorial spirit that not unfrequently burrows underneath. A plain, unadorned exterior is an essential product of genuine humility, but when such an external appearance is not supported by a correspondent disposition, we are not "clothed with humility." To see a man with a low crowned, broad-rimmed hat

gray, coarse round coat, long hair and flowing beard, *proudly* maintaining the humbling doctrines of the Cross, or *siming* on account of injury done to his character, is a pitiful sight indeed. The charm of humility lies not in the simplicity which is its fruit, but the simplicity is honored and derives significance from the character whence it proceeds, and of which it is in a sense the complement. The nettle has a plain appearance, but it rears its head vauntingly, and generally makes itself known by its *sting*, while the violet shrouds itself under its emerald vesture, and is chiefly found out by its *fragrance*. If our faces be ever turned towards Gethsemane and Golgotha, we will find our true rank in the condition of Him who in His own body on the tree, bore the world's enormous load of sin. If we see ourselves as being naturally what Christ was *substitutionally* on the Cross, instead of being conscious of vindictive feelings "when men revile us, and say all manner of evil against us falsely," we will smite upon our breasts with sorrow, because our hearts are so much more corrupt than others have any conception of. Then it is,—in this utter self-renunciation—that we can "rejoice and be exceeding glad," for we are in a state of mind in which we can have a blessed realization that Christ is "made unto us wisdom, and righteousness, and sanctification, and redemption." Pride assimilates with the Devil, and humility with the Devil's conqueror.—The one is the incarnation of rebellion, and the other of allegiance.—One is the badge of the adherents of sin, and the other of holiness. The one is a prelude of hell, and the other of glory. "God resisteth the proud and giveth grace to the humble."

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

New Year's Day.

Time has again borne us along on its fleeting and lightning like wings to the eye of another year, and soon we shall hail another New Year.

Another year has run its course, and we are about to step into the year eighteen hundred and sixty-seven. Now when we take a retrospective view of the year we have just left behind us, it may seem to some to have been but a short time of our duration; but that time allotted unto us gave ample opportunity for accomplishing numerous acts, either good or bad. We have either labored in our good Master's cause, and thus the results of those labors, will tend to the glory of God and the promotion of our eternal interests, or, if on the contrary, will tell to our lasting shame and condemnation.

Then dear reader, how have we improved our time during the past year? Have our deeds been in accordance with the spirit and tenor of the Gospel? Have we contributed anything to the good of King Emanuel's cause? In short, was our religion so manifested in the world as to be worthy of imitation? If not, then we have come short in making a proper use of our time. It is a talent given unto us, from God himself, and we are in duty bound to him to make the best out of it we possibly can, according to the advantages under which we labor, and the abilities we possess.—God holds us responsible for the time put at our disposal, not only during the past year but during the entire state of our probation. Time once lost can never be recovered; it is irretrievably lost; yes sunk into eternity, never to rise any more. The past year also has dropped into the ocean of vast and endless eternity, improved or unimproved.

As time is so fleeting and precious, more so than fine gold, we should on that account, take the better care of it. Although poor, sinful, avaricious man puts a high estimation on gold, it is after all only of an earthly nature. It may also be found when lost, but not so with time. This makes it the more important, and therefore it becomes us to take these things into a close consideration, for the very reason that in a great measure as we spend the golden moments here upon this stage

of action, will depend our welfare in eternity.

Now fellow reader of the *Companion*, let us as we take up our line of march for 1867, upon the great battle of life, seriously reflect upon our past conduct and deportment, especially during the past year. We are constantly undergoing changes. Nature teaches this lesson all around us. But a short time since we enjoyed Summer with all its sweets and pleasures. Fall has just closed and bleak and stern winter is upon us, spreading with his cold icy hands, a white mantle over the entire lap of nature; the effects of which not unfrequently shake the very life-blood within our bounding hearts. She is now wrapped in slumber, and to man presents a deathlike appearance; but no sooner than animating spring comes again, at nature's call every thing will rise to newness of life. Thus you see that nature changes all around us. Man also changes after the course of nature. Let us review the history of the past year and see what changes have taken place, even in our immediate vicinities, among our neighbors and dear relations. The king of terrors has laid his cold icy hands of death upon many a fellow mortal. Yes many family connections have been broken during the past year which were perhaps knit together in the bonds of union and love; thus causing many tears of sorrow to roll. Perhaps the husband has been separated from the wife, the wife from the husband.—Perhaps children from parents who have been the fruits of their bodies, and the parents hope and support in declining years. As far as our recollections extend in regard to this painful part of our past history, we are reminded of many of all classes and ages, that have laid their bodies low during the last year—prepared or unprepared. Some in their infancy, others in the vigor of manhood, and a few of old age. Almost every day's experience teaches us that we must die. It is sometimes said, the old *must* die and the young *may*; but more young people die now than old. Death is no re-

specter of persons, and will as soon enter the rich man's palace as the poor man's hut. No difference whether rich or poor, high or low, humble or proud, converted or unconverted, all must die and that at any moment.

Then when we come to ponder these things seriously within our hearts, the question naturally arises: why is it that we are yet in the land of the living, while others yes many who are perhaps much better than we are, had to leave this house of clay, and who were a source of usefulness all around, while we are yet the spared monuments of his amazing love? But God's ways are not our ways; neither does he see as man sees.

"God moves in a mysterious way
His wonders to perform."

We then who have survived the last year owe a heavy debt of gratitude and love to the great author of our being, inasmuch that it was the good pleasure of divine Providence to lengthen out our brittle thread of life, and lavish so profusely upon us all the comforts and blessings of life and as our lot has been cast in a land of Bibles and freedom, where every man and woman can worship and adore God with a free conscience unhindered and unmolested. With these blessings resting upon us, and the opportunities and privileges in hand, let us form new resolutions to live a life more devoted to our great Master's cause; let us as we enter the year eighteen hundred and sixty-seven, endeavor more fully, and with greater zeal, to press forward in the honest discharge of our duties to both God and man; so that we may obtain the prize of our high calling in Jesus Christ. However much we may lament our many imperfections and short comings during the past, let us not sit down in despair, upon the stool of "donothing," but in its stead ask pardon for past offences and hope for the best in the future.

The apostle Paul spoke on a certain occasion about "Redeeming the time because the days are evil."—If, then, we have abused some of the precious time during the past year, we might, according to the language

of the apostle redeem some of it; but no doubt only by strong efforts and double diligence in the application of truth and holiness.

We can speak and write what has transpired in the past, what is taking place in the present, but the grand secrets of the future are hid from our eyes except what is revealed unto us on the prophetic page of divine inspiration. And for aught we know some of those unfulfilled prophecies may be fulfilled in 1867. By all indications we are living in the latter days, and it seems the Christian dispensation is about winding up. when the Savior of mankind will again descend with his mighty retinue of angels to judge the world in righteousness. "Therefore be ye also ready, for the son of man cometh in such an hour as ye think not." But should the Savior still tarry longer, we should nevertheless be prepared. One thing we know will surely come to pass, namely, that "it is appointed unto man once to die and after that the judgment."—No doubt the coming year will again see many of our acquaintance and relations being numbered with the pale nations of the dead. You, dear reader, and I, may help to swell that number.

In conclusion I would only say, let us improve the time well and with renewed energy and zeal prosecute our spiritual pilgrimage to the Canaan above, so that when Providence sees fit to remove us from this stage of action, we may be in reality qualified to land on the other side of the cold and boisterous Jordan upon the sunny banks of final deliverance where parting shall be no more.

W. G. SCHROCK.

Berlin, Pa.

For the Companion.

The Senses.

TASTE AND SMELL.

Man in his normal condition, is endowed with five distinct and independent faculties or senses which govern him in this life and make him accountable in the world to come. The first two appear to have

been designed for the government of the body, and the sustaining of life, and apparently produce no perceptions on the mind, but simply sensations. We can have no conceptions of taste and smell—we cannot conceive of it as having a body a form, a color, or as occupying space. We may become so habituated to a certain taste or smell, that we can readily recognize it when coming in contact with it, but without the aid of the other senses we could not have the least idea of it being a thing independent of ourselves. From this we conclude that these senses belong strictly to the body, and that when the body has answered its design, they have fulfilled their functions and cease to exist; and were it not, that the body needs something distinct from itself, for its support they might be dispensed of, and we still exist, naturally, intellectually, and spiritually, hence we have accepted the idea that there is a future state in which these senses will not be requisite for our existence. The idea that man by redemption will be brought back to his primeval sphere, and *no more*, has never been fully reconciled to my mind. There is an inward consciousness tells me, that there is a higher and more glorious destiny for the sainted dead, than to again populate Eden's soil and subsist on its fruits. Before dismissing the subject we will consider the true nature of these senses—their uses, and abuses. We are persuaded that in their normal condition, they fulfill their original purpose, and dictate wisely, if we would only take their counsels, but since man (the mind) has violated in one thing he has become a creature of violation. hence our senses are taken captive by the mind, and become slaves to it, instead of monitors for the body. Consequently they become abnormal in their nature, and crave after those things which are not good nor convenient. Was it not so—where would be the reeling and cursing drunkard and his famishing family? Where the inveterate smoker and chewer and their ragged and uneducated children who *can't* go to

school for want of clothing and books, and yet the family spends fifty dollars or more yearly for tobacco. Is this so? I wish you could see these little, almost naked and barefooted, girls tripping around on these cold, and frosty mornings, methinks you would answer, in tones of sympathy and christian humanity. *Yes too true*, and this within sight of the school-room, and with parents who could furnish the necessary means were it not for the gratifying the cravings of their abnormal senses. We appeal seriously and affectionately, who is to blame? The parents: No. *The christian professor who indulges. You set the example*, and they simply follow it, and justly too. Let us therefore be careful how we gratify our senses, that others may follow our good example and thereby glorify our Father who art in heaven.

H. B. BRUMBAUGH.

McConnellstown, Pa.

Memory.

How many mingled memories are hidden away in every soul, memories of good and ill, of joy and sorrow, that wait the wooing of the will to spring into vivid and glowing life before us, or start unbidden into our presence in the quiet hours of loneliness and meditation. How the soul can sweep backward over the history of its being, and bask it self in the golden sunshine of the long ago, and listen to the melodies that make eternal concord in the soul's inner temple! the sweet intonations of some song that thrilled us with a mystic joy years ago, come floating into our consciousness with a dreary rapture and a peace like that of "The Eden Above;" so, too, we bend over the dear faces that have been hallowed by the tenderest associations of our lives, with a quiet joy, mingled, perchance, with a tinge of sadness that all they represent and suggest to us is irrevocably gone save in its results and influences upon our plastic hearts. The world knoweth not the hidden life within us, and the stranger intermeddled not with our joy; yet who may tell the potent sway these memories have held in

moulding and developing our spiritual natures to a higher and better being?

A CHRISTIAN ACT.—Young ladies do you wish to do good? Then imitate the example of the young lady referred to in the following anecdote of an excellent Christian man:

A young lady once presented me with a book-mark, having the inscription, "God bless you," and exacted the promise that it should be placed in my Bible, but never to remain a day opposite the same chapter. Faithful to my promise, I took it home, and rubbing from the lids of my Bible the dust of the week, I placed it in the first chapter and changed its place. I had not read long before I became interested as I had never before been in this good book; and I saw in its truths that I was a sinner, and must repent if I would be saved. I then promised to seek God's face at the earliest opportunity. That opportunity came, and I received the smiles of his love; and now I have hope within me "big with immortality;" and I attribute all to that book-mark and the grace of God. O, my readers, despise not the day of small things!

BIBLES AND MARTYRS BURNT TOGETHER.—The recent burnings of Bibles by the Papists has frequently given occasion for the remark that the spirit of Popery is the same now as it was in the days of its power. It is also in place to remark that the spirit which instigates to the burning of the word of God is the same spirit that kindled the fires of martyrdom when the Roman priesthood had the strength to do what in their weakness now they have only the will.

In the days of Bloody Mary two martyrs, Wolsey and Pygot, were brought out to the stake. The multitude were gathered to behold the spectacle, some pitying the rejoicing sufferers, and others gnashing on them as did the enemies of Jesus on the cross. As the flames were rising, a man came running to the fire with a great number of New Testaments tied

up in a large sheet, to be burned with the martyrs. As he was throwing them into the fire, each of the martyrs cried out, "O give me one of them!" Having secured the treasure, they stood, each clasping his book close to his breast, reciting the 106th Psalm, and desiring all the people to say Amen. The flames siezed upon them, and they were consumed, mingling their ashes with that of God's own book. The historian adds:—The word of truth and the professors of the truth being counted worthy to perish together, by those in despite of whom both shall everlastingly endure.

The flames of the Bible on fire helped to burn the bodies of the martyrs. The fires of the martyrs and the fires of Divine truth have lighted up the world, and though the Man of Sin oppose himself to both, they will shine forever.

[Below we give the Report referred to in our last. Brother D. M. Holsinger, a member of the committee, has since informed us that no arrangements had been made by the Committee for publishing its report in the *Companion*. This relieves the Clerk from any individual censure.—EDITOR.]

Report of Committee.

Report of Committee of brethren appointed by Yearly Meeting of 1866, to confer with a body of Christian people, known as the J. A. Bowman brethren, and if possible effect a union.

Said Committee report that it met a similar Committee of J. A. Bowman brethren in the Knob Creek church, on the 3rd day of September, 1866. And after organization, and preliminaries settled, one of their Committee, James D. Bowman, moved that a union be effected.—This was seconded, and unanimously carried by their committee.—Whereupon it was concluded by the Brethren's committee to examine into the cause of a disunion being among us. And after spending two days in patient and close examination of many witnesses, have arrived at the following conclusion:

Upon a close examination of all the facts in the case now pending before us, we find the testimony somewhat conflicting, and therefore conclude that there was some error

on both sides, and if the parties were all living we would require an acknowledgment of each. But as the case now is, we propose to meet you the brethren of the J. A. Bowman part on the principle of compromise, and will receive you into fellowship as brethren, upon the condition that we acknowledge an error on the part of our brethren in the proceedings in the case, provided that you acknowledge that you on your part, erred in the course you have taken, in not appealing to the Yearly Meeting for assistance. *And also for sustaining J. A. Bowman in organizing a new order of worship.* And when these acknowledgments are made, we will receive you into union and fellowship with us, you relinquishing all your order at variance with the order and practice of the Brethren: you complying with all the order of the church, giving and receiving counsel as taught by the Savior, and practised by the brethren—as decided by the brethren in Yearly Meetings, with this proviso: that the officers of your organization be installed into their respective offices according to the order of the church, *as we are.*

This report being read to the J. A. Bowman Brethren, on the morning of the third day of the meeting, and after a protracted conference, and free interchange of views with them, the five following of the eight brethren accepted it, and signed their names to it in *many tears on both sides.* Joseph Wine, and Garret D. Baily, (Elders ordained by J. A. B.) Wm. Gibson and John H. Bowman, (Elders) and John Bowman, (private.) And whereas the members of the J. A. B. part were not present it was unanimously concluded, that Joseph Wine and P. R. Wrightsman be a committee of brethren to visit all the J. A. B. members on the North of both the Rivers. And Michael M. Bashor and Wm. Gibson be a committee to visit the J. A. B. members on the South of said rivers, for the purpose of informing them of the conclusion of the Brethren's committee, reading and carefully explaining the same to them, and ascertain their minds on the

same. Informing them that if they accept this conclusion, they will be received with us as members in full fellowship and communion, but if any reject it, they will not be recognized as members.

And the above named visiting brethren shall report the result of their visit to the church in council meeting assembled in Knob Creek Meeting-house, on the 1st day of October, 1866, where the following named elders (or as many of them as can meet) shall be a committee in our stead. Henry Garst, foreman. Henry Brubaker, David Derrick, A. J. Correll, Joseph Wine, Garret D. Bailey, Simcon Isenberger, and Henry Masters, who shall declare all those of the J. A. Bowman part, members in full fellowship with us who have accepted the committee's conclusion; and the term *J. A. Bowman brethren* shall be used no more. And shall declare all those who have refused to accept it *no members of the church.* And if any of those who may reject this conclusion wish to unite with the church after the above named council meeting, they can only be received according to the order of the church, namely: those who have been baptized by any one in the J. A. Bowman order, shall be received by baptism, and those who may have gone out from the church by satisfactory acknowledgment. *And this shall be final.* Signed

H. D. DAVY,	} Ohio
JOSEPH HENDRICKS.	
D. M. HOLSINGER,	} Pa.
D. P. SAYLER,	
CHRISTIAN LONG,	} Ill.
JOHN METZGER,	
SOLOMON GARBER,	} Va.
DANIEL THOMAS,	

H. D. DAVY, *Moderator.*

D. P. SAYLER, *Clerk.*

After these conclusions were read to the church in council meeting assembled in the Knob Creek meeting-house, on the 4th day of our meeting, when we the brethren committee stood in file, and the five above named brethren of the J. A. Bowman committee who had accepted it, gave us the right hand of fellowship and the kiss of charity. This

being done, we with them withdrew into a private room, where all the members present came before us, and were individually asked whether they accepted the conclusion. Many of the answers were, "with all my heart." And, "with more than my whole heart," &c. &c.—And after counting the names of the members voting (which were written down) eighty seven had voted yea, and none nay, so it was unanimous. After thus being ratified by the church, brother Joseph Wine and Garret D. Bailey were regularly ordained into the office of Elder by laying on hands, and received by the church with hand and kiss. All of which was done under the shedding of more tears than I ever before witnessed.

Knob Creek, Wash'n. Co., TENN. }
Oct. 1st, 1866. }

Report of the undersigned Committee, appointed by the committee of the Yearly Meeting to confer with a committee of the J. A. Bowman brethren, and if possible effect a union with them, &c.

We met the church assembled in Knob Creek meeting-house according to appointment of the committee. And after devotional exercises, we received the reports of the visiting committees appointed to visit the members of the J. A. B. church outside of the committee, and the following is the result. One hundred and thirteen members visited, seventy of whom accepted the committee's conclusion, and forty four refused to accept it. We then declared those seventy members in full fellowship and communion with us, and the forty-three no members of the church. Signed by the Committee, HENRY GARST, A. J. CORRELL, HENRY BRUBAKER, SIMCON ISENBERGER, GARRET D. BAILY, JOSEPH WINE.

James D. Bowman, one of the original committee of conference did not accept the conclusions of the committee at first, but has since accepted it, and his name should be classed with the five whose names are signed to the committee's report. Published by order of the Committee.

D. P. SAYLER, *Clerk.*

For the Companion.
Knowledge Connected with Religion.

NUMBER I.

"For, from the creation of the world, his invisible things are clearly seen, being perceived by the things that are made, even his eternal power and Godhead; so that they are without excuse." *Romans 1 : 20.

From the above text the author of this article has been induced to apply himself to the study of the stupendous works of God, as exhibited to us in the Universe; and especially to that part belonging to the Sidereal Heavens, which, if viewed from a religious stand-point, will overwhelm our powers with astonishment and awe. Under such an emotion, we could only exclaim: "*Great and marvelous are thy works, Lord God Almighty.*" I am well aware of the aversions and prejudices existing in the minds of many humble and well-disposed Christian professors against a study of this kind, especially when connected with science, which enables man to obtain a more definite comprehension of the stupendous works of God. Man is very apt to discard all modern sciences and inventions as being promotive for the improvement of the moral government of this world. This is owing, chiefly, on account of the abuse of such studies and misapplication of sciences. Consequently, the author can well bear with such, and does not in the least undervalue those who differ with him in reference to the necessity of those studies, in order to obtain a more perfect and a more comprehensive view of the omnipotence and wisdom of God.—But, shall the abuse of a study set aside the study itself which is so intimately connected with religion? If religion consists in the intellectual apprehension of the perfections of God, and in the moral effects produced by such apprehension—if all the rays of glory emitted by the luminaries of heaven are so many reflections of the grandeur of Him who dwells in light unapproachable—if they have a tendency to assist the mind in forming its conceptions

of that ineffable Being, whose uncreated glory cannot be directly contemplated,—and if they are calculated to produce a sublime and awful impression on all created intelligences, shall we rest contented with a less glorious idea of God than his works are calculated to afford? Shall we disregard the works of the Lord and condemn the operations of his hands, and that in the face of all the invitations on this subject addressed to us from heaven? For thus saith JEHOVAH: "Lift up your eyes on high, and behold who has created these things; who bringeth forth their hosts by number? I, the Lord, who maketh all things, who strengtheth forth the heavens alone, and spread the earth abroad by myself; all their host have I commanded." And if *by the command of God*, we lift our eyes to the "firmament of his power" surely we ought not to do it with a "brute unconscious gaze," not with the vacant stare of a savage; not as if it were still enveloped with the mist and prejudices of *dark ages*; but as if surrounded by the blaze of light which modern science has thrown upon the survey of the sky in order that we may contemplate, with fixed attention, all that enlightened reason, aided by the best observations, has ascertained respecting the magnificence of the *celestial orbs*.

If viewed in this manner, the mind is perplexed and overwhelmed with its conceptions, when it labors, as it were, to form some well defined conceptions of an *infinite Being*.—If the mind could penetrate in its excursions into those distant regions which eye has not seen, and to connect the whole of its mental survey with the energies of the *King Eternal, immortal and invisible*, it would fill our hearts with wonder and admiration. To such a train of thoughts we are uniformly directed in the *Sacred Oracles*, where JEHOVAH is represented as describing himself by the effects which his power and wisdom have produced. "Israel shall be saved with an everlasting salvation. For thus saith JEHOVAH that created the heavens;

God himself that formed the earth, and made it; he hath established it; he created it not in vain; he formed it to be inhabited. I am the Lord and there is none else." "I have made the earth, and created man upon it. My hands have stretched out the heavens, and all their host have I commanded. Harken unto me, O Israel: I am the first, I also am the last. My hands have laid the foundation of the earth, and my right hand has spanned out the heavens, when I call unto them they stand up together." "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and weighed the mountains in scales? He who sitteth upon the circle of the earth, and the inhabitants thereof are as grass-hoppers; that stretcheth out the heavens as a curtain, that faineth not, neither is weary." The Lord made the heavens, the heaven of heavens, with all their hosts, honor and majesty are before him, and his Kingdom ruleth over all." Such sublime descriptions of JEHOVAH and references to his material works are reiterated in every portion of the sacred volumes; and the import and sublimity of such expressions cannot be fully appreciated, unless we take into view all the magnificent objects which science has unveiled, in the distant regions of the creation.

This subject is calculated not merely to overpower the intellect with an idea of sublimity and grandeur, but also to produce deep *moral* impressions upon the heart, and a Christian philosopher would indeed be deficient in his duty were he to overlook this tendency of the objects of his contemplation. One important *moral* effect which this subject has a tendency to produce is, profound *humility*. What an insignificant being does man appear, when he compares himself with the magnificence of creation, and with the millions of exalted intelligences with which it is peopled! What are all the honors and splendors of this earthly ball, of which mortals are so proud, when placed in competition with the resplendent glories

of the skies! Such a display as the *Almighty* has given of himself, in the magnitude and variety of his works, was evidently intended "to stain the pride" of all human grandeur that "no flesh should glory in his presence." Yet there is no disposition that appears so prominent among puny mortals as *pride*, *ambition*, and *vain glory*—the very opposite of humility, and of all those tempers which become those "who dwell in tabernacles of clay, and whose foundation is in the dust."—Even without taking into account the state of man as a *depraved* intelligence, what is there in his situation that should inspire him with "lofty looks," and induce him to look upon his fellow men with supercilious contempt? He derived his origin from the dust; he is allied to the beasts that perish; and he is fast hastening to the grave, where his carcass will become the food of noisome reptiles. He is every moment dependent on a *Superior Being* for every pulse that beats, and every breath he draws, and for all that he possesses; he is dependent even on the meanest of his species for his accommodations and comforts. He holds every enjoyment on the most precarious tenure. His friends may be snatched in a moment from his embrace; his riches may take to themselves wings and fly away; and his health and his beauty may be blasted in an hour, by a breath of wind. Hunger and thirst, cold and heat, poverty and disgrace, sorrow and disappointment, pain and disease, mingle themselves with all his pursuits and enjoyments. His knowledge is circumscribed within the narrowest limits; his errors and follies are glaring and innumerable; and he stands as an almost undistinguishable atom amidst the immensity of God's works. Still, with all these powerful inducements to the exercise of humility, man dares to be proud and arrogant:

"Man, proud man,
Dressed in a little brief authority,
Play such fantastic tricks before high heaven.
As makes the angels weep."

How affecting to contemplate the warrior, flushed with diabolical

pride, pursuing his conquests through heaps of slain, in order to obtain possession of a "poor pitiable speck of perishing earth," exclaiming in his rage, "I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw the sword, my hand shall destroy them"—to behold the man of rank glorying in his wealth, and his empty titles, and looking around upon the inferior orders of his fellow mortals as the worms of the dust—to behold the man of ambition pushing his way through bribery, and treachery, and slaughter, to gain possession of a throne, that he may look down with proud pre-eminence upon his fellows—to behold the haughty airs of the noble dame inflated with the idea of her beauty, and her high birth, as she struts along surveying the ignoble crowd, as if they were the dust beneath her feet—to behold the smatterer in learning, puffed up with a vain conceit, of his superficial acquirements, when he has scarcely entered the porch of knowledge—in fine, to behold all ranks, from the highest to the lowest, big with an idea of their own importance, and fired with pride and revenge at the least provocation, whether imaginary or real.

How inconsistent the manifestations of such tempers, with the many humiliating circumstances of our present condition, and with the low rank which we hold in the scale of *universal Being*.

Again this subject is also calculated to inspire us with *reverence* and *veneration* of God, profound veneration of the *Divine Being* lies at the foundation of all religious worship and obedience. But, in order to reverence God aright, we must know him, and in order to acquire the true knowledge of Him, we must contemplate through the medium of those works and dispensations, by which he displays the glories of his nature to the inhabitants of our world.

The author has only hinted at a few specimens of the stupendous operations of God's power, in that portion of the system of the Uni-

verse which lies open to our inspection; and there is surely no mind in which the least spark of piety exists, but must feel strong emotions of *reverence* and *awe*, at the thought of that *Almighty* and *incomprehensible Being*, who impells the huge masses of the planetary globes with so amazing a rapidity through the sky, and who diversified the voids of space with so vast an assemblage of magnificent worlds. Even those manifestations of deity which are confined to the globe we inhabit, when attentively considered are calculated to rouse even the unthinking mind, to *astonishment* and *awe*.

To be Continued.

My First Prayer.

Nineteen years old, but never prayed! I had said prayers, but I had never prayed. My heart had closed its door, and though at times there were some signs of life within, all was silent and dead within.

But a good messenger came, and I promised to pray. It was night. God was there, and heard and bore witness. I was to pray that God would make me a Christian. How solemn, and O! how sweet the memory now!

The hour of prayer came. How well I remember my feelings and regrets. I was sad that I had made such a promise. Satan suggested that I had done unwisely, and that a bad promise was better broken than kept. But it was made to God; I could not break it; no, I must pray. I bowed down upon my knees. I thought the devil was near me, making light of my devotions, and I wept. He suggested that I was a hypocrite, and that I did not wish to be a Christian. I could only say: "O God! have mercy on me, and give me a better heart!" Weeks passed before I felt peace in believing. But it came at last; yes, it came at last! Reader, have you prayed yet? God loves the first prayer of repenting sinners. *Journal and Messenger.*

The glory of a good man is the testimony of a good conscience: have that and thou wilt have inward peace in the midst of many troubles

LOCAL MATTERS.

Tyrone City, Pa., Jan. 1, 1867.

Introduction to Volume Third.

We enter our Third Volume with the consciousness of increased responsibilities; believing that our obligations to our Maker increase with the extension of our sphere of influence. We feel this, we think, very forcibly. Nevertheless, believing that the Lord has brought us thus far, and trusting him for help in the future, we re-dedicate ourselves to his service, and enter with confidence our third year of service.

We have thus far been successful beyond our own expectations, and exceeding the best hopes of our friends. Slowly but surely our list of patrons has been increasing, and our circle of friends has been enlarged.

During the past year we have materially increased our facilities for publishing our paper. We exchanged our old type for an entire new set. Instead of the "hand press," on which 200 copies an hour is good work, we have in good working order a machine by which we can press three times that number in the same time, and by the application of more permanent power, may be made to do still more. We are now about experimenting with "horse power," which, if successful will be a valuable addition.

In the arrangement of our reading matter we expect to make some improvements also, which we are assured will be appreciated by our readers.

A Visit to Philadelphia.

On Monday morning, Dec. 24th, we took the train for the city of "Brotherly Love," in company with John and Bednigo Beck, two deaf mute friends, to whom we had made

a promise and could not honorably decline. Arrived at 7 P. M., and took lodging at the Howard House, corner 21st and Chestnut. Next day visited the Deaf and Dumb Institute, with which our silent companions were highly pleased. It being Christmas day the inmates were in the best of humor, and treated us, as they always do, in the most courteous manner. There are 90 boys in the Institute, and we suppose nearly that number of girls. May God bless the efforts of those who are engaged in the noble work of instructing this unfortunate class of our fellow beings.

In the evening we attended preaching in the Brethren's meeting-house. Brother S. Z. Sharp spoke from James 1: 26, 27. We spent the remainder of the night at the house of Elder Jacob Spanogle, where we were hospitably entertained.

Wednesday was spent in seeing the sights and entertaining our traveling companions, for whose special gratification this trip was made, and in the evening we again attended meeting. Upon the earnest solicitations of the brethren we made an effort to speak a word of encouragement to the Church at Philadelphia. Brethren Jacob Miller, Daniel Snowberger, and S. A. Moore, of Morrisons Cove, were also at the meeting. We will say that we were kindly received by, and much pleased with the brethren at Philadelphia. We took the 11 P. M. train, and next morning at 8 arrived safely at Tyrone, and found 78 letters awaiting our perusal.

Back Numbers.—Expecting that many of our old subscribers, who have not been heard from, will yet renew their subscriptions, we have printed several hundred copies

more of this number than are required to fill our list, in order that they may be accommodated. We shall continue with the same edition for several issues, after which we will reduce to the number required. Hurry up your orders, therefore, if you wish to secure the full volume.

Our First Number.

Without wishing to apologize we must say that our first No. of Vol. third is not what we desired, and had expected it should be. Our visit to Philadelphia, and the continued flood of letters which we have received during the last two weeks, nearly all of which contained subscriptions, and required more or less attention, has kept us so constantly engaged that we *could not* properly attend to the duty of compiling matter for our paper. Every night for two weeks we have been engaged until midnight, and often later, and still our paper comes out more than a day later than our usual time. Our workmen, too, have labored faithfully, while others were enjoying the holidays. Then our "Moneys received" have taken up too much space, many of which are still crowded out, but we hope the double sheet will make up for that space. It is quite (an) interesting matter to us.

A large number of local items, church news, correspondence, &c., which requires transcribing, and many of them special attention and notices, and replies, have been crowded out. While sending in their subscriptions many of our patrons have "improved the opportunity" of sending us a word of encouragement, information, &c., which we hope to find room for in our next, which our readers may expect to be of more than ordinary interest.

CORRESPONDENCE.

Appointments.

We purpose, God willing, to commence a series of meetings in the James Creek church, Huntingdon Co., Pa., on the 11th of January, 1867, to which an invitation is given to those of our ministering brethren who would desire to be with us on the occasion. Stop off at Markleysburg, on the Broadtop R. R., within a mile of the meeting-house.

GEO. BRUMBAUGH.

McConnelstown, Pa.

Correction.

In No. 47, Vol. 2, of the *Companion*, the query concerning the length of the first three days of the creation, should be read as follows: "Since the length of a day at present is indicated by the *apparent* revolution of the sun around the earth, &c." The word *apparent* must have been left out in transcribing. This mode of expression was adopted to be in harmony with the popular saying, "The sun rises," or "The sun sets," though as incorrect as the above expression *without* the word *apparent*.

As we desire to be accommodating we hope brother Beaver will feel equally so, and now answer the query.

S. Z. SHARP.

Brother Holsinger:—We had a Communion Meeting here in November. We had a very pleasant meeting. Seven added to the Church by baptism, and many more, we believe, convinced of the truth as it is in Jesus. The brethren from a distance, that were with us, were John Knisely, Robert Miller, and David Fisher, all from Indiana, and they spoke the word with boldness; and the brethren were made to rejoice to see more souls added to the Church of the living God, which is the ground and pillar of the truth.

GEO. W. GISH.

Roanoke, Ill.

Brother Holsinger:—Myself and wife left home on the 26th of August, for the Western States. We

arrived at Waterloo, Iowa, on the afternoon of the 31st. Sunday, Sept. 2nd, met with the brethren in worship in the town of Waterloo.—In this branch, (Black Hawk) we met with many with whom we had a former acquaintance, having moved from our branch (Elklick) into the above named; we may, we think, say, partly built up of brethren who moved from this and the Middle-Creek branch. With the brethren here and in Marshall, Butler, and Floyd Counties, we remained over the State Council Meeting, which came off on the 26th and 27th of Sept. At this Council we formed acquaintance with many of our dear brethren and sisters, whom we only knew by reputation, and not personally. We do hope that the acquaintance we formed may not soon be buried in the past, but may the same be remembered through all the trials of this mortal life. The brethren had quite a turn out, and disposed of a considerable amount of business. I heartily concur with the decision made on the occasion. I think they were in unison with the Spirit, and consequently they may look for the blessings of God to accompany their labors, which were, we think, for the good of Zion.

We left here on the morning of the 28th of Sept. for Carroll Co., Ill., where we arrived on the morning of the 29th. On the 30th we met with the brethren in the Dutch Town School-house, for public worship; here we met with four speakers with whom we had a former acquaintance, one having moved from our branch, and the other three from the Middle Creek branch. There seems to be quite a unity of sentiment, love and harmony existing among the brethren there. We hope our labors among them may not be fruitless. We left here on the 8th of Oct., for Lee Co., Ill.; arrived at Franklin Grove in the afternoon of same day; remained with the brethren and friends here until the 15th. Met quite a flourishing church; had several meetings; some additions, &c. This branch is well supplied with ministers.

On the morning of the 15th we

started for Ashland Co., Ohio; arrived there on the evening of the 16th; remained with the brethren here 2 weeks; had quite a number of meetings which were all well attended. It seemed as though there was quite a stir among the unconverted here; we attended a Council meeting in which church business was transacted. The brethren here do their business in the same manner as we do at home; seeing this caused me to think, that the same law obeyed, even by many subjects notwithstanding their different locations, will cause them to bring forth the same manner of fruit, which are "Love, Joy, and Peace, &c."

We left here on the morning of the 29th, for Wayne Co., Ohio; here we did considerable of visiting; had 2 meetings; met with many of our friends and relatives. Remained in this county until the 10th of Nov., on which day we started for the Shanesville branch, partly composed of Homes, Tuscarawas, and Coshocton counties, Ohio. Here we remained over two weeks; filled 13 appointments for worship, and funeral. The people here seemed anxious to hear the word preached.—We left this branch on the 28th; arrived at Johnstown station, Cambria Co., Pa., on the evening of the 29th. Remained with the Johnstown brethren over Sunday; had several good and refreshing meetings; had one meeting in the Quemahoning branch, Somerset Co., Pa., on the evening of the 4th of December. On the morning of the 5th, my brother (Wm. G. Lint) brought us to my fathers, at Meyers Mills. Arrived home on the 9th, and found the family well, and can say by the help of the Lord we were all the time well, for which we try to be thankful. Found all the brethren and sisters well, wherever we were in the West; found all the brethren enjoying good health in our own church.

I would say to the brethren at Sipesville, my absence from home was the cause of your not hearing from me. I hope you had laborers enough.

C. G. LINT.

Summit Mills, Pa.

Dear Brother Holsinger:—As I read in the *Companion*, No. 46 that you desire more church news, and in conformity to your request, I will give you one item.

Through the providence of God we have opened up a new field of labor some fifty miles West of us, at Massadonia, in Granger County, five miles North of Morristown.—Brother Isaac Billhimer, A. Beckner, and the writer, commenced meeting on Sabbath, December 2nd, at a place where the brethren (until just a few weeks before) had never been seen. We labored two or three days, when we found that the Lord was carrying on a great work. We then sent word for some sisters to come, and set an example for those young converts, they never having seen a sister of the Church. When they came in all eyes were upon them, as they were upon us at the beginning. Then by the preaching of the word, and the example of the members present, God's spirit sealed home the instructions they heard, indeed such a feeling, in one congregation, I never before witnessed. Though we were sick part of the time, the meeting still went on, day and night, for one week. The good Lord raised us up soon, and thanks be to his name for it, and we were made to rejoice in consequence of the general outpouring of the holy spirit, and before we left seven were made willing in the day of God's power, and were baptized in Holson river, and many more seriously impressed, and promised us when we would come back (on the 3rd Saturday of Jan.) that they would obey the Lord Jesus, most of whom are worthy members of the Baptist Church, declaring to us that they never heard the pure gospel preached before.

During the progress of the meeting, we were interrogated: why we did not set out a mourner's bench." We told them there was no Scripture for such things; that these were the traditions of men, and that the commission only authorized us to preach the word, and those who would believe to Baptize them.—Some of these good people had pro-

fessed religion several years ago, but would not join any church, because they had not found a denomination, as they believed, that obeyed the word in all points, until the Lord sent the brethren there, for which they expressed much thankfulness. Indications bid fair at this place, for a large church to be formed shortly, and mostly out of Baptist material. Kinder people we never met with. May the good Lord overrule, and incline the hearts of all these enquirers after truth, to come in at the door, and be saved upon the terms of the Gospel is our prayer.

Massadonia; poor in walls, but rich in faith
Thou hast found the river of God;
On thy way pursue, 'till thou get thy crown,
Deeds of virtue strive; never mind Satan's frown,

Be thou faithful until death,
And I will give thee perfect health.
"In my own house I'll give thee room,
Be on thy watch for I may call thee soon."

P. R. WRIGHTSMAN.

Freedom, Tenn.

Brother Holsinger; I find through the columns of the *Companion*, very interesting news; news which makes the angels rejoice when sinners turn to God.

We, in our branch of the church, had a Lovefeast on the 27th and 28th of October, near Emporio.—We were much encouraged by the brethren; had one application for baptism, a daughter of brother J. Hershby, only 14 years of age. Oh how many might turn to God in their youthful days, and be engrafted into that vine which is Christ the Lord. Angels will rejoice when sinners turn to God; brethren and sisters do rejoice to see the borders of Zion enlarged, and the enemy's kingdom diminished. Brother Buck came to pay us a visit Nov. 15th.—He held three meetings for us, the first time the Brethren ever had meeting in this part of Kansas. A great many came to see and hear the brethren preach the Gospel in its primitive purity, and we were much rejoiced to find some one willing to come and encourage us on our way to Zion. It surely was a feast of joy to our hungry and thirst-

ty souls. The harvest is great, but the laborers are few. Our prayer is that the Lord might send some laborers in this part of his vineyard. There is a great field open for labor in this far Western country, and the people greatly desire the brethren to move in here and plead the good cause for them. We have often wondered why the Brethren don't take more heed to the beautiful phrase: "Go ye therefore into all the world and preach the Gospel to every creature," and likely thereby be the means to convert many to Christ. Oh the love that Christ had for the children of men, and died for the ungodly, and now in a great many places are left as sheep having no shepherd. Who is it that will sacrifice home and friends, and come to the far Western State of Kansas and blow the Gospel trumpet to a sinful people. May the brethren contemplate, and say as did the apostle Paul, when he said he must go and preach the Gospel to the heathens, and so travel fearless of the people doing him any harm. Our prayer is, that the Brethren may remember us, while in the far West.

J. H. MILLER.

Marion Centre, Kansas

Brother Holsinger:—I have been made to rejoice of late, at the warm interest manifested by many of the "Brethren," in regard to the *Missionary Cause*. I was not initiated into the Church 24 hours, before I commenced to feel for the hundreds of thousands of precious souls who were, and are resting in carnal security within the pails of *professed* orthodox churches—being blindly led by the blind. I asked one of the old brethren why the ministering brethren were not sent into our towns and cities to sound the Gospel trumpet, and unteach their inhabitants, and "lead them into the way of all truth." I was told that "we had enough to do at home." From that period to the present I have ever felt that the church was not fulfilling her duty towards the great mass of mankind. When I take my seat in our meeting houses, and see from

four to six ministering brethren behind the table, and know that there are thousands who from the distance they reside, or the smallness of the house, cannot be accommodated with seats; I feel that the church is not directed with that sound judgment which it should, when precious and immortal souls are at stake. What example have we in the word of God. "After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place," &c. He sent them as lambs among wolves. He told his disciples, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet," &c. I fear the church in some respects, has lost sight of some of the old landmarks erected by the blessed Redeemer and his faithful disciples. Should it be so? Let the church shake off her lethargy, and arouse to a sense of her duty to God and a perishing world.— Let her send forth laborers, "two by two," into the vineyard of the Lord; and thus carry out the command of the blessed Savior. It is an admitted fact, the servants of the living God are not now endowed with the same power, as formerly, in "casting out unclean spirits, healing the sick," &c. Just before the Redeemer ascended to the Father, he told his disciples that "All power is given me in heaven and in earth;" and finally, if they obeyed his commands, "And lo, I am with you always, even unto the end of the world." If such be the fact, and who will gain say it; why cannot his servants perform the same miracles now as formerly? This is a grave question, and I hope abler pens than mine will take up the subject of this lost power, and not only trace it to where lost, but instill into the minds and hearts of the brotherhood, an ardent desire to be again *endued* with the power that the seventy were, when they returned with joy, to the Savior, saying; "Lord, even the devils are subject unto us through thy name." More anon.

L. J. GROVE.

Johnsville, Md.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

REFUGE.—"You will credit brother ——— with the paper that belongs to the agent. He is a poor Refugee, and has a great desire to read your paper, and it will be thankfully received by him."

We will send it, and may it aid him in seeking the true refuge.

"I have inquired for Brethren in this part of the country, but can not hear of any. There are four members here: brother Peter Beechly and wife, Caroline Weimer, and myself. I have asked some to take the "Companion," but they say they are not able to pay for it, though they would like to read it. I wish some of the Brethren, when visiting some of the Western churches, would give us a call, and try to form a church at this place. They would stop off at Elkhart, on the Chicago, Alton, and St. Louis R. R. Let me know whether my subscription for last year has been paid."

ANN MARIA INTZLER.
Middletown, Logan Co., Ill.

One dollar has been paid on your subscription of last year, by the brother referred to. You did not give us the Post Office address of those other members. If you will do so, we may be able to supply them with a copy of the *Companion*, free, or at a reduced price. There are Brethren in McLean Co., adjoining Logan, and by addressing John Y. Snively, or Joseph Michael, Hudson, McLean Co., Ill., you may get a visit from the brethren at that place.

POEM.—It is entirely too long for our columns, considering the sub-

ject. Write in prose, brother, we are always happy to hear from you, when you speak in your own dialect.

PRUDENT REASONS.—"I don't want the extra copy myself, so I thought I would add a dollar of my own and send it to ———, as I know it will be very welcome to her. If I succeed in getting more subscribers I may deduct the extra; if not, you will make use of it, as I know you need it badly."

You are right, my dear brother; we do need it badly. We mean in a qualified sense: We need it for our poor brethren and sisters, and to support the cause of our Master. But if you mean for our own present comfort, then you are mistaken. We have all that Christians should desire. True, if I should be called away suddenly, the probabilities of which are ten in favor to one against, my little family would be left homeless, and dependent upon their own earnings for their living. But what of that, when our trust is in the Lord! We feel more anxiety to obtain an interest in the mansions above, where we shall have an eternal habitation, than we do in gaining possessions which must pass away.

"Brother Holsinger; Sister ——— is fond of reading your family paper, and is not able to pay for it.— She is a widow, and her two sons were forced into the army, and one of them lost a leg, which makes it pretty hard for them to make a living. I send you her address, and if you will send her the paper, I will see her, and perhaps she can pay you some on it, if not all."

Never mind seeing her about that matter, brother W. If she offers a trifle which she wishes to give as the "widow's mite," send it along. We have brethren and sisters who are able to pay for her, and we will see that they do it.

Brother Henry; I would not count it any charity for you to send us double numbers, but would say: Let charity begin at home, and apply the cost of those extra numbers to building something for your own use, and then be fully prepared to reduce the price for Vol. 4, so as to bring it in better reach for our poor members. Some may say \$1.50 is not much, but it is a good deal when they have it not to give.

WM. PANNEBAKER.

We would have much to say in response to brother Pannemaker, but we must pass it by for the present. If "Charity should begin at home," implies that a man should be liberal to himself first, then we discard the proverb.

POSTAGE.—The postage on the *Companion* is 20 cents a year or 5 cents a quarter. Nothing is saved by having two copies sent to one address. If you save by it, it will be just in the same manner as if you would buy one yard of cloth and by mistake the clerk should give you two yards, and you say nothing about it! No reader of our paper must be guilty of such a trick.

OUR SCHOOLDAY VISITOR.—The January number of this young people's periodical has been received. It contains thirty-two large octavo, double column pages, handsomely illustrated with new attractive designs.

The following are among the contents for January: White Stockings and Red, A New Year's Story of a hundred years ago—with illustration; A Stranger in School; Entomology, two illustrations; Filling the Stockings; killed with Kindness, a School Dialogue; What does it cost?; Home from School; The Schoolmaster's Stories, with illustration; The Cow Boy; The Fish Convention, with illustration; The Wishing Family; The Marble Group; Our Little Folks, with two illustrations; The Rat and the File; "Our Stairway," comprising exercises in the sciences—Enigmas, Puzzles,

Rebuses, &c., &c., and a charming piece of music entitled "Happy be the Year to thee."

We know of no Magazine which we would recommend to our young people, parents or teachers, before Our Schoolday Visitor. Sample numbers furnished for 10 cents.—\$1.25 a year. To clubs, \$1.00 each. Published by J. W. Daughaday & Co., 1308 Chestnut Street, Philadelphia, Pa.

"*The Camp, the Battle-field, and the Hospital, or Lights and Shadows of the Great Rebellion*," is the title of a handsome volume, just issued by the National Publishing Company, 507 Minor Street, Philadelphia, Pa. The Author, Dr. L. P. Brockett, has delved most industriously amongst the masses of curious incidents which have marked the late war, and has grouped and classified them under appropriate heads, and in a very attractive form.

The volume is profusely illustrated with over 100 engravings by the first artists, which are *really beautiful*; worthy of examination as specimens of the art. The book's contents include reminiscences of camp, picket, spy, scout, bivouac, siege and battle-field adventures; &c.

It is just such a volume as will find numerous purchasers, and just such a one as persons seeking to act as book-agents should add to their list.

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DIED.

In the Quakemaking branch, Somerset Co., Pa., Dec. 6, 1866, brother JOHN BLOUGH; aged 72 years, 7 months, and 16 days. He leaves an affectionate wife, a sister, and 8 children to mourn his departure. In his case it can truly be said, "A moment in health and in death." He went to bed in the evening in good health, and about 1 o'clock his wife hearing him drawing his breath unusually hard, endeavored to waken him, but receiving no reply, she arose and lit a candle, and by laying her hand on his breast she found that the spirit had fled. He was a deacon in the Church some 30 years, and was beloved by all that knew him. Funeral services by brother Tobias Blough and others, from Heb. 4: 10, 11.

NOAH B. BLOUGH,
C. I. BEAM.

"Visitor" please copy.

Near Interconcourse, Lancaster Co., Pa., Dec. 9th, 1866, sister HANNAH BITZER; aged 97 years, 9 months, and 29 days. She was a daughter of Wm. DISHONG, near Ephrata, grand-daughter of VALENTINE MOCK. I visited her two weeks before she died, and had a long conversation with her, and found her mind to be quite active at that time. She helped me to sing, and we had prayer together. She was a very pious and much esteemed sister. Her Funeral was held on the 12th, and was attended by a large number of friends and neighbors. Funeral services by Joseph Myers and the writer, from Rev. 14: 13. JACOB REINHOLD.

In the Howard branch, Howard Co., Ind., Dec. 17th, 1866, sister MARY OVERHULSER, wife of brother Samuel Overhulser; aged 34 years, 1 month, and 25 days. She was confined to bed upwards of three months, but she never murmured, but took it with great patience, as she did all her troubles.—She leaves a husband and two children to mourn their loss. Funeral services by Elder Heli Hamilton, from St. John 14: 3.

GEO. BRUBAKER.

Of Consumption, in the Missisnawa branch, Delaware Co., Ind., [time not given] sister CATHARINE STUDEBAKER, wife of Jacob W. Studebaker; aged 54 years, 11 months, and 18 days.

G. W. STUDEBAKER.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, JAN. 8, 1867.

Number 2.

Selected for the Companion.

The Coming Bridegroom.

How long, O Lord, our Savior,
Wilt thou remain away?
Our hearts are growing weary
Of thy so long delay.
O when shall come the moment,
When brighter far than morn;
The sunshine of thy glory,
Will on thy people dawn.

How long, O gracious Master
Wilt thou thy household leave;
So long hast thou now tarried,
Few thy return believe.
Immersed in sloth and folly,
Thy servants, Lord we see,
And few of us stand ready
With joy to welcome thee.

How long, O heavenly Bridegroom,
How long wilt thou delay?
And yet how few are grieving
That thou dost absent stay.
Thy very bride her portion,
And calling hath forgot,
And seeks for ease and glory,
Where thou, her Lord, are not,

O wake thy slumbering virgins,
Send forth the solemn cry;
Let all thy saints repeat it,
The Bridegroom draweth nigh.
May all our lamps be burning,
Our loins well girded be;
Each longing heart preparing
With joy, thy face to see.

MARGARET ELLENBERGER.

Plattsburg, Mo.

For the Companion.

Selections from Scrap-Book.

BY S. W. BOLLINGER.

DR. CLARK, the champion of Methodism, in commenting on chapter 2nd, verse 17th of St. Luke, which says: "Glory to God in the highest, on earth peace and good will toward men," remarks: "How can religious contentions, civil broils, or open wars look that gospel in the face which publishes nothing but glory to God and peace and good will among men."

Slang phrases when made use of either by male or female are disgraceful—not to say disgusting and sinful.

They who disbelieve in virtue because man has never been found perfect, might as reasonably deny the sun, because it is not always noon.

Toil and trial are grim school

masters; but a flush of hope can make them beautiful, even as a sunbeam on the rude mountain forest.

Anger your friend, and you will be surprised to find what a villain you are even in his estimation.

Some hypocritical prayers in church are intended to cheat the congregation, others the Lord.

People who like so much to talk their mind, should try to mind their talk.

Men are generally deserted in adversity; for when the sun sets, our very shadows refuse to follow us.

The power of sympathy on children is wonderful. No one can do any thing with them, who does not know how to awaken it.

The sun shine of life is made up of very little beams that are bright all the time. In the nursery, on the play-ground, and in the school, there is room all the time for little acts of kindness that cost nothing, but are worth more than silver or gold. To give up something, where giving up will prevent unhappiness; to yield, when persisting will chafe and fret others; to go a little around, rather than come against another; to take an ill word or a cross look quietly, rather than resent or return it; these are the ways in which clouds and storms are kept off, and a pleasant and steady sunshine secured even in very humble homes, and among very poor people, as well as in families in higher stations.

The following beautiful paragraph is from the pen of Geo. D. Prentice:

"There is but a breath of air and a beat of the heart, betwixt this world and the next. And in the brief interval of painful and awful suspense, while we feel that death is present with us, and that we are powerless and ho all powerful, and the last pulsation here, is but the prelude of endless life hereafter; we feel in the midst of the stunning

calamity about to befall us, the earth has no compensating good to mitigate the severity of the last. There is no grief without some beneficent provision to soften its intenseness. When the good and lovely die, the memory of those deeds, like the moonbeams on the stormy sea, light our darkened hearts, and lend to the surrounding gloom a beauty so sad, so sweet, that we would not, if we could, dispel darkness that environs it."

The true man walks calmly amid the wickedness and cruelty of the world like Daniel among lions.

Temper is so good a thing that we should never lose it.

Remember that self-interest is more likely to warp your judgment than all other circumstances combined, therefore look well to your duty when your interest is concerned.

Never speak badly of others, even with a cause. Remember we all have our faults, and if we expect charity from the world, we must be charitable ourselves. And if they are so bad that you cannot recommend them for anything, they are not worth talking about.

A. was talking to B. about C., and relating a great deal of evil of which C. was guilty; then B. asked, "Has he no good qualities?" A. said no; then B. said, can you not think of one? A. answered, "not, only that he is a good singer;" then said B., next time you talk about him only tell that he is a good singer."

For the Companion.

The Cross and Crown.

The Cross is light to bear and the Crown easy to obtain. But without the Cross there is no Crown. Unless we bear the Cross we cannot obtain the Crown. Bearing the Cross is synonymous with yielding obedience to the requisitions of our Savior, and obtaining the Crown,

with being recipient of eternal rest beyond the grave. Although the practice of yielding obedience in every particular does not appear to be generally popular, yet how easy it is to bear the Cross and obtain the Crown. The Crown is ready for those who bear the Cross. The Crown is a reward, and is offered as an inducement to take up the Cross, and a great inducement it is too, for there is nothing that can be of more value than a happy home that will never end. Would it not, then, be wisdom in us to take up the Cross, discarding tradition wherever it may be found, and thus place ourselves under the promise of the starry Crown? Many persons, without doubt, become cognizant of their need of Christ; yea more than this, they even determine to make an effort for Heaven; but as soon as they see the Cross to bear (works of the Christian) they become frightened. What is there in the Cross that appears so frightful? Alas! they must go down into the water to shoulder that Cross, and ever after walk in the valley of Humility, and sometimes get down into another valley, which appears a little lower than the first, viz: The valley of feet-washing.—They see many apparently low valleys and high mountains, through and over which they must pass, and feel somewhat discouraged. They will perhaps become persuaded by some of Demon's agents to let the Cross pass their minds unnoticed.—They thus become interested in the flattery of the tempter—are made to believe that obedience is not essential, and exchange the Cross for a dead faith, and lose the Crown.

O, hungry soul do not despair,
At Jesus' feet go lay thee down,
Obey your Savior's mandates all—
Go bear the Cross and wear the Crown.
E. UMBACH.

Princeton, Ind.

Biblical History.

HOW HISTORY WAS PRESERVED BEFORE THE FLOOD WITHOUT BOOKS.

The Princeton Review, in noticing "Neil's Lectures on Biblical History" recently published, brings out the following results from several his-

torical tables, showing how the longevity of the antediluvians supplied the want of historical records. A skeptical suggestion arises from the idea that the story must have passed through many narrations, and that few opportunities of comparing and correcting one account by another were enjoyed. Look at the table as illustrating these points. And, first the number of times the story must be repeated by different persons.

Noah and his three sons could receive the account of the creation at the second rehearsal, and through several distinct channels.

1. Adam could relate unto Enos for six hundred and ninety-five years and Enos to Noah eighty-four years.

2. Adam during six hundred and five years could discourse it to Canaan, and Canaan could discourse it one hundred and seventy-nine years to Noah.

3. Adam could rehearse it for five hundred and thirty-five years to Mahalleel, who had two hundred and twenty-four years to intrust it to Noah.

4. Adam had four hundred and seventy years to instruct Jared in these sublime facts, and Jared was contemporary three hundred and sixty-six years with Noah.

Through these four distinct channels Noah could receive a distinct account from Adam.

5. Adam lived till Methuselah was two hundred and forty-three years old, time enough surely to obtain an accurate knowledge of all those facts pertaining to the dawn of created existence, and Methuselah lived six hundred years with Noah, and one hundred with his three sons.

And once more:

6. Adam lived to see Lamech, the father of Noah, till he was fifty years old, and Lamech lived with Noah five hundred and ninety-five years, with Shem, Ham and Japheth.

Through these six channels the account could be brought down to the time of the flood.

All the generations from Adam to the flood were eleven. Of all these Adam was contemporary with nine. Seth nine, Enos ten, Canaan ten, Enoch nine, Methuselah eleven,

Lamech eleven, Noah eight, Shem and brothers four. Thus there were never less than nine contemporary generations from Adam to the flood, which would give in one lineal descent eighty-one different channels through which the account might be transmitted.

LOCAL MATTERS.

Tyrone City, Pa., Jan. 8, 1867.

CORRESPONDENCE.

Proceedings of the Yearly Meeting of 1790.

TRANSLATED FROM THE GERMAN, BY
SILAS THOMAS.

At a large assemblage of the Brethren, held on the Schuylkill, at the residence of brother John Bach, on the 22nd day of May, 1790, it was resolved as follows:—

That it is our anxious wish and humble prayer that our beloved brother, [name purposely omitted.—ED.] might desist from his "strange doctrine" in favor of war and taking oaths; because he with us before God, angels, and men, in his baptismal vows, renounced all that is contrary to the word of salvation. And as we believe that Christ forbade his followers to wage war or take an oath, we must hold fast to his word, and "withdraw ourselves from every brother" who turns from the doctrine of the Redeemer, and defends blood-shed and swearing. It is impossible for us to break the bread of communion with such a brother, even if he should plead that the government had commanded him to do such things; for the government itself, could not, if it would, force us to do wrong; because we must obey God rather than men.—Thanks be to our heavenly Father, however, we have a government that does not require any thing of us that violates our consciences. If there are any among us whose consciences allow them to go to war and take oaths; such persons are not of us.

It was also resolved in unity that we cannot break the bread of Communion with a ministering brother,

who, contrary to our testimony and practice performs the ordinance of baptism by immersing the candidate backwards.

Subscribed at the General Council in the name, and by the consent and approval of all the brethren assembled.

Subscribed by GEORGE PRICE,
MARTIN MEYER,
MICHAEL FRANTZ,
DANL BOLLINGER,
CHARLES HUBBS,
JOHN LANDES,
CHRISTIAN LAWSHE,
JUSTUS FOX,
MARTIN GABY,
PETER KEYSER,
ALEXANDER MACK,
NATHANIEL SHRIVER,
DAVID KINZIE,
MARTIN URNER,
PETER LEIBERT,
JACOB LOESHER,
JACOB DANNER,
ABRAHAM LAWSHE.

DICKINSON, PA. }
Dec. 26th, 1866. }

Dear Brother Henry:—As I have been a careful reader of the *Companion* ever since its commencement, and though the writers on different subjects, do some times show too much of a hasty spirit, appearing not to have quite enough of the meek and forbearing spirit of Christ, and in consequence of this, they are very touchy, and at the same time too ready to take more or less revenge, and this they do by making expressions intended to bruise and hurt the other party, and if the last mentioned party is no better qualified and prepared for his or her Master's use, it will lead to striking back again, and so fighting will become the principle objects between the parties. Now we know brethren and sisters that we profess Jesus, and to have learned from Him, "and ye know that we have not so learned Christ, for we read that whosoever hath not the spirit of Christ is none of His. I would only say to all such that are so very touchy, they think too much of themselves; they are too high-minded; the cause might be merely on ac-

count of their thinking they have much knowledge; but brethren here is danger; the apostle said "knowledge puffeth up, but love edifieth."

At least I would recommend to them, to examine themselves, "Whether they be in the faith;" Prove yourselves, the apostle would say: "know ye not your own selves, how that Jesus Christ is in you; I hope ye be not reprobates," so I hope, and also my prayer is, for all those who undertake to write through the *Companion*, that they will try their utmost to manifest a Christ-like spirit, in all things. But, although these things were so, I still am greatly in favor of the *Companion*, and in my humble judgment, I am led to prize it very highly, and earnestly recommend it to our dear brethren and sisters in the Lord, and to all who have a desire finally to be admitted into the rest of God's people, to share with them in that inheritance, which is incorruptable, undefiled, and that which fades not away, kept in reserve for the children of God. I say, I recommend you to take it, and read it with attention. And I would further recommend it where we have members too poor in our several Districts, let us who are in able circumstances pay for them, and at the same time, let us the shepherds of the flock, earnestly and heartily admonish the members, to be diligent in reading the holy scriptures, the Bible, which is the book of all books, and by so doing we can do good to one another, and I am satisfied much spiritual benefit will be derived therefrom. And I hope what I have now recommended, if attended to properly, will make us all wise unto salvation.

DANIEL KELLER.

Brother Holsinger:—In compliance with the request of many of our brethren, we will inform you, and the readers of the *Companion*, that we have been on a mission to North Western Missouri, both to see the country and visit the brethren. We found brethren in different counties. There is an organized Church in Andrew Co. Brother Daniel

Click, and brother Joseph Bashore are the speakers, and brother Samuel Stoner and Martin Bashore are the Deacons. They have some 34 members there. In Clinton Co. there is another church of some 20 or 25 members, but have no speakers at present. Brethren Jacob Spohn and George Sell are the Deacons. These brethren reside from 10 to 15 miles south of Osburn on the Hannibal and St. Joseph Rail Road. There is another Church composed of Caldwell and Ray Co's. Brother Abraham Sell is the speaker and David Hardman Deacon, of Caldwell Co., and brother John S. Hayse the speaker in Ray Co. We had a good many meetings while in Missouri; good order and good attention, and some added to the church by baptism.

We also found Brethren in Gentry Co., but not organized. Had some meetings there and some were added to the church. These brethren reside on the west side of Grand River, from 4 to 6 miles rather South-west of Albany, and about 45 miles North-east of St. Joseph.—There seems to be a great opening in Mo. for Brethren. We think they have some good country in Mo. Perhaps if the Lord will, and we can dispose of our property here in Iowa on fair terms, we may emigrate to Missouri; and we further think that this is the best Missionary plan that we can adopt, viz: for some of our laboring brethren to emigrate to such places as they may be needed, settle down there, and do all they can in spreading the Gospel, building up churches, and then feed the flock, &c. We left our places of residence on the 4th of Nov. returned home on the 16th of Dec., 1866. Found all well, thank the Lord. We were gone 6 weeks; had a pleasant trip, and were kindly received and entertained by the brethren wherever we were. We enjoyed ourselves very much; yea, it was a feast to the soul.

Yours in love. Amen.

DAVID BROWER.
JOHN THOMAS.

South English, Ia. Dec. 18, 1866.

Brother Holsinger :— About a year ago I saw in the *Companion* an article or query signed L. M. KOB, Franklin, Iowa, asking some one to give through your paper, his view on the words of Jesus our dear Redeemer; as recorded by the Evangelist Mark, 16th chapter 17th and 18th verses. I then did write my views and mailed to you, but heard nothing until I saw you at our last Y. M. in Franklin Co., Pa. when you told me that my letter did not come to your hands. I was fully satisfied, for it did not concern me whether my simple idea came before the brethren or not,—but seeing another request on the same, where an unbeliever told a brother that he did not believe there was one christian on earth, because the miraculous signs were not performed, which you answered well; but it made me willing once more to give my consent and write my views on the above verses, which if you see good to give a place in the *Companion* you are at liberty. If you think better not, I shall still regard you as a dear brother and love to read your paper, the *Companion*. I would only say this, I believe if my simple views come before the brethren, it may bring out better ones than mine.

Jesus says: "These signs do follow them that believe in my name." &c. We maintain the word of the Lord Jesus stands when heaven and earth pass away, and there is no tittle can fail; hence the true followers of our dear Redeemer do experience his blessed word spiritually as named above by the Evangelist. First in the name of Jesus, by faith and obedience to his word, receive power through the spirit, to cast out of their hearts all besetting evils, or such devils as cursing, swearing, lying, levity, deceit, world-honor, covetousness and such like demons.

Secondly, "They shall speak with new tongues," in prayer and praise to God and the Lamb, when before the tongue was used for levity and evil; but now by true conversion to the faith of the Lord Jesus, under the influence of the holy spirit, the new tongue exclaims, "come see what

Jesus has done for my soul," for suffering and lost humanity, that even the worst of sinners can find a Savior, pitiful and kind. Yes the new tongue calls to sinners, "come give us your hand and the Savior your heart, and we will journey together," &c.

Thirdly, "They shall take up serpents," that is when tempted by the serpent spirit to disbelieve or cavil at the word of God, they, by that word of eternal truth will meet the tempter as did the Redeemer, (Matt. 4th chapt.) and thus take him up, or silence the tempter by the word of God.

Fourthly, "If they drink any deadly thing it shall not hurt them;" that is, if they are overtaken with a fault or sin, or come short of their duty through weakness, that sin or deadly thing shall not hurt them, because they believe in Jesus and his word, and by the faith humbly repent in sorrow unto obedience—pardon follows and the soul is not hurt; for we have an advocate with the Father, who has become a propitiation for our sins," &c.

Fifthly, "They shall lay hands on the sick and they shall recover;" that is, they have the power in the name of Jesus, through the word of eternal truth, to make use of the hands of living faith, to lay on their sin-sick souls, and they shall recover, be healed of sin by faith through Jesus' merits, and the power of his word unto obedience of the same.

This is the way we make use of the above text; but we believe it was literally fulfilled in the apostles time, and we also believe that the true followers of the meek and lowly lamb of God, our blessed Savior, still do enjoy it spiritually in the above manner.

ISAAC PFOUTZ.

Johnsville, Md.

Brother Holsinger :—On the 376 page of the *Visitor*, we find the report of the Brethren's committee sent by the Yearly Meeting to confer with a body of christian people known as the J. A. Bowman brethren, and if possible effect a union, and said report shows that the Breth-

ren's committee offered to meet the J. A. Bowman brethren on the principle of compromise. All right so far; but we discover an error in the transaction of our committee, by their recognizing a part of the J. A. Bowman brethren as members by their accepting the conditions, and those that would not accept the compromise, no members; and if those that did not accept the conditions wish to become members of our church after the first day of Oct. they must be received by baptism. Now we wish to know where the error is, on the part of the Brethren's committee, or on the part of the readers. If the brethren's committee considered J. A. Bowman's baptism valid on the 1st day of Oct., 1866, why not valid any time after that date? We perceive that the compromise was offered to the J. A. Bowman church without any reserve (to which we cannot object) but how to understand the brethren's Committee is the question at hand. As many as accepted the compromise were declared members, and as many as did not accept the compromise were declared no members; now comes the mystery. Any one baptised by any one of the J. A. Bowman order, after the 1st day of Oct. (or said Council Meeting, held on the first day of Oct., 1866,) must be baptised if he or she wishes to come to our church. We understand the brethren's committee so. Now we wish to know if they meant so; if not, let them say so, and relieve us of this conflicting difficulty. We mean to say, if the J. A. Bowman baptism was called valid on the first day of Oct. or before that date, it should be valid after that date. If so, why not grant them the same privilege, to come in the church by making a satisfactory acknowledgment to the church. If none of the society were baptised by the J. A. Bowman order, as a matter of course the decision of our committee is all right; but if any of them were baptised by the J. A. Bowman order, then in that case there is an error, according to my judgment. We have carefully examined the proceedings of the brethren's committee and are

made to believe they did right by offering them a compromise upon the condition of an acknowledgment of both parties, having found them in fault on both sides, but to compromise their baptism to be valid until the first day of October, and then after that to be null and void is so contrary to the rest of their proceedings. I have talked with several on that subject, and I find the brethren understand it differently. I hope our committee will speak for themselves and have it differently recorded in our papers, so that the mystery may be removed and made possible for us to see how they meant it to be done. According to my understanding the remaining forty-four members of the J. A. Bowman order ought to be received on the same principle that the seventy-six were. We cannot expect all to come at once; I think they did remarkably well. I think the brethren's committee are willing to receive those forty-four on a satisfactory acknowledgment as they did the others, and remove that difficulty out of the way. May God grant us mercy that we may all see alike, so that we may ultimately be saved. Prove all things and the good receive.

MARTIN NEHER.

Ladoga, Ind.

Brother Holsinger:—I wish to inform the brethren and sisters who reside in the Ulrich District, South of Pierceton, Kosciusko Co., Ind., that I arrived safely home on the 25th of this month, (Dec.) I spent some nine days in the above named district; preached some 12 discourses, and had four accessions. Our meetings were all well attended and most excellent order. A good many brethren and sisters have moved from this arm of the church into the above named Dist., viz.: Elder J. Umbaugh, J. Seyver, J. Connell, L. Fox, S. Bowman, and many more. May the Lord bless our dear brethren and sisters and kind friends for the hospitality and kindness which I received during my stay with them.

JOHN NICHOLSON.

Moultrie, Ohio.

Brother Holsinger: We, the brethren, met on the 2nd day of October, 1866, and organized a church in Andrew Co., Mo., which we call the Whitesville branch.—Brothers Daniel Glick and Joseph Bashor were chosen to the ministry, and Martin Bashor, and Samuel Stoner to the office of Deacon. We extend a hearty invitation to all the brethren traveling through this country to stop and give us a call.—Those coming by rail road will stop at St. Joseph, and there take the Rochester road, and thence to Union Star, twenty miles from St. Joseph, and then inquire for the writer; or they can go to Savannah, and thence to Whitesville, twelve miles from Savannah, and there inquire for brother Joseph Bashor; he lives in Whitesville.

On the 22nd of November last brothers David Brower and John Thomas, from Iowa, paid us a visit, and had evening meeting at the Empire school-house. On the 23rd, at 2 o'clock, P. M., they preached the funeral of my son and his wife, who died in Omaha, N. T., one year ago. Good attention paid to the preaching.

On the 3rd of Dec. they had evening meeting at my house, and on 4th also; 3 added to the Church by baptism; evening meeting at school-house.

5th, Had meeting at my house again, and 4 added by baptism; evening meeting at school-house.

6th, Meeting at my house, one added by baptism.

Had very good attention at all these meetings, more so than I ever have seen; for nearly all the bystanders knelt down when prayer was made by the water-side. The brethren spoke with much power of the spirit. It seemed as though there were many more pierced to the heart, and were almost ready to say: "men and Brethren what must we do to be saved?" And I believe the good Lord was with us during all these meetings, and we give God the praises for all that was done here, "for in him we live move, and have our continuing be-

ing, looking unto Jesus, the author and finisher of every good work."

On Friday morning the brethren took leave for home, and O, it was a solemn parting, to part with those you so dearly love.

SAMUEL T. MILLER.

Union Star, Mo.

Respected Brother:—It is most three years since I resolved to lead a religious life, and have had but little religious association, that is near my age, within the time; no young person nearer than twenty miles that is a member of the church. Your valuable paper has been a good companion for me during the year that is now almost wound to a close. No doubt it has frequently been the means of me shunning wild and worldly company. No brothers nor sisters at home for me to converse with when I am lonely. I desire the *Companion* still another year that I may know the feelings of my dear brothers and sisters that are far in the East.

HEWITT R. TAYLOR.

Deep River, Ia. Dec. 15, '66.

To our Brethren and others.

Those who have, and are still ordering "Nead's Theology," will please have patience a few weeks, until we have another edition printed. After that we will be able to fill your orders immediately. The last edition was a small one, and is disposed of. The price, as heretofore, will be \$1.50.

Of Nead's "Wisdom and Power of God," we still have some, so that we are able to fill orders as they come in. Price, also, \$1.50.

Also, "Pious Companion." Price, 50 cts.

All free of postage at the above prices.

Address SAMUEL KINSEY.

Dayton, Ohio.

Addresses Changed.

David Brower, is now South English, Keokuk Co., Iowa.

J. D. Yoder, is now Pulaski, Davis Co., Iowa, instead of Goshen, Indiana.

Brother Bolsinger:—Our little congregation here is still trying to serve the Lord. We meet twice a month for worship, and occasionally for counsel; on the 15th of this month, (Dec.) brothers Danl. Dearsdorff and Levi Trostle, from Lee Co., Ill., came to us and remained until this morning, Dec. 24, and held a series of meetings; we had 11 public meetings and 1 Council meeting in the time; we held a choice and elected a Deacon; We have now 2 speakers and 2 Deacons. Our Meetings were pretty well attended, and much attention was given to the word preached and our brethren labored earnestly to proclaim the true Gospel. We really feel to rejoice when brethren come to us in this way and labor so earnestly for the cause of the Master, and I do hope they may be well rewarded for the same. I wish the ministering brethren East when they come West would feel it a duty to come this far. We are in the very out skirts of the Brotherhood and the *Companion* speaks of brethren traveling in many congregations, but few of them seem to reach us. Now I do think it is the duty of the ministering brethren to visit those who stand as we do, on the borders of the Brotherhood, and encourage and help them in their labors, for if it really is necessary to preach the true gospel any where it is in such places as ours. We are trying to do the best we can but progress very slowly, and I do think if more speakers would come oftener, it would do much good toward spreading the true word of God. Here is where preaching is much needed.

I would try to encourage brethren and all other true citizens who are coming west to get homes, to come to this part of Iowa, as I really think they cannot find a much better country West of the Mississippi, taking every thing in consideration; good land, a pretty country well watered, and stone-coal in abundance; timber sufficient for present purposes, and R. Roads coming to us from all directions. The country is settling up pretty fast, but we would like to see more brethren

move among us. We feel a little lonesome being 100 miles from the nearest congregation of the brethren. Land can be had from 3 to 40 dollars per acre, according to location and improvements. This is a great stock country and very healthy.

B. E. PLAINE.

Panora, Iowa.

Third District of Indiana.

The District Meeting of the Third District of Indiana, and Southern Michigan, will be held, God willing, on Good Friday, in the Elkhart branch, one mile from Goshen, Elkhart Co., Indiana. The congregations of the District are requested to send delegates to the meeting.

Signed in behalf of the District.

Eld. JACOB MILLER.

South Bend, Ind.

Queries.

No. 1. Since the Gospel positively forbids the wearing of costly apparel and gold, why do some indulge in it notwithstanding?

An answer desired through the *Companion*.

A. VANDYKE.

No. 2. Will you or some other brother give us, through the *Companion*, an explanation of the 18th chapter of Matthew, especially the 6th and 10th verses, which appear to me to be worthy of attention.

JOHN HERTZLER.

We reluctantly close our columns this week, having failed to crowd in near all our items of correspondence and church news. Read what we have and trust us for the balance; we hope it will come forth in our next.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourselves the privilege of determining the propriety of publishing names.

GERMAN HYMN BOOKS.—We cannot tell whether the small German Hymn Books are still to be had or

not. Write again, brother Kurtz will no doubt have more time now to attend to his book matters than formerly.

CHANGING ADDRESSES.—You will please notify us at the time you wish your address changed, giving the name of the Post Office to which it is being sent, and the one to which you wish to have it sent.—We may forget it at that time, and we do not wish to make a memorandum in our subscription book.

Brother Holsinger:—We have one brother in our congregation that would like very much to have the *Companion*; and had told us to send for him, but afterwards came to us and told us he did not feel able, owing to a great many misfortunes. I only wish to state the circumstance. His name and address is —

We have entered his name on our list, and will send it as long as we can afford it.

"NEW YEAR" arrived too late for last week and is now out of date.—May answer for 1868.

FIRST VOLUME.—We have no full set of our first volume. We have but one complete good copy for our own use. We will send volume 3 and 4 for one good, full copy of volume first.

Brother John Goodyear, No. 1701, Pine St., Philadelphia, offers five dollars, and will pay the express charges, for the first two volumes, complete, and in good condition.

From the above it will be seen that it pays our subscribers to preserve our paper. Scarcely has the volume been completed until you are offered nearly twice its original cost. Those who have copies of volume first, and could be prevailed upon to part with them, will please inform us.

D I E D .

In the Lower Conawaga branch, York, Co., Pa., Dec. 17, 1866, brother ABRAHAM MUMPER, aged 80 years, 11 months, and 1 day.

About one year since, the deceased was taken by Apoplexy, which made him nearly helpless, being unable to walk without assistance; after which he became believing, and requested baptism. On Easter Monday he was carried upon his chair, and placed upon a spring wagon, and conveyed into the midst of a flowing stream, and again, upon his chair, by three of the brethren, he was removed down and was baptized, and the same evening the ordinances of feet-washing, the Lord's Supper, &c., were observed in his house. It was considered by some that baptism would cause his death instantly, but he chose rather to die in obedience to his Master than to remain disobedient. It truly was a remarkable instance of faith in the candidate. His weight probably exceeded 250 lbs, and the result of his obedience was a favorable one: "He went on his way rejoicing." He lingered with his illness until Monday the 17th ult., when death terminated his sufferings. His sons and daughters reside in different States throughout the Union. May the Lord reward those of them that were present at his baptism for their kind assistance. Funeral addressed by the writer, from 90th Psalm.

A. BERLMAN.

In Lebanon Co., Pa., Dec. 22nd, 1866, brother ABRAHAM ZUG, eldest son of Elder John Zug, aged 44 years, 4 months, and 7 days.

The deceased brother was almost instantly deprived of his sense. On the 11th of December he was taken to the State Lunatic Asylum, at Harrisburg, and on the 22d of the same month he died there. His afflicted father paid him a visit on the 20th, and found him in a tolerable state of mind, but so weak that he was hardly able to speak. The physicians say he died while his physical strength was exhausted. While he was yet well he proved to be an active and beloved member in the house of the Lord. He leaves a wife and two daughters, and one son to lament his sudden and unexpected departure. Funeral services by C. Bucher and the writer, from last verse of Isaiah 35, and Psalm 118 : 23.

WM. HERTZLER.

In Ileno Co., Iowa, Dec 20, 1866, Sister S. M. WILLIAMS, wife of friend Thomas Williams, and daughter of Dr. S. M. and sister Anna Eby; aged 18 years and 6 months.—Funeral services by P. Forney and the writer, to a large and attentive audience, from Heb. 13 : 14.

W. J. H. BAUMAN.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, JAN. 15, 1867.

Number 3.

For the Companion.

The Mariner.

Afloat on life's tempestuous sea,
Where angry billows roll,
Where darkest clouds obscure the sky,
And fears oppress the soul.

If when the winds the fiercest blow,
Ye call in vain for aid,
Then from the post where duty calls
Shrink not away dismay'd.

Though God his mercy still withholds;
Though friends refuse to care,
And waves in angry tumult roll,
Oh yield not to despair.

Despair not weary mariner,
The tempest soon will cease,
The clouds disperse, and from beyond
Shine forth thy star of peace.

S. A. MORT.

Dayton, Ohio.

For the Companion.

Love.

A LETTET TO BROTHER WILLIAM HERTZ-
LER, OF DAUPHIN CO., PENNA.

This grace constitutes the Spring-head of all the kindred graces. If God is Love, and the purpose of the Gospel is to restore the image of God, it must be obvious to all right-minded persons, how essential to our safety and happiness is the inherence of this grace. In Galatians 5: 22, we note that Paul enumerates *Love* as the first fruit of the Spirit. And in Rev. 2: 4, it is stated that the *loss* of this element disqualifies for heaven, as it is a defection demanding repentance, and if not repented of, will result in the removal of all else, even the very light which enables us to see our failings and errors. In Matth. 24: 12, the Savior forewarns his disciples of a feature in the prospective history of the Church, which finds its fulfilment in our day no less than in former periods; "the love of many shall wax cold." Not only a few shall decline in their love to God and his Church, but "the love of many." The spiritual state of the soul, and the vigor and promptness of obedience, will be in correspondence with the sincerity and in-

tensity of our love to God and his people. "Let love be without dissimulation," is a much-needed admonition. When we must *appear* to be what we *are not*, in order to maintain our reputation as children of the God of *love*, we may well suspect some latent declension in the most radical element of vital godliness. And if decay, coldness, and want of vitality exist *here*, it will soon extend throughout the entire new man, so that all our efforts will fail to keep the dreadful fact of our declension a secret. When love once waxes cold, every grace of the Spirit will feel its blight. "Faith worketh by *love*, and *whatsoever* is not of *faith* is *sin*." "He that *loveth* me *keepeth my commandments*."—When *love* is chilled, every duty is a burden, and every commandment a drag; the spiritual pulse will indicate a low, feeble degree of life, which renders every thing pertaining to the renewed nature *irksome*. Love is the primary and grand requirement of the Divine Law. To "love the Lord our God with *all* the heart, and soul, and mind, and strength," is the "first and great commandment," and so essential to salvation, that the opposite condition is the very essence of sin. There is nothing *arbitrary* in love. Heaven would not be heaven without it. If heaven's sovereign is Love, it is at once manifest that this quality is the condition of admission into heaven, for it assimilates us to God.—Oh, how wise and good in God to promise us his kingdom on such easy and equitable terms! Love is not only the essential requisite for entrance into the presence and joy of the Lord, but it is one of the most desirable and blissful emotions of which intelligent life is capable. All life, from man up to God, has no more glorious capacity than that of *Love*. It is the chief glory of Divine nature, "for God is Love." The

angels are like God in the deepest element of their being, or they would not be tolerated in his presence, and this likeness to God consists fundamentally in *Love*. God is *holy*, but is not termed *holiness*; He is good but is not denominated *goodness*. But instead of being simply lovely, or lovable, is *Love*. And to be recreated in the image of God is to be filled with love, and then we will as certainly be holy and good, in our measure, as God. "The angels that kept not their first estate" became *unlike* God, or they would not have been "thrust down to Hell," and this defection was the loss of love. To be filled with love is to be God-like, and the want of this attribute is to be devilish. God did not design that the intelligent and immortal creature should drink his bliss from any lower fountain than Himself and to *wax cold* in *love*, is only an evidence that we are slaking our thirst elsewhere, that we are declining in the new life, that the image of Christ is fading, and that the Divine and heavenly are dying out of us. We should narrowly examine ourselves, and see what manner of spirit we are of. The 13th of 1st Cor., is an excellent criterion of our true spiritual condition. Every believer ought to commit it to memory, and daily form it into a prayer for its realization. "Love is the fulfilling of the Law." God is a Law unto Himself, and if we are in His Love, we are in His Law, and then we are free from condemnation. *By* the Law is the knowledge of sin, and *in* the Law is freedom from sin.—Christ was born of a woman made under the Law, and thus came *into* Law and *under* Law for us, and we *by* Him, for the appropriation for the redemption which He achieved in the *fulfilment* of the Law. God is Love, Jesus is the gift of love, the Holy Ghost is the Spirit of Love, and if we dwell in love, we dwell in

God, and God in us, and then every cross becomes easy, every burden light, and every yoke pleasant.—There are influences at work which greatly tend to chill the love of God shed abroad in the heart, and not a few who “did run well,” have “turned aside after satan,” having lost the badge of their discipleship—their “first love.” John 13: 35.—The spirit of emulation, and the dogmatic exercise of gentile authority, are working havoc among the “little flock” in various quarters.—Matth. 22: 25. Luke 9: 46. In all our prayers we should give prominence to the outpouring of the love of Christ, that the girdle of charity may become strong, and all the world take knowledge that we “dwell in God, and God in us.”

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Foolish Virgins.

In olden times there were five foolish virgins. We are afraid that there are fully as many as that number at the present day. Some of them were born foolish; some of them were made foolish by the example of their weak minded mothers; and some of them have made themselves foolish. See that dashing belle, flounced from her heels to her armpits, and bedizened with jewelry, gems, and precious stones. Her mother thinks her an angel; and she thinks herself an archangel; but she is a foolish virgin; that is her true title. He who made her, endowed her with an immortal soul, and pointing her to eternal hereafter, said to her, “let not your adorning be outward, the adorning of plaiting the hair, of wearing gold, or putting on apparel; let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.” But all the adorning that this foolish virgin has is outward. She has no mental culture, and no noble and generous heart. She is not qualified for any usefulness in this world, except usefulness as a frame on which to exhibit dry-goods and the dress maker’s skill.

And when she shall appear before her Maker, stripped of her outward adorning, and without that precious ornament of the heart, what a miserable figure that foolish virgin will cut. It is awful to think of the future of these mere butterflies of fashion! What is she good for? The most simple article of dress that adorns her useless body she could not make. She toils not, neither does she spin, yet Solomon in all his glory, was not arrayed like her. She has very little mind. She can only talk of theatres, balls, fashions, and beaux. Her moral nature is wholly uncultivated. She spends more time in examining fashion plates than examining her poor little heart; more time in reading love stories than in reading the blessed Bible. She is a bill of useless expense to her father, and a barren fig tree in the great moral vineyard. The world would be better off if this foolish virgin no longer cumbered the ground, and one of these days the scythe of time will cut her down, and the soul will go to its account. Young women, young men, consider your ways; have a high and worthy purpose; make yourselves a blessing to this world; be useful, be modest, be good. Be wise virgins, and when the great bridegroom shall come, you shall go with him to the marriage.

R. A. GARBER.

For the Companion.

Ministerial Support.

As brother Beer thinks that I have made a wrong application of Paul’s language, I will examine the subject briefly. The language referred to is as follows: “But I have used none of these things.” Brother Beer thinks I will see this matter quite differently if I make “a correct application of Paul’s language.” He says: “Paul had direct reference to his conduct among the Corinthians.” Let this be as it will, it fails to prove that Paul received wages for the purpose of supplying his own temporal wants. “Lest we should hinder the gospel of Christ,” seems to be one of the reasons assigned

for “his conduct among the Corinthians.” How are we to suppose Paul could have hindered the gospel of Christ by receiving wages even from the Corinthians? Perhaps it was feared that men would form the opinion that Paul was laboring for his own pecuniary benefit rather than for the good of souls, if he should take wages. If there is no danger of this kind to be apprehended in our own age, then Paul’s objections to receiving wages will not reach us. Brother Beer speaking in regard to the Missionary cause says: “The scriptures tell us nothing about the *Missionary Cause*.” Notwithstanding the scriptures tell us nothing about it, there still is such a thing. The fact that the scriptures tell us nothing about the United States does not prove that there is no such a country.—Desiring to be brief I will close this article, hoping that I will have no more controversy upon the subject at issue.

E. UMBACH.

Pierceton, Ind.

MEN FOR THE MINISTRY.—Prayer has the clearest warrant of all means that can be employed for the raising up of ministers. Considerable discussion has taken place on the nature and extent of human instrumentality in supplying ministers for the Church. Whatever difference of opinion may exist in regard to other means, all must admit the lawfulness and necessity of prayer. The injunction, “Pray ye the Lord of the harvest,” etc., is one of the plainest and most positive in the Scriptures. In some cases it cannot be certain that what we ask is agreeable to the will of God; but here all room for doubt is removed. It is not often that Christ, in exhorting his disciples to the duty of prayer, informed them particularly what to pray for; but in this case he puts words, as it were into their mouths. It cannot be that he would omit to answer a prayer thus expressly dictated by himself.

The noblest hero is he who manfully battles with himself.

LOCAL MATTERS.

Tyrone City, Pa., Jan. 15, 1867.

CORRESPONDENCE.

Southern Indiana District Meeting.

Brother Holsinger:—We desire you to publish that the church in Howard Co., Ind., has agreed to take the next District Meeting.—Therefore every branch of the church composing the first or Southern District, in accordance with the plan adopted at the last Annual Meeting, will send one or two representatives, or a letter, to the District Meeting, which is to be held if the Lord will, at our meeting-house, twelve miles West of Kokomo, and three miles East of Burlington, on the 23rd day of May. Those coming by R. R. will stop off at Kokomo where there will be conveyances to the place of meeting, on the day previous, if we are notified two weeks beforehand.

As there is a portion of the brotherhood, who, under former arrangements, has taken very little or no interest in District Meetings, we the more earnestly invite them to consider that "in the multitude of council there is safety," and that we desire to see more of oneness and uniformity in this particular. "Come then, and let us reason together, saith the Lord." You can either write to me or to brother Joel Brower. His P. O. address is Ervin, Howard Co., Ind.

I think it would be best if all the delegates would collect at the meeting-house at early candle-light, the evening before to organize, by appointing a clerk and foreman, that the letters and papers could be arranged, so that the meeting could commence early the next day.

By order of the Church.

IIHEL HAMILTON.

Poplar Grove, Ind.

Brother Nicholson's visit to Eel River Church.

According to announcement in a previous number of the *Companion*, brother John Nicholson arrived at this place and held a series of meetings at the different school-houses in

this vicinity. One meeting however was held in the Brethren's meeting-house in this district. All the meetings were well attended and good order prevailed throughout the series. Indeed, it could not well be otherwise, because the attention of the audience was directed to the exhaustless riches of the gospel of Christ. Brother Nicholson exhibited to the large assembly, that assembled to hear him, the sword of the spirit—that sword which is represented as being sharper than one with two edges. He undoubtedly used this sword to advantage. He so skilfully handled this powerful weapon that those who were present could not but believe, and not only believe but also plainly see that unless they would turn about and run in direct opposition to the way which they travel now, this sword would follow them continually—that as it is presented to them they should not back away from it, for it will still follow them and keep them backing until it gets them backed up to the judgment-seat of Christ, and that if they suffer it to follow them to this point it will pierce them. To think of this glittering sword getting so close as to deprive persons of escape is enough to make them shudder for fear. That this feeling was brought upon some in this vicinity, will be seen when we communicate the intelligence that the day before brother Nicholson left us he was required to receive into the church three applicants by the holy rite Baptism; and on the next morning before he left another application was made, and the applicant received; and being thus detained he just arrived in Pierceton in time to take the train. We believe that others have been made to feel the wonderful power of the gospel, and we with many others feel to tender to brother Nicholson our thanks for his visit.

E. UMBAUGH,
JOS. CONNELL,
L. FOX,
JONAS UMBAUGH.

Dodgertown, Ind.

Brother Holsinger; Please insert the following: Any minister-

ing brethren desiring to locate in the West, and who are desirous of settling in a neighborhood rich with subjects who yearn for some one to lead them to Christ by the revealing of the Gospel in its true light, will do well to visit Johnson Co., Mo. We have every reason to believe our county will be one of the first in the State ere long. The Pacific R. R., runs directly through Warrensburg, the County-town. The country is very productive; climate reasonably mild, and other facilities which tend to make the country very desirable. I feel confident that every visitor would endorse my opinion. We extend a cordial invitation to all brethren to pay us a visit in this very desirable and far Western country.

The doctrine held forth by the Brethren is hardly known here at all.

Ministers of other Denominations have been required to give bail to be permitted to preach. Our Brethren, as far as our knowledge carry us, have never been disturbed by the Laws of Mo., which would compel them to take the oath of allegiance to the Government of the United States.

E. B. REPP.

Warrensburg, Mo.

Brother Holsinger:—In giving you church news would say, we have reasons to be encouraged in the progress of the cause of Christ's kingdom in this section of West Va. In September the first Communion Meeting ever held by the brethren in Raleigh Co.; about 40 members Communed. Three more baptized at the meeting. Have been 8 or 10 additions by baptism since then in that county, and have several applicants for baptism now in this county, (Fayette) with a good prospect of more. Traveling ministering brethren are solicited to make this one of their passing ways, as the harvest is great but the laborers few.

J. S. FLORY.

Fayetteville, West Va.

Antietam Branch.

Brother Henry:—Since my last, we have had nine accessions to the Church by baptism; we feel greatly encouraged to know, that there are still those whom the good Lord calls; and who accept the offers of salvation. May the benign influence of his grace still convert many souls to the fellowship of the Lord of our Salvation.

On the 26th of November I returned from a visit to the churches, — Pipe Creek, Beaverdam, and Monrovia, having in company br. J. F. Oller. At Pipe Creek we met with brothers D. P. Saylor and Samuel Longenecker, in council, who also helped to fill five appointments out of twenty-two which the brethren in the above branches had arranged and laid out for us to fill, within the limited time of nine days, which time we promised to spend among them. Our dear brethren and sisters seemed fully alive to the cause of our Holy Religion, and careful that the time might be spent to the best advantage, to the good of souls, and the glory of God; they gave us their hands and their hearts in the labor of love. The meetings were largely attended, and good order prevailed, and much interest manifested. Many gave evidence of their thinking seriously upon their way. Altogether we enjoyed a season of grace and a feast to the soul. We conclude by saying our brethren and sisters in the above arms are enjoying health in body and in spirit. May the good Lord bless them in their zeal, and their labors of love.

D. F. GOOD.

Waynesboro, Pa.

Brother Holsinger:—Our branch of the church is located in the South-Eastern corner of Highland, and Northern corner of Adams county. The Ark of the Lord is still moving slowly, in our branch of the church. In the year that has just closed, there have been added to the church some thirty-two members.

Yours fraternally.

J. H. GARMAN.

Sinking Springs, Ohio.

Brother Henry; As I always love to read the news of the churches, I feel like throwing our little mite in that department of the weekly visitor that, unwearied, comes with his messages of encouragement to all those that have the prosperity of Zion at heart. We, through the past summer, by the blessings of God, kept the ark of souls floating on the surface, and some few were willing to follow the example of the Great Head of the Church, and enter in at the door that they might be saved. Since last March we received 11 by baptism and reclaimed 1, and several by letter, so that we still feel to sound the silver trumpet on Zion's walls; yea, cry aloud and spare not, but warn the sinner to flee the wrath to come, encourage the saint to press forward toward the mark for the prize of our high calling of God in Christ Jesus.

We were much edified and encouraged by a short visit of love that brother John W. Brumbaugh and his companion, and brother G. W. Brumbaugh and sister Hannah McGraw paid us in this part of the church. During their stay with us we had seven meetings, where we that were often under their voice in former days were again encouraged, and that love to each other and to our Master increased; and as it were folded into a bundle that distance and time cannot unfold; and we are made to feel that some of their labors will be as "bread cast upon the water whereof there will be gathered in days hereafter." We pray still that the Lord may move upon the hearts of some more of our laboring brethren to come to the help of the Lord; and may we all, as watchmen on Zion's walls, join together, faithful in the cause of him that has chosen and called us to be a peculiar people and zealous of good works.

We were, as a general thing, blessed with good health this season, excepting one of our dear visiting brethren, Benjamin R. Fisher, suffered more or less all summer with the Consumption, and on the 29th of November last he departed

this life with the bright prospects of going to his Jesus, who was all his theme the last few months. His loss will be felt, and that to some extent amongst us, as he was active in his office, and good in council; but we rejoice in being persuaded that our loss is his great gain, and that we need not sorrow as others that have no hope.

J. S. SNOWBERGER.

Monticella, Ind.

Brother Holsinger:—My business connections here are at an end, and I expect to leave the city; I think of visiting the brethren in the far West, should the Lord so direct after prayerful inquiry; And if so, so be his will. I shall visit brethren with whom I have become acquainted, living on the route to, and through the Western States.

In the city, we are still striving to keep in the path of duty. We have had many, very many good, lively, spiritual meetings; enjoyed sound and earnest preaching, from quite a number of brethren, who have kindly visited our church during the past month; and although not permitted to see, as the result of labor, the conversion of souls, still we cannot think that labor so earnest, and so faithful will go unrewarded. We hope it will be as bread cast upon the waters.

Respectfully,

E. HEYSER.

Philada., Pa.

DEAR BRETHREN; If you can send us a minister who will be able to start a church here, he will be welcomed, and gladly received, and will find a good country and a respectable class of people to preach to. Now is the time to start a church here, for I believe there are some here now that would join.—Our children, too, are growing up, and we would like to have them hear our Brethren preach. I will try to get a house and a little fund for a minister that will come here. Let me hear from you.

L. S. SNYDER.

Calhoon, Harrison Co., Iowa.

Brother Holsinger:—We have two meeting-houses in our branch of the church; three speakers, and about 150 members altogether at this time. I am not able to speak, being afflicted with Bronchitis. We have regularly two Lovefeasts a year, and we think it is productive of much good, both to building us up in "our most holy faith," and also to the awakening of sinners and bringing them to a sense of their duty. We have preaching every Lord's day in our branch. We received 11 by baptism this year and reclaimed 3. Ours is the Jonathan's Creek branch, Ohio. We are much in favor of a change in ministerial labors and our members are always ready to bear the expenses of ministering brethren, to and from us. This is preaching with the means with which God has blessed them. We have a series of meetings in contemplation, and if we succeed in getting able speakers, and if God will bless our labors, we wish to try to throw some red hot shells into the camp of satan, that may cause some poor souls to flee the wrath to come, and seek shelter under the blood stained banner of King Jesus, and join with us in fighting the Christian warfare, until death shall bring them to their God.

W. ARNOLD.

Somersaet, Ohio.

Brother Holsinger:—I have been a receiver of the *Companion* since the Annual Meeting of 1865. It meets our approbation generally, and gives us much satisfaction concerning Church news. It serves us as a minister of the Gospel, as we are living in a place where no members of the Church are located, but my wife and myself, consequently we hear no preaching from the Brethren, save that which we get through the "Visitor" and the "Companion." We wish to have it continued, and shall use all possible efforts to enlarge its borders and increase the number of subscribers.

We emigrated from Goshen, Ind., to this country in November last, and as yet we gave no appointment for meeting, hoping some of the ministering brethren who are read-

ers of the *Companion* will make this one of their passing ways while on their missionary travels, and assist me in introducing our order and manner of worship to the people in this country. If not I shall have to do the best I can, craving an interest in the prayers of the saints.

J. D. YODER.

Pulaski, Ind.

Brother Holsinger:—I have long delayed writing to you. I have tried to get some new subscribers but was not very successful; the brethren here say that there is too much controversy among the brethren published through the *Companion*, that is the reason they don't support it. I also have the same opinion, in part, but I can't think of not having the *Companion*; but if the brethren would not throw their controversy before the public, I think it would show more love in the brotherhood; because we should be of one mind, and if brother has anything with brother he should go to him or write to him, and not throw all before the whole brotherhood & the world, for a public example, but entreat him in love and the fear of God.

JOHN HOLLINGER.

Naperville, Ill.

Brother Holsinger:—These few lines will inform you that the *Companion* is a welcome friend and is eagerly sought for in our family, and hope your subscription list may be much increased for the next volume.

There were five ministering brethren from Pa. with us last week: Brothers Brindle, Brown, Nisley, and two Hollingers. The brethren of this neighborhood have been very much edified by their visit. We hope you will encourage others to visit our valley likewise, as much good can be done. The harvest is great but the laborers are few.

Name lost.

Rockingham Co., Va.

Brother Holsinger:—Brethren J. P. Ebeisole and John Krabill were with us last week and had a season

of good meetings. They had nine meetings, and labored hard in the good cause, to enlighten sinners and invite them to God, and we believe it had the desired effect. It was food to the soul.

Our church here consists of about one hundred members; we have three speakers and four Deacons.—Elder Abraham Frantz is our house-keeper. The ark of God is moving on slowly. We have received 8 by baptism in the last year, and we trust there will be more soon.

Yours truly in the Lord.

J. L. FRANTZ.

Bellefontaine, Ohio.

Brother Holsinger; I am very thankful for your kind favor extended toward me in sending the *Companion*. I love to read it, and if you are able to continue sending it I would be very thankful to you indeed. Our

DISTRICT MEETING.

in Tennessee came off in November, 1866; on Friday and Saturday before the fourth Sabbath in the above named month. We had a very interesting meeting. The Elders present served the meeting as a committee. There were a good many queries brought before the meeting; all of them was discussed in the fear of the Lord, and in the spirit of meekness, we trust and believe, the above meeting was held in our branch of the Church: Pleasant Hill meeting-house, Sullivan Co., Tenn. Our branch of the Church seems to be in union and love.

HENRY GARST.

Dear Sir:—Enclosed please find \$3.00, for two copies of your paper, and another name for gratuitous paper, he being unable to pay the subscription fee.

G. V. R.

We have entered his name and placed to his credit the 50 cents due you from Vol. 2, you having paid \$2.00 last year, and again \$1.50 this year. Is that right?

Brother Joseph Sherfey, Freedom, Washington Co., Tenn., says:

"We expect, and hope, and pray for a crown of glory, but we need not expect it without labor. God has scattered christian duties like grains of gold, all through the sands of life, and we must pick up from the dust of the earth, one by one the grains of gold, from which we mould our immortal diadem. The more abundant the grains, the greater and the richer will be our crown. He who gathers not these golden grains will never be king.

Brother Enoch Hoffman, Sand Brook, Hunterdon Co., New Jersey, says:

"We had an extra meeting just before the hollidays. We baptized ten and expect one or two more yet.

I like your paper very well so far as I have seen it. I am a strong contender for the old doctrines and principles of the Church, and therefore am not very friendly to the principle of paying a man for exercising the talent God has given to him."

Sister Ann Rowland, Hagerstown, Md., says:

"What a great comfort it would be if all was peace and love; if we could all live as we should, love each other in the kindness and meekness, and in the spirit of Christ."

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

"I would like to be a subscriber to the *Companion*, but I have not the means at present to spare for that purpose. But I have thought that if brother Holsinger would send us the "*Companion*" we would try and "lay up on the first day of the week as the Lord prospers us," and when we get the amount required we will send it to you."

W. H. H.

Do that, brother, and we will take for our pay whatever you have gathered at the end of the year, even if it be ever so little. We will trust you for the fulfillment of your proposition, for we know from your letter before us that you are an *honest* brother. The hand of affliction has been laid upon you, for you say "it seems not one in the family has escaped his scourging hand." Ah! how the weight of that hand expands our souls. Take it patiently, brother—yea rather, *receive it thankfully*.

Brother Holsinger:—We live in the far West, without friends or relations; three of us combined in one family, that wish to follow Christ.—The nearest brethren are about 25 miles off. We would like if you could stir up or encourage some one through the *Companion*, to come and preach for us a year. I think that some good could be done here, if we had a minister living here. We have had meeting here once or twice a year by the brethren who have the oversight of us.

H. TALHELM.

Maysville, Iowa.

If we had it in our power, brother Talhelm, we would send a score of ministering brethren into the Western States. But we have no one to whom we may say "Go."—The Savior says "go," and how our brethren to whom the command applies can refuse to comply with your calls, is a matter which we do not clearly see. We think we are fulfilling our calling when we visit you once every week, and we are happy to know that our visits are so very welcome.

"You charge the brethren to send you the names and addresses of members who love to read the "*Companion*," but are not able to pay for it. Now we could cite you to several who are quite poor, and

we will take notice of some and consult them, and try and get them to do something. I think that while you are so charitable as to send the "*Companion*" to them free of charge, we ought to do what we are able to do, if it is only *two mites*. I hope you will not think hard if I do not take the "*Companion*," which I can not do at present for reasons which I do not wish to mention, though I would like to have it very much."

We will send the "*Companion*" to you for 1867. You will read it, and carefully preserve every number, and if, at the end of the year, you cannot pay a part or the whole, and if we cannot afford to give it to you, then we will take it back.

We do not expect to send out all the free copies at our own expense. We have brethren whose circumstances are *much* better than ours to help us. We have opened an account for such contributions. We now acknowledge the receipt of 1 \$ from a sister in Adams Co., and 75 cents from a brother in Morrison's Cove, Pa., and 5 \$ from a brother in Union Co., Ill., for this purpose. Those who wish to contribute to this fund, and prefer not to let the left hand know it may assume a name by which we can acknowledge the receipt of their gift. We do this because we know that the Brethren almost unanimously prefer to do their "alms in secret."

"I send you a two dollar note; the 50 cents credit to George S. Wine, on his last years subscription."

What is Geo. S. Wines post office? We cannot credit any one unless we know the post office.

Correspondents will please make a note of this fact and save themselves and us much unnecessary trouble.

"Some of the brethren here will not support your paper any longer. I hear a good many grumbling that

you leave out the brethren's articles and insert pieces from other papers; they want to hear from the Brethren."

The above is an extract from a *bona fide* letter from one of our agents and a friend of the *Companion*. We publish it to give our friends a little of the rough side of our experience.

Brethren have the privilege of withdrawing their support from the *Companion* whenever they think they would better do so; and we should love them just as well as if they would support us; but we are not willing that they shall leave us for such flimsy reasons as those mentioned by the brother, without at least endeavoring to correct them. We wonder whether those brethren would rather read a *bad* article from a *brother* than a *good* one copied from an *exchange*? We have never rejected an article intended for our paper except from a conviction of duty to the cause, for the promulgation of which we are laboring. We have refused to publish articles from brethren, and we believe we shall find it necessary to refuse others. Some have even faulted us for some which we did publish. Make it as we will, we expect nothing but a continual warfare, but we shall triumph, for the Lord is with us.

We prefer articles which express good and true sentiments, and advocate true and holy principles, whether written by brethren, sisters, or others.

Cyrus Hoover, Smithville, Ohio, you have a credit of 79 cents on Vol. 3, and we have been sending the paper. Let us know soon what No. is missing.

Henry Stoner, Palestine, Ill.: We cannot give you the Post office address of brother W. C. Thurman. We have never had a line from him.

To our Subscribers.

It is possible—yes even highly probable—that in making out our subscription books, we may have missed the names of some of our subscribers who had yet a credit for several numbers. If notified soon we will correct all mistakes by sending the back numbers, and if we cannot do that we will refund the balance, if the paper is not desired longer.

Others whose time did expire with volume two may have expected us to send it on. Such is not our way of doing business. When a subscriber's time is up, we strike his name from our list, unless he notifies us that he wishes to continue, and unless we forget it, in which case we make no further charges.

If a subscriber wishes his paper continued he must notify us, and if he has not just the money, he may send it again. The wiser plan, however, would be to borrow it from his neighbor, who knows whether he is to be trusted, and who would have better opportunities to jog his memory if the subscriber should happen to forget it.

MARRIED.

January 3rd, by H. R. Holsinger, at his residence, brother JAMES S. COX to ANNA ELIZA McAFEE.

At the same time, by the same, brother DORSY CHRONISTER to sister NANCY NEARHOOF.

DIED.

In the Anghwick branch, Huntingdon Co., Pa., Dec. 26, 1866, of Typhoid Fever, JOHN EBY, youngest son of brother George and sister Susan Eby; aged 34 years, 3 months, and 24 days. He leaves an affectionate wife and four children to mourn their loss. He was an affectionate husband, a kind father, and a good citizen; esteemed and loved by all who knew him. He was sick seven weeks, and suffered much, during which time he manifested great patience, and an humble resignation to the will of God, entertaining a hope of pardon and peace with God, and the fond anticipation of meeting his loved ones in heaven. May God in his mercy grant us all the happy privilege of meeting each other there, and enjoying pleasures that are free from the pains and sorrows of a life in this world of turmoil and commotion. Funeral services by brother J. Spanogle and the writer, from Eccl. 8: 8.

P. L. SWISS.

Near Ladoga, Montgomery Co., Ind., Oct. 19th, 1866, at the residence of her son, Danl. H. Himes, (Christian name not given) wife of Daniel Himes; aged 70 years, 3 months, and 3 days. Disease, Flux. She bore her sickness with Christian fortitude, longing to depart this life. She leaves a husband and 8 children, and a large circle of friends to mourn their loss, but we trust our loss is her great gain, for she was a faithful member of the Church for about 23 years. Funeral services by brothers Abner Bowers and Martin Neher, by the request of the deceased.

MARY A. HIMES.

In the Ashland branch, Ashland Co., Ohio, Dec. 8, 1866, Elder JOSEPH SLOWALTER; aged 70 years, 6 months, and 10 days. He was a member of the Church 48 years, and a faithful minister for 42 years. Funeral services by brethren Isaac Schmucker, Moses Weaver, and David M. Wither, from 1 Peter 1: 24, 25, and Rev. 14: 13.

SAMUEL A. HONBERGER.

In the New Jersey branch, (time not given) our aged sister, ANNA TROUT, in her 84th year. She was confined to her bed for a long time, and suffered much, which she bore with Christian fortitude, and longed for her time to come, in the which she should be freed from the sufferings of this world, and be present with the Lord, which is far better. Funeral services by brother Israel Paulson and R. Hyde.

ENOCH HOFFMAN.

In the Upper Canawaga branch, Adams Co., Pa., Nov. 26, 1866, brother JACOB LE-REW, Sr.; aged 79 years, 9 months, and 9 days. Funeral services by Elder Adam Brown.

Also, in the same branch, Dec. 15th, PETER BAKER, son of Daniel and Catharine Baker; aged 24 years, 10 months, and 9 days. Funeral services by brethren Jacob P. Lerew and Peter Kauffman, from 1 Peter 1: 24, 25.

JACOB P. LEREW.

In the Sugar Creek Branch, Allen Co., O., of Consumption, brother JOHN McKEY, formerly of the Valley of Virginia. Funeral services by the brethren.

D. BROWER.

In the Warriors Mark branch, Huntingdon Co., Pa., January 8th, sister ELIZABETH BRATTON; aged 76 years, 9 months, and 19 days. She was a consistent member of the Church for many years. Funeral services by Elder Jacob Beck and the Editor, from 2 Cor. 5: 1.

List of moneys received, for subscription to the *Companion*, since our last.

Jno. Funderburg, New Caniste, Ohio	1 50
Isaac Funderburg, "	1 50
Lucy A. Funderburg, "	1 50
Miss Diana Funderburg, "	1 50
J. C. Funderburg, "	4 50
Mrs. Catharine Hlick, "	1 50
John Shellabarger, "	1 50
B. A. Frantze, "	1 50
Christ Shaefer, Pleasant Hill, Ohio	1 50
David Gump, "	1 50
J. N. Shellabarger, Danneville, Ohio	1 50
Andrew Nearhoof, Olivia, Pa.	1 00
Lydia Showalter, Wadsworth, O.	1 50
A. B. Snyder, Tremont, Ill.	1 50
P. R. Wrightsman, Freedom, East Tenn.	1 00
Geo. Dilling, Urbana, Ill.	1 50
Wm. Perzel, do	1 50
Benj. Bowman, do	1 50
John Harburt, do	1 50
Henry Rubsam, Champaign, Ill.	1 50

Hiram Musselman, Scalp level, Pa	1.50	Larima Ozias, Warrensburg, Mo	1.50	Martin Buechly, Waterloo, Ia	1.50
David Shaffer, do	1.50	John Thomas, Washington, Ia	1.50	Isaac Hoff, do	1.50
John Custer, do	1.50	J K Harley, Harleysville, Pa	1.23	A Horner, do	1.50
Daniel Hoffman, do	1.50	Wm R Tyson, do	1.50	W H Lichty, do	2.50
Elijah Horn, Somerset, O	1.00	J Y Heckler, do	1.50	J M Lichty, do	1.50
Manasses Lawver, Shanesville, O	5.00	W M Harvey, South English, Ia	1.50	Cor Miller, do	1.50
Oliver P. Mundell, Shielsville, Ind	1.50	Sol Hendricks, North Liberty, O	1.50	S M Miller, do	1.00
Mrs John Eyer, Tyrone, Pa.	1.50	Saml Grubb, do	1.50	Wm Miller, do	1.50
Joseph Jones, Covington Ohio	1.50	Henry Keller, do	1.50	E K Buechley, do	1.50
Jacob Shirk, Mt. Carroll, Ill.	1.50	David Leedy, do	1.50	John Warner, do	1.50
B. A. P. Horning, "	1.50	David Kingery, Albia, Ia	1.50	Matthias Miller, do	1.50
Jas. Gool, Dowagiac, Mich.	1.00	John Denlinger, Dayton, O	1.00	John B Hoff, do	1.50
Walter Clark, "	1.00	Andrew Bechtel, Ankneytown, O	1.50	Jer Murry, do	1.50
Joel Barnhart, "	1.00	John Stover, Maldane, Ill	1.50	Mchl Beaghey, do	1.50
Wm. Shifter, Enclar, Mich.	1.50	Saml Click, do	1.00	A J Blough, do	1.50
W. C. Webster, Niles, "	1.00	David Liveingood, Elklick, Pa	1.50	S S Miller, do	1.50
Aaron Forney, Berian Centre, Mich.	1.50	Jonathan Kelso, do	1.50	J W Miller, do	1.50
Eli Harter, Pokagon, Mich	1.00	M W Miller, do	1.50	Paul Cobough, do	1.50
Washington Wyland, Botany, Iowa	1.50	S C Keim, do	1.50	Mchl Raber, do	3.00
Adam Brandt, "	1.50	L S Keim, Manderille, Mo	1.50	J S Strickler, do	1.50
Cora Carlton, "	1.50	Joseph S Bechtel, McConnelstown, Pa	1.50	John Shick, Breckheart, Ill	1.50
H. H. Folck, "	1.50	John Brumbaugh, do	1.50	John Knable, Johnstown, Pa	1.50
Mahala Jewell, Onawa, Iowa	1.50	D B Brumbaugh, do	1.50	Sol Wise, Utah, Pa	1.50
John Tucker, Perry, Ind.	1.50	Fred Showalter, do	1.50	John J. Blough, Stoystown, Pa.	.75
George Gump, "	1.50	Geo Brumbaugh, do	1.75	J. R. Lane, Shirleysburg, Pa.	1.50
John W. Gump, "	1.50	Benj Brumbaugh, do	1.50	Enoch Lutz, "	1.50
Katie Eumert, Hagerstown, Md	1.50	Miss A S Bechtel, do	1.50	Michael Youtzy, "	1.50
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BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME III.

TYRONE CITY, PA., TUESDAY, JAN. 22, 1867.

Number 4.

For the Companion.

Give us this day our daily bread.

Pilgrim on the burning sand,
Traveling through this barren land;
Dost thee need the bread of heaven,
As it was to Israel given?

Stranger in this darksome vale,
Doth thy strength or courage fail?
Seek that bread which may be found,
On the way to Canaan bound.

Soldier fighting for the prize,
Trav'ling homeward to the skies,
Ask of God the bread of life,
To renew thy daily strife.

Servant of your Master good,
Daily fed by spiritual food;
Do your labors joy afford,
In the vineyard of the Lord?

When thou bow'st the willing knee,
Praying God thy sins to free,
Ask of Him thy daily bread,
That thy soul be richly fed.

J. Y. HECKLER.

Harleysville, Pa.

For the Companion.

On the Death of Christ.

A LETTER TO ELDER PHILIP J. BROWN, OF
CONGRESS, WAYNE CO., OHIO.

Dear Brother, this subject, of all others is the most important to the Christian. *The fear of death* is a source of uneasiness to the generality, and to a guilty conscience it may indeed be terrible; but to a good man it should be obviated by the consideration that death is the termination of every trouble; that it puts him beyond the reach of sin and temptation; that God has promised to be with the righteous even to the end. Jesus Christ has taken away the sting of death. Further, the hour of Christ's death says a certain writer was the most critical, the most pregnant with great events since hours had begun to be numbered, since time had begun to run. It was the hour in which Christ was glorified by his sufferings. Through the cloud of his humiliation his native lustre often broke forth, but never did it shine so brightly as now. It was indeed the hour of distress and of blood." This was the hour in which Christ atoned for the sins

of mankind, and accomplished our eternal redemption. It was the hour when that great sacrifice was offered up, the efficiency of which reaches back to the first transgression of man and extends forward to the end of time; the hour when from the cross, as from an high altar the blood was flowing which washed away the guilt of the nations. In this hour the long series of prophecies, visions, types, and figures were accomplished. This was the centre in which they all met. You behold the law and the prophets standing, if I may so speak, at the foot of the Cross, and doing homage. You behold Moses and Aaron bearing the ark of the covenant; David and Elijah presenting the oracle of testimony. You behold all the priests and sacrifices, all the rites and ordinances, all the types and symbols assembled together to receive their consummation. This was the hour of the oblation of the law, and the introduction of the Gospel; the hour of terminating the old and beginning the new dispensation. "It is finished." When he uttered these words he changed the state of the universe. This was the ever-memorable point of time which separated the old and the new world from each other. On one side of the point of separation you behold the law, with its priests, its sacrifices, and its rites, retiring from sight.—On the other side you behold the Gospel, with its simple and venerable institutions, coming forward into view. Significantly was the veil of the temple rent in twain; for the glory then departed from between the cherubims. The legal high priest delivered up his Urim and Thummim, his breast-plate, his robes, and his incense; and Christ stood forth as the great high priest of all succeeding generations. Altars on which the fire had blazed for ages were now to smoke no more. Now

it was also that he threw down the wall of partition which had so long divided the Gentile from the Jew; gathered into one all the faithful, out of every kindred and people.—This was the hour of Christ's triumph over all the powers of darkness; the hour in which he overthrew dominions and thrones, led captivity captive, and gave gifts unto men; then it was that the foundation of every pagan temple shook; the statue of every false God tottered on its base; the priest fled from his falling shrine, and the heathen oracles became dumb forever! This was the hour when our Lord erected that spiritual kingdom which is never to end. His enemies no doubt imagined that in this hour they had successfully accomplished their plan for his destruction; but the Almighty was at that moment setting him as a king on the hill of Zion. However no doubt their badges of mock royalty were at that moment converted into the signals of absolute dominion, and the instruments of irresistible power. The Cross which they thought was to stigmatize him with infamy, became the ensign of his renown. It was to be assumed as the distinction of the most powerful monarchs, and to wave in the banner of victorious armies when the memory of Herod and Pilate should be accursed forever. "Thanks be to God who giveth us the victory, through our Lord Jesus Christ."—The victory gained by the Christian over death is most decisive. To secure this great end was one great purpose of the Savior's advent.—The sentence of death was pronounced upon man, as a consequence of his transgressions. It came as the result of his free, voluntary disobedience to a Divine law; it came as an enemy, as a terrible agent, to work out the punishment due to sin. It was called and understood to be the king of terrors, and in this terri-

ble aspect appeared to all its victims. The object of Christ's coming was to change the relations between death and man, to remove its terrors and make the future world yield a prospect of happiness and pleasure. This he did, first, by pouring light upon the grave and upon the future state. Before he came, all was dark and dismal. Between the wisest men and the future state a thick veil was drawn, and the glories of the one were concealed from the blinded vision of the other's. But Christ astonished the world by the announcement of a future life, removed the black uncertainty which was around death, and arrayed eternity in new forms of beauty and attractiveness. By his own death he brought death itself into subjection, changed it from a tyrant to a servant, and now lives to give all his people deliverance from its dangers. Yours in fellowship of the Gospel.

JOHN NICHOLSON.

Moultrie Station, Ohio.

For the Companion.

Knowledge Connected with Religion.

NUMBER II.

"For, from the creation of the world, his invisible things are clearly seen, being perceived by the things that are made, even his eternal power and Godhead; so that they are without excuse." Romans 1: 20.

The lofty mountains, and extensive plains, the mass of waters in the mighty ocean, the thunders rolling along the sky, the lightnings flashing from cloud to cloud, the hurricane and the tempests, the volcano vomiting rivers of fire, and the earthquake shaking kingdoms, and leveling cities with the ground—all proclaim the Majesty of Him, by whom the elements of nature are arranged and directed, and seen to address the sons of men in language like this: "The Lord reigneth, he is clothed with majesty; at his wrath the earth trembles; a fire goeth before him, and burneth up his enemies." "Let all the earth fear the Lord, let all the inhabitants of the earth stand in awe of Him."

"Come forth, O man! yon azure 'round survey,

And view those lamps which yields eternal day.
Bring forth thy glases; clear thy wondering eyes;
Millions beyond the former millions rise.
Look further—millions more blaze from yonder skies."

Who can look up to the midnight sky and behold its rolling wonders, without being struck with astonishment at the idea of that great Being, who formed such vast and magnificent works? "Can'st thou, by searching, find out God? Can'st thou find out the Almighty unto perfection?" There is a length and a breadth, a height and a depth in the perfections of Divinity, which finite intelligences will never be able fully to comprehend. Vast and magnificent as the structure of the starry heavens is, it was produced without materials—it emerged out of nothing. The voice of the eternal spake and it was done." He commanded, and the orbs of the firmament started into being. "Let there be light and there was light." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Our admiration of such wonderful works should lead us to humble ourselves in his august presence and to reverence and adore him as the uncreated source of all felicity. What a striking display do such objects present of the power and grandeur of Omnipotence so frequently celebrated by the inspired writers, "Great is our Lord, and of great power; his understanding is infinite; his greatness is unsearchable;" wonderful works doth he, which we can not comprehend. "Who is a strong Lord like unto thee? Who among the sons of the mighty can be likened unto the Lord?" We are apt to be dazzled by the splendor of riches, and to admire, in the palaces of the great, the magnificence of the furniture, the beauty of the apartments, and the profusion of gold and silver ornaments that appear on every side. We are apt to reverence mighty potentates, when they bear rule over multitudes of subjects, and exercise their sway over extensive countries. We judge of the greatness of men by their actions, when

they built spacious cities, and erect splendid palaces and temples; when they construct steam engines and carriages, and impell them forward with motion of fifty miles an hour.— We admire men on account of telegraphic operations, where, by signals, communications can be kept up thousands of miles apart in almost a moment of time. But what are all the powers and energies of man, as displayed in his noblest achievements, compared with the magnificence and energies displayed throughout the planetary system? What are a few cities, palaces, and temples, compared with the expansive range over which the sun extends his influence? What is the motion of a small engine, even at fifty miles an hour, compared with the motion of a globe ten thousand miles in circumference, flying at the rate of a hundred thousand miles an hour? All human art, and power, and grandeur must hide their diminished heads in the presence of Him who is the former and governor of spacious worlds. As the splendor of the stars is absorbed by the rays of the sun, so all the grandeur, power, and splendor of this world and its inhabitants vanish before the presence of Him who is the *King Eternal, Immortal, Invisible*, and before whom "All nations are accounted as nothing, and less than nothing and vanity." "Who can utter the mighty acts of the Lord?" "Great and marvelous are thy works Lord God Almighty."

This attribute of the Almighty so conspicuously displayed in the heavens, lays a sure foundation for the faith and hope, and comfort of the Christian, amidst all the perplexities and afflictions to which he is subjected in the present probationary state. For it assures him that whatever Jehovah has promised, "he is able to perform." The promises addressed to us by a wise and benevolent Being can excite in us hope and dependence, only in so far as we are convinced of his power to secure their accomplishment. If Omnipotence were not an attribute of the Divine Being, or were we unable to trace its operations in exist-

ing facts, we could probably have no rational dependence on his promises and declarations in regard to objects which are unseen and eternal, and which lie beyond the limits of human comprehension. But when we behold, in the arrangement of this lower world, and in the solar system, a display of Omnipotent energy in incessant operations, far beyond the grasp of our limited faculties, we plainly perceive that there is no promise recorded in Divine revelation, nor a future fact declared, but is within the power of Jehovah fully to accomplish and realize. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, 'What doest thou?'" Should afflictions assail us, he is able to comfort and to support.—Should calamities befall us, or dangers surround us, he is able to deliver. Should death stare us in the face, and heart and flesh begin to faint and fail, he is able to transport our spirits to a nobler scene of existence, and re-animate our mortal frames at the resurrection of the just. Happy, then, is the man, and the woman too, who has this eternal God for his refuge, "*whose hope is in the Lord his God*: which made heaven and earth, the sea, and all that therein is: which keepeth truth forever." For he "is able to do exceeding abundantly above all that we can ask or think," "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly place." "O give thanks unto the Lord, for he is good: for his mercy endureth forever."

To be continued.

For the Companion.
Selections from Scrap-Book.

BY S. W. BOLLINGER.

A kind word and pleasant voice are gifts easy to give; be liberal with them, they are worth more than money.

What a world of gossip would be prevented if it was only remembered that a person who tells you of

the faults of others, intends to tell others of your faults.

Despise not thy mother when she is old. Age may wear and waste a mother's beauty, strength, limbs, sense and estate; but her relation as mother is as the sun when it goes forth in its might, for it is always in the meridian and knoweth no evening; the person may be gray headed, but her motherly relation is ever in its flourish. It may be autumn, yea winter with a woman, but with the mother, as mother, it is always spring. Alas, how little do we appreciate a mother's tenderness while living! How heedless we are in all her anxieties and kindness! But when she is dead and gone, when the cares and coldness of the world come withering to our hearts, when we experience how hard it is to find true sympathy—how few will befriend us in misfortune—then it is that we think of the mother that we have lost.

A Minister preaching on the subject of misrepresentations and slander, said: "When professors of religion so far degrade themselves in their profession as to attempt to injure others by lying and misrepresentations, they should remember that when the devil was disputing with Moses, the Lord would not permit the arch-angel to bring a railing accusation against the devil; and until they can prove that the individual they wish to injure is worse than the devil, and they themselves are better than the arch-angel, the Bible requires them to hold their tongue and mind their own business."

A generous man will place the benefits he confers beneath his feet—those he receives nearest his heart.

It costs something to be a true Christian. Let that never be forgotten. To be a mere nominal christian, and go to church, is cheap and easy work. But to hear Christ's voice, and follow Christ, and believe in Christ, and confess Christ, requires much self-denial. It will cost us our sins, and our self-righteousness, and our ease, and our worldliness. All—all must be giv-

en up. We must fight an enemy, who comes against us with twenty-thousand followers.

Love your enemies.

Angry words are lightly spoken,
In a rash and thoughtless hour;
Brightest links of love are broken,
By their deep insidious power;
Hearts inspired by warmest feeling,
Ne'er before by anger stirred;
Oft are rent past human healing
By a single angry word.

Poison—drops of care and sorrow,
Bitter poison drops are they;
Leaving for the coming morrow
Saddest memories of to-day.
Angry words, O let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirred;
Brightest links of love are broken
By a single angry word.

"A man there was, though some did count him mad,
The more he gave away, the more he had."

Many have learned of the Lord to be charitable, and have found by experience that they have gained thereby. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (We have seen this verified.) There is that maketh himself rich, yet hath nothing; there is that maketh himself poor yet hath great riches." Prov. 11: 24; 13: 7. He who bestows of his goods upon the poor, shall have as much again and ten times more.

If you love life do not squander time, for it is the material which life is made of.

McVeytown, Pa.

POLYCARP THE MARTYR.—When brought to Rome, the pro consul said to him, "Curse Christ, and I'll release you." "For sixty and eight years have I served him," replied the old man, "and he has done nothing for me but good. Can I curse him? I tell you frankly, I am a Christian." For this he was led to the stake and died rejoicing in his Savior.

The Bible was made to tell things just as a plain man would understand them.

For the Companion.
Strength in Weakness.

FRAGMENT OF A LETTER TO A BELOVED FELLOW-PILGRIM IN THE MANOR CHURCH, MD.

Trial is the crucible of the Almighty, not only to test his children, but to burn out the dross of *self*, and brighten his own image in their souls. The blessed, Christ-honoring result of affliction is, to make Jesus dearer, his service sweeter, his promises more precious, and his love more supremely enthroned in the heart. His saints have greater cause for gratitude on account of "dark and cloudy days," than thousands for uninterrupted sunshine.—Many a saint whose life has been a scene of almost continuous suffering and sorrow, inwoven with many deep shadows of gloom, has testified that if they could step back to the place of beginning, with the knowledge derived from experience, they would a thousand times *rather* pass again through all their soul-tortures, than be allowed to follow the course and live the life they had marked out and anticipated in the untempered glow of youth. *You* have fought your way against mighty odds, in one sense, with a host of others, but the blessed fact that you have had Jesus either as a *proffered* help, or an *actual* inbeing, has made your weakness in every conflict the condition of strength and victory.

It is often said that out of death comes life, but as a positive matter of fact this is *never* the case. Neither is *death* the *germ* of life, as unsanctified philosophy asserts, nor is the *germ* of life *in* death. When we sow wheat, or corn, or some other grain, we sow, not that which is *dead*, but that which is *sound*. It is not *quickened* except it *dies*, but death is not a primal *cause* of germination but the *condition*. When Christ lay in the grave, there was no lingering element in his remains that could be nursed into life. *He was dead*.—The *life* was *wholly* extinct, and had to *return* into the body, and could not possibly be *rekindled* like a spark that lies hidden and smouldering in the embers. Life could enter into

the body and *quicken* that which was *dead*, but could not *spring up* inside the realm of death. Christ's life *before death* was a redemptive life. This he had to sacrifice as an atonement. His life *after the resurrection* was a *glorified* life, and this came through or by death, and not *out of* death; that is, there was in his body nothing that could be fostered into life. In sowing *grain*, men select that only which has a *vital* germ, and depend on proper conditions for its fructification. But *Christ*, as to one side of his human nature, was *absolutely dead*, and his resurrection was not dependent on the supply of conditions from *without* to *develop* a vital germ *within*, but on the actual entrance and inhabitation of Eternal Life. I have power to lay it down, and I have power to take it up again, is his own averment. Christ never displayed greater strength than when he was *without* strength. A giant in the full *vigor* of health and manhood, may well do great exploits; but what of a *dead* man?—A *dying infant* can *raise its hand*, but a *dead athlete* is *powerless*. When hell had apparently triumphed, and the Nazarine was *dead and buried*, and his grave *sealed and guarded*, and his overthrow seemed complete, lo, he bursts from the tomb, with all the majesty and Terror of a God!—Christ was *strongest* when he was *weakest*. This explains the words of Paul in 2 Cor. 12: 9, 10. All true believers *know* this *experimentally*, although they may never dream of its Divine Philosophy.

Never are we stronger in that which endures the final crisis, than when we are "without strength."—And every discipline which brings us into straits from which we are as powerless to extricate ourselves, as a dead man is to resuscitate *himself*, is a greater mercy than all other mercies combined, save the *grace* that *sends* the discipline. Sickness, disappointment, bereavement, "cruel mockings," crushing trials, and agonizing lacerations of heart, are *means* that lead to *weakness* and *death*; and weakness is the condition of strength, and death of life.

Thank God for trials, and "pray without ceasing" for grace to sanctify them.

C. H. BALSBAUGH.
Union Deposit, Pa.

For the Companion.
Avoidable Ignorance is no excuse for Error or for Sin.

There is a way which seemeth right unto a man, but the ends thereof are the ways of death. Prov. 14: 12.

Dear brethren and sisters; When we take a view of the world at large and hear them conversing concerning the revelation handed down from heaven to man by our heavenly Father, we frequently hear it remarked that it matters little what a man believes, if he is only sincere; and that it is of not much consequence what he does so that he does what he thinks to be right. I have no doubt in my mind but that the wise man had reference to this in the text under consideration. The reason that this way ends in death is because it is not the teaching of the word of God, however plausible it may appear at the first glance. It has no more foundation in reason than revelation. "Reason as well as revelation requires right faith, right opinions and right conduct, since ignorance will no more excuse a man or procure an exemption from punishment, if he break the laws of God, than if he would violate the laws of our country. Our country has certain conditions to be fulfilled, and if we comply we stand approved. So in the gospel of salvation. God requires certain conditions to be fulfilled in order to make our peace, calling, and election sure. If we wish to reach the haven of the sons of God, or become a king or priest in the heavenly Jerusalem we must comply with the conditions of the gospel. It is not enough for him to do what he thinks is right; he must do what is *right in fact*. It is not enough for him to *think* that he is doing right but he must *actually* do it. If he *deceives* himself or is deceived by the cunning of devices of that old serpent who is never idle, or is deluded by his spiritual advisers, it matters not how honest or how confident may be his con-

viction that he is safe. His hope may be as bright, his confidence as firm, his conscience as easy as that of the true follower of the meek and lowly lamb of God; but when the dark clouds rise, when "the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," then the expectation of the wicked shall perish and his hope shall be like the giving up of the ghost. The Bible gives no license to man to set up his own standard of duty or of faith, of doctrine, or of practice. It is the common complaint of the scriptures against those whom God condemns that they walked every one according to the imagination of his own heart, that they walked according to their own devices. They substituted other things for the commandments of God.

They may have been sincere, they may have been honest, they may have thought they were right. For "there is a way that seemeth right unto a man, but the ends thereof are the ways of death." But it is not enough that the way *seemeth* right, but it must be right in fact.—It must not only seem right in their sight, but it must be right in the sight of God. In this enlightened country it is our own fault if we are deceived, deluded, or ignorant of the commands of God. For the Prophet Micah (6: 8,) says: "he has shewed thee, O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." But instead of taking God at his word we ask: will the Lord be pleased with thousands of rans or with ten thousand of rivers of oil. Shall I give my first born for my transgressions, the fruit of my body for the sin of my soul?

SAML. A. HONBERGER.

Ashland, Ohio.

Shun evil company.

For the Companion.

Cherish a Forgiving Spirit.

What a beautiful sentiment; to cherish a forgiving spirit towards our fellow mortals. Can that man be a true christian who is not imbued with that holy spirit. Consider first our natural position in regard to our carnal relations to man.—What is more pleasing, more imposing, than to behold two men, one acknowledging, the other forgiving a fault. But when we come to examine it in a spiritual light, it becomes ten-fold more imposing; it then becomes an essential qualification to every true christian man and woman. And no true christian is without this spirit. This sentiment was very frequently taught by our Savior in parables. Christ cherished and exercised it toward all men.—Was there ever such a compassionate and forgiving expression as this, while suffering the most excruciating pains ever imposed on any human being: when even God had forsaken him, as it were, while taking upon himself the very sins of his inhuman persecutors, he cried: "Lord forgive them for they know not what they do."

Let us turn to the 18th chapter of Matthew, 21st verse, where Peter came unto the Lord and said, "Lord how oft shall my brother sin against me and I forgive him? Till seven times?" For it appears that this was the custom of some of the Jewish nations, to forgive their fellow men whenever they came and repented, till seven times, and no oftener. But what was the answer the Savior gave unto Peter? "Not until seven times, but until seventy times seven." Which did not imply that he should forgive him just four hundred and ninety times, and no more; but to forgive him as often as he manifested a repenting spirit. In the same chapter we have a parable which fully portrays the necessity of frank, open-hearted forgiveness. We are in the same position as that servant. We owe a debt of gratitude to the Lord; more than we can number; we cannot pay it, what can we do? We fall at the feet of Jesus and worship him with

tears, asking forgiveness, for we know it is impossible for us to pay what we owe. But what will be our portion if we do not cherish a forgiving spirit towards our brethren; will not the Lord say unto us: "Thou wicked servant, I forgave thee all that debt because thou desirest me." Can we then in the least expect that the Savior will forgive and have compassion on us if we do not forgive our Brethren?

C. BIGLER.

Centreville, Ind.

LOCAL MATTERS.

Tyrone City, Pa., Jan. 22, 1867.

CORRESPONDENCE.

Brother Holsinger:—Long since have I felt the importance of the Savior's declaration: "Go ye there fore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Dear brethren and sisters in the Lord, this is one of the most positive commands the Savior ever uttered, and is it *not* the least hearkened to. We are commanded to go to all nations. How far we are behind in this calling. How many of our able and efficient ministers wait until they are called for, to go to a certain place, or places. When there is not a vestige of such an *idea* in the text. But it is to "Go."—How many thousands of dollars are spent annually for superfluity of dress, even by brethren, and thousands more for the worthless weed they chew, and tens of thousands more for other luxuries, and the *Missionary* perhaps never once thought of. Here in the southern boundaries of our own nation, (not to say other nations) are thousands, and multiplied thousands, that never have heard the true gospel preached. Numbers of freedmen, that really do not know their right hand from their left, while multitudes of our white race, living down in the gulf states never saw a brother, yea more, I doubt whether there ever has been a brother in some of those states. Will our dear brethren be

content, to let four million precious souls for whom Christ died, go down to the sinners grave, comparatively among us, and we stand silently by? O, my dear brethren, let us be up and actively engaged in our Masters calling.

The Catholics are putting forth every energy to send their Coran into all the Southern States. While I claim that nothing but the Bible and a belief of the truths it contains, can save this people. Then onward ye heralds of truth, save! save the drowning crew from the burning wreck.

O brethren will you not all come to the rescue! I know that some have done an amiable part in the spreading of the Gospel, who have gone forth weeping, bearing precious seed. But they have gone to richer pastures, to rest until the end of the days, and then they shall doubtless come again, with rejoicing bringing their sheaves with them.

Dear brethren, as I feel the importance of saving souls by preaching the word, let me, unworthy as I feel, exhort you who have not done, nor felt it your duty, in this respect, to seriously consider, and promptly act, in furthering the kingdom of Christ. If you, in the North, and West, and East, will come here into our Southern States, we will vouch for you, that you will not be molested, but receive the kindest of treatment, if you show yourselves workmen, that need not be ashamed, rightly dividing the word of truth.

"Small vessels should stay near shore,
While large ones may venture more."

Our predecessors brought the Gospel across the blue waters of the Atlantic, and shall we be content until we send it across the Pacific, and into the isles. Upon an evangelical ministry, and the sanctified press depends the salvation of the world, by the Grace of God. And as our husbandman has given every man his work, and commanded the porter to watch, while he himself has taken his journey into a far country. When he comes again to reckon with us all, what do you think will be the result with those who have never made a mark in the world or in the

church for good? How often is it the case just at a regular meeting, that there is a long bench full of preachers, and if one, or two, or even three of that number speak, and there should not more than that number speak, if they do, they go beyond the Apostolic order, the other ministering brethren sit silently by. "When it has been declared," "Why stand ye here all the day idle," when just over yonder, perhaps twenty miles, the brethren never have been heard preach. When the apostle says: "Be ye not slothful in business; but fervent in spirit, serving the Lord."

Then let this be our every resolve that by the grace of God I will reform, and do more good this year, than I ever have done before. I pray God he may stir up your minds as to these things. For he has given to each of us our work, and shall we look for a reward, not having done our duty, and our whole duty? I verily believe we are not only responsible for the manner in which we improve our talents, but also the amount of improvement. Then in conclusion I would say "Go ye."—And do not wait to be called, thinking how shall I be clothed, or how shall I be fed, "for the laborer is worthy of his meat." And if he is worthy of it he will be sure to get it, if he trusts in God. There are too many who call themselves ministers, that must first know how much they are to get, before they know whether it will pay. May this never be the case with our brethren.—But may they, with zeal, tempered with Godly fear, trusting in the Lord, go forth, in evangelizing the world, rout the enemy, and scout the adversary, until victory shall be won, the crown obtained, heaven possessed. And for all this be the praise given to our God who is strong to save, and mighty to deliver.

P. R. WRIGHTSMAN.

Freedom, Tenn.

Brother Holsinger; Permit me to ask a few questions through your kind paper from those that have anything further to say on the subject of a brother that puts away his

wife for the cause of fornication, leaving all others out of the question that separates; because it is very plain that if either of them marries again, while their companion is alive, that they do commit adultery; because they are one flesh and are bound together by the law of God, and nothing can make them twain but fornication or death. But in what sense is she his wife, or he her husband, if either of them commits this abominable deed? Is she still his wife? Are they one flesh? "What, know ye not that he which is joined to a harlot is one body." 1 Cor. 9: 16. Is he bound to nourish and cherish her as the Lord does the Church, when she is put away? Is she not more of one flesh with her paramour? But if it can be shown, conclusively, that they are one when she is put away, then of course he has no right whatever to marry again, and I will not argue that it is expedient for him to do so; but until it is shown they are one, as the Lord has required them to be, I must hold that brother Moonaw was about right when he said that those that were put away, the Lord gave no further directions about them, or words to this effect.

HIEL HAMILTON.

Poplar Grove, Ind.

Elder Graybill Myers, the Lord willing, will arrive at Bayard Station, P. C. R. R., on the 15th (in the evening) of February next. Brother G. M. intends remaining in this arm of the Church two weeks from the time above named. On Saturday evening the 23rd he and I intend holding or commencing a series of meetings near Bristol, in the Keggy schoolhouse, Trumbull Co., Ohio.

JOHN NICHOLSON.

Moultrie, Ohio.

A Suggestion.

At the suggestion of Elder Isaac Myers, I will propose a plan to the brethren and sisters of Middle Pa. District, for raising funds to defray the liabilities of last Annual Meeting. Brother Myers' proposition is, to get the number of members in

each branch, and equalize the indebtedness among the different branches in the district, according to their numerical strength or number of members. To my mind this plan is quite objectionable. We all know that strength does not always consist in numbers: whether ecclesiastical, political or civil. I think we could find some individual brethren, who, if their property was fairly valued, would be found to own as much property, as some individual branches do collectively that may number 40 or 50 members. But the plan that I propose is the apostle Paul's plan. "*Let every one of you lay by him in store as God hath prospered him.*" But notwithstanding, that he gave us the above plan, we must adopt some system whereby to carry it out, "so that there may be an equality." Then I would propose that each member owning property to the amount of \$200, (lower we should not begin) clear of all encumbrances, should lay by him 75 cents, and so on in the same ratio, 25 cents for every \$100, of his or her real valuation. Then the one worth \$400, would pay \$10, and if any should be found worth \$40,000, (which I think will) arithmetic would show me that their quota will be \$100. By carrying out Paul's plan, under the above system, we will, not only liquidate the debt resting on the district, but have a handsome sum left for the Missionary fund. It will take but a short time for each member to make an estimate sufficiently correct; but in doing so, let us remember what is recorded in Acts 5: of Ananias and Saphira, and that the crime they stood charged with was "*Lying to the Holy Ghost,*" and consisted in bringing a part as the whole.

D. M. HOLSINGER.

Newry, Pa.

Answer to Brother Sharp's Query.

Moses specified no definite period as to the commencement of the material creation. He says: "*In the beginning* God created the heaven and the earth." John the Evangelist says: "*In the beginning* was the word, and the word was God, and

all things were made by him." The Psalmist declared: "Of *old* hast thou laid the foundations of the earth, and the heavens are the works of thy hands." The Apostle Paul declared: "Thou God, *in the beginning*, hast laid the foundations of the earth."

These expressions evidently imply a very high antiquity, and not the limited period of nearly six thousand years. The plans of the Almighty in creating are characteristic of progressive improvement toward perfection. This everything demonstrates plainly around us at present. And look forward a little into the future and consider the Millennial Era, and the general resurrection. But the chief design of Moses was to give a narration of those events which were introductory to the placing of man upon the earth. Hence he had to commence an Era, or a series of successive events. We believe then that the narrative from the second verse of Genesis on through the six days work, was specified in time to correspond with the revolution of the earth on its axis, and with our reckoning. It is expressly said that "the evening and the morning were the first day," &c., though the sun was not appointed "to rule the day, and to be for signs and seasons, and for days and years," until the fourth day; yet the Almighty, without doubt, specified each day to twenty-four hours. The science of geology teaches us that the fossil petrifications deposited in solid rocks, placed down from 1000 to 1200 feet below the surface of the earth, must have been a gradual work of perhaps myriads of years. Fossil remains of gigantic animals have also been found, measuring in length 70 feet, height 10 feet, and girth 15 feet. Of such living animals we have no record within six thousand years.

The Hebrew term "BARA" translated "create," is said not only to signify to create out of nothing, but also signifies, "to arrange, to renovate, or new-model something which was previously in existence." Now the second verse expressly tells us that the earth "*was,*" when the nar-

rative and work of the specified days commenced. "The earth *was* without form and void," or, as it has sometimes been translated: "Afterward the earth became desolate and waste." Now we believe the material of the earth to have been created long before Moses' record of the six days, *even in the beginning*; and that the work then enumerated was a rearrangement, or renovation preparatory for animals and man; and that the six days wherein this work was performed were limited to twenty-four hours each. Scripture does not inform us how long the earth continued desolate and waste, neither does it inform us whether races of animated beings occupied it before it became void. But it is highly probable that myriads of ages prior to its desolation, numerous orders of intelligences existed and were afterwards transported to other regions. We read in the Revelations of a new heaven and a new earth after the general conflagration, and it is very likely that the saints shall then occupy it. But we, as insignificant worms in comparison to the Deity, cannot understand all his operations and designs, because they are unsearchable, and "his ways past finding out." "Canst thou by searching find out the secrets of God? Canst thou find out the designs of the Almighty? they are as high as the heavens, deeper than hades; the measure thereof is longer than the earth and broader than the sea."

S. B. FURRY.

New Enterprise, Pa.

Mississinewa branch, Delaware Co., Ind.

Brother Holsinger; Perhaps it will be interesting to some of our brethren to hear from this remote part of God's moral vineyard. There are, in this branch of the church, about 65 members, all told. Elders John C. and George Studebaker preside over the church; besides there are several other brethren in the ministry. On the 16th of this month, brother John Hershey and David Yonsee, both of Ohio, came to hold a series of meetings for us. They continued with us five days,

preaching at 11 A. M. and at night with very good success; there were nine accessions by baptism; besides, the brethren and sisters were much revived. We can truly say, we were permitted "to sit together in heavenly places in Christ Jesus."—We will here say to brethren Hershey and Younce, that the members here feel truly grateful to you for your ardent labors in the vineyard of the Lord, while with us. Many "God-bless-you's" go up from this place.

Yours fraternally,
W. R. DEETER.

The letter containing the above was mis sent to Tyner City, Ind., and received just in time for this issue; hence its late appearance.

Brother Holsinger:—We have had a series of meetings in the different school-houses of our vicinity since brother Nicholson left us, at which brother Nicholas Brubaker officiated as speaker. He preached at five different school-houses. He came here as a recruiting officer, soliciting men and women to enlist under the banner of king Jesus, and we hope his solicitations will receive just consideration inasmuch as that good old banner has been waving during the last eighteen hundred years. Judging from the good order and attendance we think that good impressions have been made. Brother Brubaker will please accept our thanks for his visit and words of encouragement. May we all eventually become recipient of endless joys above.

E. UMBAUGH.

Pierceton, Ind.

DIED.

In the Elk creek branch, Somerset Co., Pa., January 1st, at the residence of her only surviving son, Brother Peter Myers, sister BARBARA MYERS; aged 70 years, 1 month, and 26 days. The deceased was born in Lebanon Co., Pa., emigrated to this county, Somerset, almost sixty years ago, and survived her husband, Jacob Myers, forty years, less four months. She was a consistent member of the Church for some time. Her life was indeed an exemplary one. Her remains were conveyed to their resting place on the 3rd, followed by a large concourse of people; the occasion being improved by the writer, from Rev. 14:13.

C. G. LINT.

In the Back Creek branch, Franklin Co., Pa., on the 8th of January, HENRY KISER, aged 35 years, 3 months, and 21 days. He leaves a pitiful wife, and two little daughters, to weep over the grave of a kind husband and affectionate father. The wife of the deceased is a daughter of David and sister Sarah Cump. Funeral services by brother George Monrer and friend Tobias Krider, from Heb. 9:27.

E. B. CAMP.

"Visitor" please copy.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, JAN. 29, 1867.

Number 5.

For the Companion. **Pilgrim's Song.**

We've no abiding city here,
I am glad, I am glad,
We're going to meet our Savior dear,
I am glad, I am glad!
In vonder regions of the blest
There is a bright eternal rest,
Where sin and death cannot molest,
There's our home, there's our home.

Come pilgrims, let us journey on,
Linger not, linger not;
Our pilgrimage will soon be run.
Happy thought, happy thought;
No ear has heard of joys so bright,
No mortal eye has seen the sight,
No heart conceived such pure delight;
Peaceful home, peaceful home!

Ween foes assail us on the way,
Do not yield, do not yield;
In Jesus' strength we'll win the day,
Bless'd abide the blest shield;
He'll lead us to that golden shore,
Where pain and suffering will be o'er,
And sorrow's tears shall flow no more;
Happy home, happy home!

This world has nought to claim our love,
Why detain, why detain,
Our happiness is from above,
There is gain, there is gain.
Let us with courage then anew
Our pilgrim-journey still pursue,
Hoping the city soon to view;
Bless'd abide, bless'd abide!

Jesus will soon subdue his foes,
Happy news, happy news,
Thou the desert blossoms as the rose,
Happy news, happy news.
The kingdoms of this world shall be
The kingdom of his Majesty,
When all his children shall be free,
Blessed news, blessed news!

G. D. ZOLLERS.

For the Companion. **What shall I do. Mark 10: 17.**

This is a very important question, even when applied to the common affairs of this life, but much more so when asked in reference to life eternal. God requires service of his creature man; how necessary is it, then, that we perform that service. A question then having reference to the service which the Lord requires should be interesting to every one; it should often be asked what shall I do; we should make it a subject of anxious thought every day; the man who never asked this question, nor reflects upon it, is not likely to be very much engaged in the service of God. To do God's service we must know the

will of God, and to know this we must often ask and answer in the light of the holy Scriptures. We have many examples of persons asking this question, recorded in the New Testament. One is found in the Scriptures, placed at the head of this article. This young man seems to be in great earnest; he came in great haste, even running, and he kneeled before the Savior and exclaimed, "Good Master, what shall I do, that I may inherit eternal life?" On another occasion at the day of Pentecost we read of a great multitude saying, "men and brethren what shall we do." When Saul was brought to the ground and convinced that Jesus was the Christ he said what shall I do Lord.

The interest which persons feel for salvation may generally be learned from the manner in which they treat the answer given to the question. In the example of the young man that came to Jesus, there was not sufficient interest felt. No doubt he was sincere when he propounded the question to the Savior. He desired to enjoy eternal life and was anxious to know what was necessary for him to do, in order to obtain that great blessing. But when Jesus said, "Sell that thou hast and give to the poor, and thou shalt have treasures in heaven, and come and take up thy cross and follow me," he seemed to think this was asking too much, and hence he was sad and went away grieved. He had much feeling on the subject, and hence he was very sorrowful, but still he was not sorry enough, or he did not have that "godly sorrow." How many do we find in this our day and age of the world, who seem honest, and even anxious to be saved, who when they are directed to renounce the sins and follies of the world and take up the cross and follow Christ in obedience to the gospel, draw back. They go away sorrowful, but still

they will not obey. They seem to say the Lord has required too much. This shows that they do not feel the amount of interest in the subject that they should. If they did, they would be willing to give up all for Christ and his holy cause. They would make any sacrifice that the Lord demands in order to obtain eternal life. In the case of the three thousand. There was no hesitation, no going away sorrowful; they felt just right on the subject, hence they received the answer to the question, what shall I do, with great joy, and they complied with it the same day. So in the case of Saul; he felt deep interest in the matter of his salvation, and when the Lord told him what to do, he did it at once. He says, "I was not disobedient to the heavenly vision." The same is true in reference to the jailor and his family: they obeyed the Gospel the same hour of the night in which they believed. This shows that they did not say what "must we do," out of vain curiosity. They became alarmed in regard to their condition and they desired salvation above all things, hence the promptness with which they complied with the doctrine given.

This question implies great mental agony, where it is sincerely propounded with a determination to comply with divine directions when given. Who can describe the feelings of the three thousand on the day of Pentecost, when they were pierced in their hearts under the preaching of the apostles. They felt great mental anguish: so it was with Saul; what must have been the feelings of that man when the Lord said unto him: "I am Jesus of Nazareth whom thou persecutest." Well might he respond, "Lord what shall I do." Now when the three thousand asked the apostles what they should do, they desired to know what law they must obey, what duty

they must perform, in order to obtain the remission of their sins.—Then all that is contained in the apostles' answer was to be done, in order to obtain the remission of their sins. Reader, think of this carefully and prayerfully, and then read the answer, viz.: "Repent and be baptised every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the holy Ghost."

Some teachers of Christianity seem to think that they have discovered a universal remedy for all cases; they seem to give the same direction to every convert. Faith, and faith alone appears to be the remedy. Now, dear reader, faith is good in its proper place, but the Lord requires more of his subjects than faith alone. The Lord requires that we put our faith into practice by obeying his commands, as the three thousand did when they inquired "men and brethren what shall we do?" They had obtained faith under the preaching of the apostles, and they ask what works they must do to prove their faith. Some appear to think that prayer alone is all that is necessary, but the Gospel requires more than prayer alone. We learn from the case of Saul that he was engaged in prayer, and no doubt very earnestly, perhaps for three days and nights, yet the Lord told Ananias to tell him what was necessary. He said unto him, "why tardest thou, arise and be baptized, and wash away thy sins, calling on the name of the Lord."

Cornelius was a man that prayed always, and gave much alms, yet this man was not justified by prayer alone, but the Lord demanded more of him. Prayer is good in its place; hence we understand from the different cases that we have before us for our consideration, that the Lord requires that we yield obedience to his Divine law, in its proper connection, in order that we may obtain admittance into the Church or Kingdom of Christ our Lord.—Thus when we come to sum up the whole matter, we find that it requires faith in the word of God, repentance and baptism, all in connection.—

And as God has connected these ordinances together, man cannot put them asunder. Every anxious inquirer should consider well what the Lord requires of him when he says what shall I do to be saved.

Reader, what ground do you occupy? Examine yourself with your real condition before God. Let the question "Good Master what shall I do to inherit Eternal Life" sink deep into your heart, and take the advice given to persons in the same condition that you stand before God, in relation to your salvation, and be faithful until death, and Jesus says you shall have a crown of life.

J. S. SNYDER.

Brooklyn, Iowa.

For the Companion.

The Lost Power.

BROTHER HOLSINGER:—A writer in the *Companion* of the 8th inst., has written on the same subject that I did in the previous paper. As I consider the principle involved of vital importance to the Church of Christ; I desire to critically examine brother —'s position, to see if it be tenable or not. After Jesus had commanded them what to do, he said: "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.—And these signs shall follow them (*not the apostles*) that believe: In my name shall they cast out devils; they shall speak with new tongues," &c. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—"When the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name," The Lord said, "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."—What portion of God's word can be produced to prove that said power was designedly taken from the Church? There is none. Then the question naturally arises: why

not now claim and perform what the Blessed Redeemer said his followers should do in his name; for he said unto them, "and, lo, I am with you always, even unto the end of the world." What right has brother —, or any one else to change the commission of the Lord and Master from a *literal* to a *spiritual* sense? He admits that it was literally fulfilled or performed in the apostles' time, but that we now only enjoy it spiritually. I admit both, but why do we only enjoy it spiritually now? I answer: because we do not exercise the necessary faith to do the works which should follow those that believe in him. We read in the 17th chapter of Matthew's Gospel that a demoniac was brought to the disciples, but they could not cure him. When brought to the Lord, he "rebuked the devil, and he departed out of him." The disciples took Jesus apart to know why they could not cast the devil out? And Jesus said unto them, "Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting." So we see that even at the time the Savior was with his disciples their faith would occasionally grow weak. Has God's arm been shortened since that period? Is the Holy Spirit less potent now than then? We answer, no, no. Then why construe a portion of the commission literally and a part spiritually? I answer, because the church does not exercise that living—saving faith it is their privilege to do. Brother —'s theory is the theory of the entire pedo-baptist churches. They say it is all to be taken allegorically. I am unwilling to give up a single jot or tittle of the commission. If the Church will live, pray and exercise faith as designed by the Blessed Savior, we will yet see the power regained by the Church, and skeptics go to the wall.

L. J. GROVE.

Johnsville, Md.

*For the Companion.***Knowledge Connected with Religion.****NUMBER III.**

"For, from the creation of the world, his invisible things are clearly seen, being perceived by the things that are made, even his eternal power and Godhead; so that they are without excuse." Romans 1:20.

True knowledge of the works of God is promotive of humility. A proper survey taken of the Solar system has a tendency to moderate the pride of man and promote humility. Pride is one of the distinguishing characteristics of puny man, and has been one of the chief causes of all the contentions, wars, devastations, systems of slavery, and ambitious projects which have desolated and demoralized our sinful world. Yet there is no disposition more incongruous to the character and circumstances of man. Perhaps there are no rational beings throughout the universe, among whom pride would appear more unseemly, or incompatible than in man, considering the situation in which he is placed. He is exposed to numerous degradations and calamities, to the rage of storms and tempests, the devastations of earthquakes and volcanoes, the fury of whirlwinds, and the tempestuous billows of the ocean, to the ravages of sword, famine pestilence, and numerous diseases; and at length he must sink into the grave, and his body must become the companion of worms! The most dignified and haughty of the sons of men are liable to these and similar degradations, as well as the meanest of the human family. Yet, in such circumstances man—that puny worm or the dust, whose knowledge is so limited, and whose follies are so numerous and glaring—has the effrontery to strut in all the haughtiness of pride, and to glory in his shame.

When other arguments and motives produce little effect on certain minds, no considerations seem likely to have a more powerful tendency to counteract this deplorable propensity in human beings, than those which are borrowed from the objects connected with astronomy. They show us what an insignificant being,

what a mere atom, indeed, man appears amidst the immensity of creation! Though he is an object of paternal care and mercy of the *Most High*, yet he is but a grain of sand to the whole earth, when compared to the countless myriads of beings that people the amplitudes of creation. What is the whole of this globe on which we dwell, compared with the solar system, which contains a mass of matter so many million times greater? What is it in comparison with the hundred millions of suns and worlds which, by the telescope, have been descried through the starry regions? What, then, is a kingdom, a province, or a territory, of which man is so proud, as if lord of the universe, and for which he engages in so much devastation and carnage? What are they, when set in competition with the glories of the sky. Could we take our station on the lofty pinnacles of heaven, and look on this scarcely distinguishable speck of earth, we would be ready to exclaim with Seneca, "Is it to this little spot that the great designs and vast desires is confined? Is it for this there is so much disturbance of nations, so much carnage, and so many ruinous wars? Oh folly of deceived men, to imagine great kingdoms in the compass of an atom, to raise armies to decide a point of earth with the sword!" Soon may the time arrive when the prophecy shall be fulfilled: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them: and the cow and the bear shall feed; their young ones shall lie together; and the lion shall eat straw like an ox; and the suckling child shall play on the hole of the asp, and the weaned child shall put his hands on the cockatrice den. They shall not destroy in all my holy mountains, for the earth shall be full of the knowledge of the Lord, as the water covers the sea," &c. Isa. 11: 6—10.

To be continued.

Avoid flowers of speech.

*For the Companion.***Queries.**

Dear Brother; In considering your query more fully we find it beset with many difficulties and much uncertainty; but taking it for granted, according to the obvious import of your query, that the sun had really no existence until the fourth day of the creation, it is nevertheless perfectly safe to assume that the preceding three days were of the same length of duration from the well ascertained fact, that the actual appearance of the sun, or its "apparent revolution around the earth," does not, necessarily, indicate the length of a natural day, for we find that in the remote northern and habitable latitudes of the earth during winter the sun is never visible above the horizon, during a period of six weeks—night all the time—and again in summer during a period of six weeks it is continually visible—day all the time—and yet "the evening and the morning" come regularly in every twenty-four hours of duration in time. But regularly as evening time comes, man retires to his couch, the beast to his lair, and the fowl to her roost, to enjoy their natural rest, and again in the morning time they all go forth after the manner of their kind.

But now for the difficulties, which we hope brother Sharp will answer and help us out of. What manner of light was that which was created on the first day and appears to have continued at least until the sun was created? Upon what principles of natural theology do you account for the growth and maturity, fruit-ripening and seed germination deprived of the aid of sunshine or frost in one day of twenty-four hours length, of grass, herbs, and fruit-trees: Were the first three days of creation longer than the second three? Were either or any of them ideal days?

P. H. BEAVER.

Cameronia, Pa.

Obedience to the Creator, to parents, and to the government of the country should be required as the basis of any and every social organization.

For the Companion.

The Discipline of Love.

"As many as I love, I rebuke and chasten."
Rev. 3: 19.

Do we in very truth believe this? Or, rather, do we *understand* it? Not every one that suffers, or is in distress, is the object of God's special love. Not a few make a fatal mistake here. Many a sufferer solaces himself with the reflection that *because* he suffers, he must needs be one of the elect. But the Scripture saith, "*As many as I love, I rebuke and chasten.*" The Divine love is two-fold. One is *sovereign*, and comprehends the *whole world*, in its state of apostasy and sin. "God so loved the *world*, that he gave his only-begotten Son." Again, we read that "God commendeth his love toward us, in that, while we were yet *sinner*s, Christ died for us." Rom. 5: 8. "If, when we were *enemies*, we were reconciled to God by the death of his Son," &c. Verse 10. The same apostle says that "Christ died for the *ungodly*." Rom. 5: 6. But this is not the chastening love of which those are the recipients who were not only "reconciled to God by the death of his Son," but who, "being reconciled," are "*saved by his life*." God has also *natural* or *reciprocal* love.—When we were *sinner*s and *enemies*, he loved us as a *Creator* and a *Sovereign*; but when we are "created anew in Christ Jesus," he loves us for the *character* he has wrought in us by the *Holy Spirit*. God is love, and he cannot but love himself, and he *must*, by reason of his *very nature*, love his *image* in us. Then he loves us, not *only* with *sovereign* love, but with that affection which he bears his only-begotten in *our nature*. This unfolds the true meaning of the words, "*as many as I love*," in their higher application.

Whom does God love, in the reciprocal sense, and whom does he "*rebuke*" as the blessed sanctifying result of such love? Let the Holy Oracles answer: "*He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will*

manifest to him." John 14: 21. Can language be more explicit or emphatic than this? The chastening which comes from God's natural love is not only an *evidence* of affection towards us, but of the *Divine nature* in us. Here is the point where multitudes greatly err.—When wave after wave of trial rolls over them, and their souls are overwhelmed with sorrow, they take it as an evidence of God's *natural* love, while it is nothing more than the effect of his *sovereign* love. Even ministering brethren inadvertently console unregenerate sufferers on this false ground. There are thousands in the furnace of affliction who, although they do *not keep God's commandments*, extract much comfort in their sufferings from the unwarranted conclusion that God loves them as *children*, or else he would not *rebuke* and *chasten* them. But in the absence of obedience to the requirements of the Gospel, we have no warrant to conclude that the *fact* of chastisement is an indication of our *adoption*, but only as a *means* to the consummation of this end. The chastisements of the *disobedient* may lead to that *relation* which is cemented by the Divine natural love, but it is the evidence of *filial relationship to God* only in those who "*keep his commandments.*" As long as we neglect the service of God *wholly*, or do only such parts of his will as are not in strong conflict with our own, or substitute the *inventions of men* for the "*ordinances of God*," our chastisements are more intended to *convert* us from the *error* of our ways, than to *confirm* us in the *way of peace*.—Christ is "*the way*," and this *way* is paved and hedged with his *commandments*, and in *keeping* these we fulfill the conditions of the promise embodying the loving inbeing of the Father and the Son, through the *sovereign* operation of the Holy Ghost. This love is the *ground* of the *believer's* chastisement. It concerns those who bear the signet of the King of kings in its full, unbroken impress. This signet is the "*Word of God*," and this is impressed by the *Spirit* of God, and this

seal distinguishes us as the *children* of God. Voluntarily to neglect, or deliberately to reject any part of God's *word*, is to mar God's *image*, and break God's *seal*, and provoke God's *displeasure*, and lose the life and sense of God's *love*, and prepare the way for final rejection at God's tribunal.

Let not the children of the covenant faint when they are rebuked of the Lord, as it brings with it a deeper, sweeter sense of love *from* God and love *to* God. Let no poor, helpless babe in Christ quarrel with the disposer of all things on account of the mode in which he dispenses his grace, as you thereby dispute one of the most righteous, as well as the most *gracious*, principles of his administration. To murmur at the chastisements of the Lord, is to stay his hand in placing the most costly and radiant gems in our crown. Let this be the prayer of all the elect while passing through the fire: "*even so Father, for so it seemeth good in thy sight.*"

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

The Senses.**TOUCH.**

This sense, apparently, is of a twofold nature, producing both sensations and perceptions, and like those of taste and smell, indispensably necessary to the welfare and promotion of the body, and to a very great extent, influence the future destiny of the soul. When we come in contact with something not of ourselves, we have sensations of pain, of pleasure, of cold, of heat, of roughness, of smoothness, &c. We also have conceptions of something different from ourselves: our minds become impressed with a fact, or something really existing distinct from ourselves. Thus if we, with our finger, touch some other part of the body, there are two sensations produced, which, being similar suggest the idea of connections: but by touching a body foreign to ourselves, we are sensible of a sensation on the part acting, but have no idea of any

on that which is acted upon; hence we have a clear perception of a *not me*, a dissimilarity. By the endowment of this sense then we are taught that there exists a something independent of us, and that that something may either give us pain or happiness. Consequently it is the safeguard of the body, it being distributed over every part of it, protects it from injury, by avoiding the cause. If the soul would have been placed in a body destitute of this sense, how soon would it be defaced and destroyed.

In this we have the unmistakable evidence that God is wisdom, and that man is fearfully and wonderfully made. Yes formed in such a manner that the instant the body experiences violence, the soul feels the penalty. Truly the more we contemplate upon the mysteries of our own formation, the more distinctly can we behold the hand of him who is more mighty than we. Again by this sense we are taught the sympathetic connection, between the body and soul. Touch the body, and the soul deeply mourns, like Job when touched by the afflicting hand of Satan. Touch the soul and it trembles and wilts, like the mighty forest oak beneath an August sun, touched by an axman's hand, as did the impious Babylonian King Belshazzar, when the finger of God traced his sentence against his mansion wall. Again: directly, or indirectly this sense is the origin of all our happiness or misery, the ground work of our future hope of eternal felicity, or unending destruction.—In the absence of this sense Heaven would lose all of its anticipated bliss and hell its horrors. Again it is through this sense that the strongest appeals are made to bear upon the conscience of rebel man, to secure heaven and shun hell. "The Lamb that was slain," is the pith of the project of salvation. His condescension, his privations, his buffetings from those for whom he came to save, his agonies in Gethsemane's Garden, and on Calvary's hill, his triumphant resurrection and undying love for rebellious man are portrayed by the 'servant' in their

clearest light to make the sinner feel.

If unmerited love will not draw, merited pain may compel. He is pointed to an avenging God, an unending hell, with all its horror, torment, and black despair; its extremes of burning heat, and unendurable cold, its oblivion stream over which, to enhance his misery, the unhappy soul is made to pass from one extreme to the other, without tasting a drop, or in other words, hell in *very* sight of heaven, thus augmenting the pains of the victims of groaning despair, by beholding the unspeakable joy of the inmates of the city of our God. In conclusion we remark that we have been endowed with this sense for a wise and noble purpose. We think we have a desire to see heaven and hear its melodies, but we exceedingly long to feel it.

H. B. BRUMBAUGH.

McConnelstown, Pa.

For the Companion.

Believing unto Righteousness.

"For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." Rom. 10:10.

As the heart is that organ of the complicated frame of man, which receives from the lungs and distributes throughout all the different parts of the body, the purified blood, we may with propriety regard this organ as the mainspring of that system which composes the body of man—the body of man, of all skillful architecture the most perfect. It is to the heart—the regular performance of its functions that all the essential pulsations of the body are attributed. The heart is the principal part, the life—organ of the house in which we live; hence we see the propriety of using the language of the above text: viz.: "with the heart man believeth unto righteousness." When we become deeply interested in any subject whatever, there is a warm desire for the acquisition or a lament either of the subject itself, or its substance, pervading the whole system, and its effects are felt, not only in all the *minor*, but also *deeply* felt in this principle organ, the great mainspring of the system of circulatory organs.

Whenever our faith becomes so strong that this feeling pervades the system, we begin to lose all sympathy with the evil propensities which have been developed in us, and we are brought to repentance—the abandonment of our evil actions. Indeed we become so deeply interested and our faith in Christ becomes so strong that we place all our wants before him, and are willing to take him at his word. Thus is made true the saying, that "man shall be saved by faith alone." "For with the heart man believeth unto righteousness." From this language we infer, that that faith which is sufficient for salvation, consists in believing unto righteousness, which is a little more than merely believing that there is a God.

We may even believe that God sent his Son into the world as a Savior; and that that Savior died to redeem the *whole world*, and yet not believe unto salvation. When we see persons, individually or collectively, declare that certain injunctions of Christ and his apostles are non-essential to salvation, we may safely conclude that *they* do not believe unto salvation. If we undertake to advocate the doctrine that we can be saved by faith *alone*, we must advocate a very strong faith. Indeed, when we are disbelievers, we have very little faith—too little to save us. But as soon as our faith becomes strong "confidence unto salvation is made with the mouth, with the heart we believe unto salvation," and with this kind of faith in our possession we may feel secure. "Without works faith is dead."—Obedience is the sign by which men may know that we truly love God, or believe unto salvation.

"O, for the love, the mercy, and the truth
That bring the sinner back,
And fill him with the Father's precious
The Savior's pardoning love."

H. B. BRUMBAUGH.

Phosketon, Ind.

While keeping at the utmost distance from sectarian bigotry and party rage of every kind in conducting the public schools, we must carefully avoid every approach to moral laxity.

*For the Companion.***Being evil spoken of.**

As concerning this sect we know that every where it is spoken against. Acts 28: 22.

These words were spoken to Paul by the unbelieving Jews at Rome, when he was brought before Cæsar. "And it came to pass that after three days Paul called the chief of the Jews together." He wanted to lay the matter before them as he did also before the magistrates of Jerusalem. "For this cause therefore have I called for you to see you and to speak with you, because that for the hope of Israel I am bound with this chain." What did they say to this? Why they said we neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest, for as concerning this sect we know that every where it is spoken against." I am perfectly satisfied that we will agree that speaking against, means against Christ and his apostles.—There have always been believers and unbelievers. Some believed the things that were spoken and some believed not. The Christians are the sect that was spoken against. For the testimony, look at Paul, how he was treated for his Master's sake, when he was brought before the Sanhedrim. Tertullus informed the governor against him. For we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes." Acts 24: 5. Also Simeon prophesied of Christ that he was set for the falling and the rising of many in Israel, and for a sign which shall be spoken against. And just behold for a moment how it was fulfilled; even from the cradle to the time he expired on the cross of calvary, he was spoken against. Was there ever a man that did so much for the human family? Went about doing good to the souls as well as to the bodies of men! He never turned any away, even those that came and spit on him, and buffeted him, he never reviled or threatened, and still he was spoken against

by the unbelieving Jews. And he has given us an example to follow him, and if we obey him in all things whatsoever he has commanded us, we will be spoken against and suffer persecution to a certain degree.—The apostle says: "All that will be godly in Christ Jesus shall suffer persecution. If any man will come after me let him deny himself and take up his cross and follow me.—For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. And I can testify by the word of truth that the more we deny ourselves for Christ's sake, and the closer we live to the gospel, the more we will be spoken against by the world.

"Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets. But I say unto you that hear: "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you." No matter whether we are spoken against or not, as long as we are in the right way! Oh, my dear brethren, in conclusion let us keep close to the word of God, exhort one another so much the more as we see the day approaching. Let the word of Christ dwell in us richly, in all wisdom, teaching and admonishing one another in Psalms, and hymns, and Spiritual Songs, singing with grace in your hearts to the Lord, for if the righteous is scarcely saved, where shall the ungodly and the sinner appear.

JOHN W. MOATS.

*Mt. Morris, Ill.**For the Companion.***Advice to Young Christians.**

You who have espoused the cause of Christ, let me urge you to be faithful; be faithful until death, and the promise is you shall receive a crown of life. To do this, you must watch and pray, that you enter not into temptation. I would urge on you the necessity of secret prayer. Have some place you can call your "Bethel," where you can pour out your heart to God in prayer. Prayer is the life and soul of a Christian.

Have stated seasons of prayer; at least twice a day approach the throne of grace, and call upon your Savior to help you overcome sin, and to be a true Christian. He will strengthen you, and cause you to triumph over your foes. Seek to be useful. God has given us talents; do not bury them in the earth, but employ them in trying to win souls to God. Think what you owe to him. He has redeemed you with his own precious blood, and will you not give him the service of your life?

Every one has an influence in the world, for good or evil. Will you cast yours on the side of God and Heaven? We have nothing worth living for in this dark, unfeeling world, if we have no hope beyond the grave. Heaven is truly worth striving for. If we have no inheritance in that beautiful city, Heaven, how can, or will we stand before the bar of God, with a seared conscience, and hear the Great God say; "Depart, I never knew you." What agony, what torture to our souls! Let us, as Christians, journey together to that celestial city, and when we stand before the great tribunal of right and wrong, it will be: "Well done good and faithful servant, enter into the joy of the Lord." Could I bring the whole world into the church of the living God, I would; but some will not take warning until death places his cold icy fingers on them. Then it is too late. They have rejected God's Holy Spirit, and will have to endure the tortures of a misspent life. Work therefore while it is called day, for night cometh when no man can work. I feel I have an inheritance with God, that my name is indeed written in the "Lamb's Book of Life." I feel if I was called upon to render up my stewardship here below, I would be resigned to yield all for the sake of one who suffered everything, even death, that I, through that death, might be saved.

LIZZIE B. APPLETON.

Phila., Pa.

Get as much Heart's ease as you can.

For the Companion.
Home.

How dear to the heart of the wanderer is that word *Home*! It brings to his memory scenes of childhood and youth. It recalls the most pleasant moments of life. It sends a thrill through his heart, and ere he is aware, has brought to bear upon his soul all the influences which clustered around that hallowed spot.

He is reminded of the fireside where kindred hearts united to call down blessings from on high; the fields over which he was wont to roam; the old oak by the side of the murmuring brook, under whose wide spreading branches he spent many a glad hour listening to the birds as they warbled forth their tuneful lays, and watching the rivulet as it glided gently along, sparkling in the sunbeams; the old school-house, standing in front of the grove, where he applied himself to study; and a thousand other by-gone scenes, the recollection of which has for a long time lain dormant; and he sighs for their return *in vain*!

They who have never been deprived of friends and home, can have no idea of the yearnings, sadness, and disappointments to which the traveler is subject. He is often led into difficulty of some kind, and fain would ask a friend's advice; but on looking around, he sees only strangers, *they* cannot sympathize with him and he feels alone, although surrounded by thousands.

Truly, home may be called the paradise of earth.

J. S. GITT.

New Oxford, Pa

For the Companion.
Egotism.

One of the most disgusting and reprehensible traits of character in a minister of the gospel, is egotism. It is the opposite of charity or love which "is not puffed up, doth not behave itself unseemly," while egotism does. This trait is most common among young ministers who assume great importance instead of attaching it to the word of God which they are to preach. There is no surer index of a minister's ignorance

than weaving his own exploits into his sermon. One of the outcrops of ministerial egotism is abusing other denominations. One who utters a tirade against every body who does not see or think as he does, and then states that his remarks are not intended to hurt any one, is doing nothing less than waging a warfare inconsistent with the spirit and gospel of Christ and then closing his remarks with a falsehood. No one has ever been converted to the christian religion by being lashed or stoned.—The sword of the spirit may be used with all the power possessed, but neither self-praise nor denunciation of others is any part of that sword.

A word to the wise is sufficient.

S. Z. SHARP.

Kishacoquillas, Pa.

For the Companion.
Not.

Not is but a small word, yet when made use of by Satan in that memorable conversation with mother Eve, gave to God the lie, and contained the essence of that deception that brought misery and woe to the human family. To the command "thou shalt surely die," was only added this little word, and behold the result—man driven from the presence of his Creator—from Paradise, and sent out to till the cursed ground, and at last to die. The deceptive power of this word has not lost its force when improperly used. The wily spirit of darkness wields it as the sceptre to hire the worldly-minded on to destruction. Presumptuously it teaches the doctrine be not so careful about the form of Godliness. Boastingly declares outward ordinances are NOT necessary, for an acceptable christian life; and defiantly proclaims that this or that command is NOT essential to salvation!

J. S. FLORY.

Fayetteville, West Va.

FAITH.—Faith can do more than remove mountains; it can still a clamorous conscience, make a bad conscience good, soften a hard heart bend a stubborn will, and bring God and man together.

LOCAL MATTERS.

Tyrone City, Pa., Jan. 29, 1867.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

D. J. MYERS, Homersville, Ohio. They are all credited on our books, and the papers have all been sent.

CALIBACY. If you will read it *Celibacy*, as it ought to be, then you can find it in "Webster's Unabridged."

WM. K. MOORE. Yes, we find it to be as you state. You have 30 cents credit for Vol. 3. It was an oversight. Have sent you the back numbers. Please excuse.

SAMUEL P. FORRER. What is the address of H. H. Props, Nathan Spitler, and John Huffman? We have no recollection of a former letter from you, nevertheless if you give us the addresses, we will send on the paper. We will reserve the back numbers until we can hear from you.

WM. H. LICHTY. Certainly your name is on our list, and your paper has been sent regularly. It could not fail, as yours is the first name on the list.

JOHN E. STUDEBAKER. You have now 74 cents credit on Vol. 4.

Back Numbers.—We can no longer furnish full sets of back numbers of the present volume. Of numbers 3 and 4 we have still a few left. We printed over six hundred copies more than were required to fill our list when we went to press with our first No. New subscribers must now commence with the date of their orders.

Brother Holsinger:—I have not written to you for some time, but I have not been idle. I have attended four series of meetings, at different places in this county. Our meetings were well attended, and good attention given. It has been my happiness to see sixteen added to the church at different places. And judging from appearance, and expressions heard, many others have been deeply convicted of duty.—May God give success to his cause.

JOHN WISE.

Oakland, Pa.

Query.

If the sun was not created until the *fourth* day, as intimated in the query under consideration and apparently so expressed in Moses' record; what light was divided from darkness on the *first* day, since the sun with the luminary stars is the only source of light to our solar system? Will brother Sharp, or some other brethren please tell?

S. B. FURRY.

DIED.

In Cornwall tp., Lebanon Co., Pa., Jan. 2, sister CATHARINE, wife of brother Henry GEIB, and daughter of brother Ephraim and Nancy Pfontz, leaving a sorrowful husband and five children; the youngest a son 10 days old when his mother died. Her age was 31 years and 19 days. Funeral on the 5th, by brethren C. Bucher, Jacob Hollinger, and the writer, from 1 Tim. 2:15.

ELD. JOHN ZUG.

Near Ringgold, Md., Jan. 7th, son of brother John N. and Catharine NEWCOMER; aged 3 years, 6 months, and 24 days. Funeral services by the writer and others.

On the 12th of January, after a lingering and painful illness, brother SOLOMON NEWCOMER, son-in-law of brother Joseph and sister Elizabeth Rohrer; aged 33 years 7 months, and 24 days. In the death of our brother we deeply sympathize with our dear sister and family, who has thus been bereft of a kind husband and fond father.

On the 15th of January, near Quincy, Pa., sister SUSAN CARTER; aged 62 years, and 11 months. Our sister after many years of suffering and affliction has finally been released. Peace be to her.

D. F. GOOD.

Brother LEWIS RODERICK, was born Sept. 28, 1772, and departed this life Jan. 4th, 1867; aged 94 years, 3 months, and 7 days.—He died in the full triumph of Faith, after having served in the ministry over 40 years. Funeral services by the writer, from 2 Cor. 4:17, 18; over five hundred people in attendance.

PHILIP AXLINE.

In Dauphin Co., Pa., (time not given) Wm. HENRY, son of brother David and sister Ellen SNAVELY; aged 10 months and 9 days. Occasion in proof from 1 Cor. 15:12, 21, by JACOB HOLLINGER.

In the Monticello branch, White Co., Ind., Nov. 29, 1866, brother BENJAMIN R. FISHER; aged 31 years, 10 months, and 18 days. His affliction was Bronchitis and Consumption, which he bore with great patience, and died in hope of immortality. Funeral services by brethren Samuel Murray and Robert Miller, from Job 14:14.

JOHN KNISLEY.

"Visitor" please copy.
In the Woodstock branch, Shenandoah Co., Va., Jan. 13, our beloved sister MARY MAPHS; aged 53 years, 7 months, and 17 days. The occasion was improved by ELL. G. SHAYER and the writer, from the 119th Psalm 59:60.

SAMUEL A. SHAYER.

List of moneys received, for subscription to the *Companion*, since our last.

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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*." The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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At \$1.50 Per Annum.

VOLUME III.

TYRONE CITY, PA., TUESDAY, FEB. 5, 1867.

Number 6.

For the Companion.

Christian Warfare.

His armies are gathering from near and from far,
And Satan is raging a terrible war;
But Jesus our Captain is mighty and strong,
So gird on your armor and be marching along.

Our foes are before us in battle array,
But let us not waver, nor turn from the way;
The Lord is our strength, and redemption our song,
So gird on your armor and be marching along.

The thunder of battle we often must hear,
But trusting in Jesus we need not to fear;
Our number is small, but united in one,
We gird on our armor and go marching along.

We invite you dear sinner to join us in love,
And angels entreat you from heaven above;
Our Captain is Jesus, he'll not lead us wrong,
So gird on your armor and come marching along.

Our foes in rebellion us boldly assail,
But while trusting in God, they cannot prevail;
Our cause is the right one, and their's is the wrong,
Then grasp firm your armor and keep marching along.

And soon our dear Leader his foes will subdue,
And then, O! what peace, joy, and love will ensue;
Then gird on your armor, be gallant and strong,
And God will protect you as we're marching along.

CHORUS TO EACH VERSE.

Marching along, we are marching along,
With Jesus our Captain, and Redemption our song;
The battle, though raging, both fearful and strong,
We gird on our armor and keep marching along.

G. D. ZOLLERS.

For the Companion.

Knowledge Connected with Religion.

NUMBER IV.

"For, from the creation of the world, his invisible things are clearly seen, being perceived by the things that are made, even his eternal power and Godhead; so that they are without excuse." Romans 1:20.

"The works of the Lord are great and are sought out of all them that have pleasure therein." Psalm 111:2.

They all bear the stamp of Infinite Perfection, and serve as so many

sensible mediums to exalt and expand our conceptions of him whose visible glories they represent and adumbrate. When contemplated in connection with the prospects opened by Divine revelation, they tend to excite the most ardent desires after that state of enlarged vision where the plans and operations of God will be more clearly unfolded—and to prepare us for bearing a part in the immortal hymn of the church triumphant: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," and there can be no question that a portion of our thoughts devoted to the study of the wondrous works of the Most High must ultimately be conducive to the improvement of our intellectual powers, to our advancement in the Christian life, and to our preparation for the exalted employments of the eternal world.

The studies connected with the science of the heavens have a tendency to prepare the souls of them, who have been previously enlightened and regenerated, for the employment of the future world. In that world the glory of the Divine perfections, as manifested throughout the illimitable tracks of creation, is one of the objects, without doubt, which unceasingly employ the contemplations of the blessed; for they are represented in their adorations, as celebrating the attributes of the Deity as displayed throughout the material universe. "Great and marvelous are thy works Lord God Almighty. Thou art worthy, O Lord, to receive glory and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Before we can enter that world and mingle with its inhabitants, we must acquire a relish for their employments and, at least, some acquaintance with the objects that form the subject of their

sublime investigations; otherwise we could feel little enjoyment in the society of heavenly intelligences, and the exercises in which they engage. The researches connected with astronomy, and the frequent contemplation of its objects, may tend to prepare us for such celestial employments, as they awaken attention to such subjects—as they invigorate the faculties and enlarge the capacity of the intellect—as they suggest sublime inquiries, and excite desires for further information which may afterwards be gratified—as they form the groundwork of the progress we may afterwards make in that state, in our surveys of the Divine operations—and as they habituate the mind to take large and comprehensive views of the empire and moral government of the Almighty.

Those who have made progress in such studies, under the influence of holy dispositions, will certainly have higher and more perfect conceptions of the attributes of Jehovah than those who have given little or no attention to them; and it is not perhaps an unwarrantable supposition, that by such employments as most acquaint us with the glorious works of the Creator, and lead us to the contemplation of his grand perfections, we may be the better prepared for directing the views and investigations of such as have enjoyed fewer opportunities of instructions in the present state. For we are informed in the Sacred Records, that "they who are wise, or teachers of wisdom, shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," plainly intimating that those who have made eminent advances in Divine knowledge, and applied it to its proper use, shall be distinguished with peculiar honors and marked approbation.

It is, however, of great importance here to remark that it is not merely

a scientific view of the mechanical fabric of the universe that will prepare us for the employments of the celestial world, but the moral principles and the holy affections with which we must be animated in all our studies and contemplations.—“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.”

A man under the influence of evil principles and passions, whose mind is actuated by pride, malignity, avarice, covetousness, ambition, and revenge, is unqualified for a right contemplation of the works of God, and is utterly unfit for joining in the associations of pure and holy beings, and for engaging in the exalted services of the heavenly world. Unless the principles of “*love to God*” and “*love to man*” be engraven on our hearts, and interwoven throughout our whole mental frame, and manifested in the general tenor of our conduct, we can never enjoy true happiness either in the present state or in any other region of the universe; and such principles and dispositions can never be expected to be “*implanted in the soul, and brought forth into action, unless we comply with the requisitions contained in the word of God.*” The foundation of future felicity must be laid in “*repentance toward God, and faith toward our Lord Jesus Christ.*” As sinners against the most high God, we stand in need of *pardon, peace, and reconciliation.* And “*this the record of God, that he hath given to us eternal life, and this life is in the Son.*” “*This is his commandment, that we believe on the name of His Son Jesus Christ, whom God hath set forth to be a propitiation; to declare his righteousness for the remission of our sins,*” with this proviso, that we comply with the conditions of pardon.

This is the first step in the path which leads to life eternal. And having entered on this course, my dear reader, we must be careful, indispensably so, to bring forth “*the fruits of righteousness, and to glorify*

God in our bodies and spirits which are His. We must “*add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.* For if these things be in us and abound, we shall neither be barren nor unfruitful, in what? in the knowledge of our Lord Jesus Christ.” “*For so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.*” Prosecuting such a course with activity and perseverance, holding communion with the “*Father of our spirits,*” and exhibiting a pattern of every Divine virtue and grace, we shall enjoy all that happiness which is consistent with our present state of trial and imperfection, and be gradually prepared for being “*partakers of the inheritance of the saints in light,*” where there is “*fullness of joy,*” and “*pleasures for evermore.*” In short, animated by such Divine principles and affections, we shall be fitted for holding intercourse with all the holy beings that constitute the moral and intelligent system, or the whole family of God throughout the universe, in whatever regions of the vast creation they may reside.

For the principles and dispositions to which we have adverted must be common to all pure intelligences that people creation, that have retained their primeval innocence and rectitude. When implanted in the heart, and interwoven through the whole of the mental constitution, they assimilate us to angels—for entering into their sublime and comprehensive views—for bearing a part in their extensive schemes of universal beneficence—and for contributing along with them to the order and prosperity of God’s universal and everlasting Kingdom!

And now, brethren and sisters, and all God-fearing friends who read the *Companion*, we would say in conclusion, let us beware above all things, lest we boast of our knowledge; for all our knowledge is of no further importance to us than as it

has an influence on our affections and conduct, and leads us to entertain impressive and reverential ideas of that Almighty Being, “*in whose hands our breath is, and who are all our ways.*” Let us then, for the air we breathe, and the numerous benefits we derive from our God, display our gratitude, and consecrate all our powers and faculties to the service of HIM who “*made the earth by his power,*” and “*hath established the world by his wisdom;*” who “*causeth the vapors to ascend from the ends of the earth;*” who “*maketh lightnings with rain, and bringeth the winds out of his treasures,*” and whose “*tender mercies are over all his works.*” To HIM who has created and redeemed us, all our powers and energies ought to be devoted from henceforth and forever, for he is worthy to receive all praise, and honor, and glory, and power, and wisdom, and might, and dominion from men, from angels, and from the inhabitants of all the worlds dispersed throughout the regions of the universe.

More anon,
LEONARD FURRY.
New Enterprise, Pa.

For the Companion.

Encouragement to Pilgrims.

Dear Brother Holsinger:—As I have some leisure I feel inclined to write a few lines for the *Companion*. I started out this morning to attend public worship of God, but on account of the inclemency of the weather I was induced to turn back before I reached the house of worship, the roads being considerably blocked up with snow which was quite a disappointment to me, and it very forcibly reminds me of the fact that this world is a place of disappointments and sorrows, to which all its inhabitants are subject, from the king who sits in a magnificent chair of state, adorned with a magnificent robe, a diadem upon his head, and a sceptre in his hand, to the poor beggar who is wandering about without house or home; all have disappointments, sorrows, and vexations of spirit. But all this will teach the pilgrim who is on his way to the ee-

lestial city that there is no lasting happiness to be found in this world, and he can say with the poet

"This world is a wilderness of woe,
This world is not my home."

And it ought to stimulate us to set our affections still more on things above, and put forth every effort in our power to gain an entrance into the celestial city, the new Jerusalem, where disappointments, sorrows and privations will be no more. Our three score years and ten are fast rolling into the great ocean of eternity, and the place we now occupy in society will soon be occupied by another. But while we sojourn in this vale of tears, we will have disappointments, trials, and difficulties to contend with, and we ought to prepare ourselves to meet them calmly, and under all circumstances rely upon "Jesus who is the author and finisher of our faith." He is able and willing to help in every time of need. But we must do our part.—The christian is represented in the gospel as a soldier fighting under the banner of King Emanuel. The apostle says: "For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and admonishes us to take "the whole armor of God, that ye may be able to withstand in the evil day." And it is very necessary for us to keep our armor bright. Keep a firm hold of the sword of the spirit (which is the word of God) so that we are ready when the enemy attacks us, that we can put him to flight, and come out conquerors. And it will also be necessary for us to *watch*, for our enemy often lies in ambush, watching our movements, and if we thus meet him unawares we are likely to receive severe wounds before we succeed in putting him to flight. Therefore it will be very necessary for us to be always at our post, watching, and praying our Father to assist us in every trial.

If we look at the prize set before us we ought to feel encouraged to press forward, although we may have many days of sorrow, and have to

bear some reproach for Christ's sake (or because we try to follow him.) If we can only "read our title clear, to mansions in the skies;" we can "bid farewell to every fear and wipe our weeping eyes." If God permits dark clouds to overspread our horizon; if we firmly trust in God and pray fervently unto him for deliverance, he will cause the dark clouds to remove and we can again rejoice in God. But how much more if we can land safely in the haven of the celestial city, and can there enter

"Where congregations ne'er break up,
And Sabbath never ends."

There we can meet our Savior who suffered and died for us, and our friends who have gone before us, where we have the promise that "all tears will be wiped from our eyes." Where there will be no more tribulation, sorrow, and death, but joy and peace forevermore.—But let us bear in mind as long as we sojourn in this wilderness of woe we are in danger of losing the road which leads to this happy place.—The apostle says, "Let us therefore fear lest a promise being left us, we fall after the same example of unbelief." The apostle here refers us to the journey of the children of Israel to the land of Canaan where a rest was promised unto them, but the greater part of them could not enter in because of unbelief. So we see there was danger then, and there is danger now. Therefore let us be on our guard that we may be able to enter into that rest prepared for the children of God.

VALENTINE BLOUGH.

Berlin, Pa.

Quiet.

Ah, reader this is what our hearts all want, quiet, quiet! And this is what the world cannot give us.

Are not its gifts finite, and are not our souls infinite? Oh, poor tired, human soul, buffeting with the winds and waves of this stormy life, be still! look upward! Ask not of Time what is not in its treasury—what it never can give to any man; but ask it of God, and in answer shall come the peace "He giveth His beloved."

"If I was only understood and appreciated, and beloved, as I want to be loved, then I could be perfectly happy," is the cry of so many hearts. No! no! Human love cannot make one "perfectly happy." and if it could, how small, and narrow, and pitiable must be the soul whom the love of another frail human soul could fill.

God did not place us here as beings simply receptive of enjoyment, but to create and endure; to find our own happiness in living for others! Try this, reader, letting all the rest go, and see if you do not, in the end, find your own happiness.

Ah! how mistaken, how blind we are, searching for the soul's "hidden treasure" among the things of earth; thirsting for the cooling draughts, hungering after the golden fruits that gladden no valleys, and grow in no garden of this world, but that fill the airs of Heaven with their sweet sounds and soft fragrance!

Quiet! quiet! and how can a man or woman know this until all fear of death be taken away? Whatsoever be your creed, reader, do we not join hands in this belief?

Who, going upon a journey, does not ponder the end of it? and is not life a journey, and death its close for all of us! And until we can tell that whether it comes slow or sudden we can place our hands quietly in cold ones, and say, "I am ready to go" we cannot be 'quiet we have not learned to live.

Oh, reader, for us all, the "tents will soon be struck, and the curtains withdrawn," and the "green waves" will be subsiding over our hearts: and the petty cares, trials, and discordances of this world will be supplanted by the grand interests of eternity; so let us hear the conclusion of the whole matter: "Fear God, and keep His commandments for this is the whole duty of man."—*Virginia F. Townsend.*

People's *excuses* for neglecting duty, are not generally their *reasons* for such neglect. The excuse is very commonly the method for concealing the true reason.

*For the Companion.***Winter.**

There is no portion of the year which has not its comforts and its pleasures. Our Heavenly Father has so ordered it that every season shall bring some fresh token of his wisdom and goodness. Spring comes with its flowers, summer with its waiving and golden harvests, and autumn with its ripening fruits; nor, though winter follows with its snows, frosts, and storms, is it without its beauties, its pleasures, and its benefits.

Will my young readers, as they sit down by the fireside, in the winter, to look over the *Companion*, think how many mercies, how much happiness the winter has brought with it, and what evidence it affords of the love of God. It is the time of rest to the earth. The trees and shrubs that have been sending forth their strength to their leaves now seem to repose and recover their energies, and send their roots down deeper and firmer into the ground, and thus are fitted for a new growth when the spring shall return. The grass withers, and with the grain that has pushed upwards through the earth, its thrifty shoots are covered with a soft and warm mantle of snow that shields it from the frosts and cold of the winter. Nor are the storms that howl around our dwellings without their uses. The elements that might otherwise become the sources of disease and death are thus purified and made healthful, and reviving; one who has lived amidst the pestilence cannot soon forget the anxiety with which he watched the approach of winter, and the thrill of joy and thankfulness he felt when he woke in the morning and saw the hoar frost upon the ground and felt that at its coming the pestilence had passed away.— And besides all this what a relish does winter give to all our social pleasures and enjoyments. Our bodies worn out amid the heats of the summer recover their strength and elasticity; the mind returns with new power to its wonted task and labors most vigorously and effectually. And when the parent comes

home from work, and the children from their tasks at school, and at evening draw together around the fireside, who can deny that even winter brings with it its tokens of the goodness of him who hath made it. The storm may howl by the easement and the snow pile up its white drifts, or the frost sparkle upon the window, yet there is comfort and peace within. And then what beauty is there over the face of nature. How the stars glitter and twinkle through the pure air; how bright the moon shines upon the hill, tower, and tree; how gorgeous is the drapery in which the forest is clad when the snow has fallen softly and gently upon each branch and limb; how magnificent the jewels that the frost throws over every spear of grass and lowly shrub as it comes and binds up the laughing streams and majestic rivers in its fetters, and make the heavy mountain a throne on which winter may sit as the stern monarch of the season. Nor should it be forgotten that while God has thus secured for us abundant source of pleasure in the contemplation of his works and the enjoyment of his blessings, he affords us also, during the rigors of winter, the opportunity of comforting and aiding those who are poor and needy. It is an ordinance of his Providence that such shall always be with us. The food we eat will have a sweeter taste if we have fed some poor child that but for us might have gone hungry, and at night when we hear the wind howling by us we can sleep more pleasantly if we know that in some abode of poverty one family has been made comfortable by food and raiment which God has permitted us to give them. Let us then enjoy the winter as it passes, nor weary of its presence, nor miss its opportunities for calm reflection, for earnest study, for social enjoyment. It is soon gone and the bright and joyous spring is here with its blossoms and its flowers, bringing us new lessons of the wisdom of God. Let us take them as they come, and trusting in the Savior as our only hope anticipate the day that shall bring us into

his presence where the trees never wither and no alternation of summer and winter be experienced where all will be joy and peace forever.

E. A. CRAFT.

*Masontown, Pa.***The Tongue :**

Much, yea very much depends upon the proper use of the tongue. It has great influence for good or evil, according as it is used. The wise man says "death and life is in the power of the tongue." One still wiser says "by thy words thou shalt be justified, and by thy words thou shalt be condemned." And when we fully understand the influence it has, both upon the body and soul, when it is not bridled, or in other words, if not governed by the gospel of Jesus Christ, we may well say "it is a fire, a world of iniquity, an unruly evil, full of deadly poison, setting on fire the course of nature, and it is set on fire of hell." As such everlasting consequences depend upon the use of the tongue, we should all learn so to use it, that life and not death, will be its consequences. Life will be its consequence when we have it employed as we are instructed in the word of God, which says that we should bless those who curse us, yea to bless and not curse. Again we should pray for those who despitefully use us, and persecute us. We should employ it to praise God, and never to speak evil of man. To speak love, and not hatred. To speak truth, and never lies. To speak edifying, and never idle words. To speak meekly and not proud words. We conclude with the words all liars shall have their part in the lake that burneth with fire and brimstone," and any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain; and for every idle word that we speak we must give an account in the day of judgment. Remember therefore that "death and life are in the power of the tongue".

NOAH LONGANECKER.

Winchester, Ohio.

Christian life consists in faith and charity.

*For the Companion.***The Christian's Wealth.**

The true christian is a wealthy man, but his wealth is not of the same character as the riches of this world. Death or enemies cannot disrobe him of his treasure. It is too well secured to be approached or seized by any of the corruptible beings of this world. The title is indisputable therefore it is secure. It is true he may not appear to enjoy his wealth in this life, yet it is held in reservation for him, until his Father will see proper to place it in his possession. He is made happy by the glorious conception that his wealth is durable as eternity. The things of this world grow less and less in value to him as he approaches the close of his earthly life, and he looks upon Christ as his all—*his only riches*. He marches steadily up the straight and narrow road that leads to the celestial city where he expects to enjoy his wealth. Not so with the man whose whole soul is engaged in the acquisition of this world's goods. He is pursuing his desired object while traveling the downward road and enjoys his business exceedingly as travelling down hill suits his fancy best. His large ball of earthly wealth will increase much more rapidly by rolling on the downward road. Look at the schoolboys rolling the large ball of snow down hill. See how rapidly it increases in size as they roll it down the steep descent with so much ease. It would not increase near so rapidly if they were to roll it up hill. Thus it is with the man who undertakes to roll his ball of earthly wealth up the straight and narrow road. It will not increase so rapidly because he clings to strict integrity in every thing. As long as he clings to integrity his earthly wealth will be less, but to him, the splendors of immortality will be greatly increased; but as soon as he lets go his hold of integrity, the wheels of fortune will begin to roll with an increased velocity, and he is, again, on the downward road that leads to ruin.

E. UмбаUGH.

*Pierceton Ind.***LOCAL MATTERS.**

Tyrone City, Pa., Feb. 5, 1867.

CORRESPONDENCE.CHEROKEE, TENN. }
Jan. 24, 1867. }

Dear Brother Holsinger:—I have just returned from a trip to Johnson County (which is the Eastern County in Tennessee; and joins N. C., and Va.) This is one of the most romantic places probably, in the United States, surrounded as it is by lofty mountains of gigantic height on all sides; with an only outlet at the Western end of the Valley, where its limpid springs, creeks, & rivulets flow into the Wattauga River. But not more grand and picturesque is the scenery of the country, than are the citizens kind and hospitable; indeed it is one of the most interesting places I have ever visited.

I spent some 8 or 9 days holding meetings in the county: and altho' the weather was unusually rough, yet we had a very interesting time. We have five members there, who have recently joined the Church; but I think the prospect is flattering for many more, with energy and perseverance. The people manifest a great interest in our preaching, but owing to the fact that it is entirely new and strange to them, (the Methodists and Baptists being the most prominent churches) they are rather slow to act. I feel very confident of the success of the *good cause*, because it is of the Lord, and he will carry it on over the head of all opposition.

And now, brother Henry, let me say a word to you. I have often thought, yes I know, that we have *the best cause in the world*, and yet we manage it so badly. Look at the different sects and denominations of christians in our country, who have not half so noble and good a cause as ours, and see what efforts they put forth; how they strain every nerve, and make any sacrifice—no matter at what cost, or privation, in order to push the interests of their cause. And we, having committed to our care, the interest of *the best cause in the world*, and yet

we are unwilling to make any sacrifice. Oh, brother Henry, stir up the brethren to a sense of their duty!—Tell them that “they that sow sparingly shall also reap sparingly.” Tell them that they all have an important work to do; that God has given ever one certain talents, and holds them fearfully responsible for the same;—that he has assigned every one his work; that one man has a talent to preach, while another has a talent to work; that the man who has the gift to preach the Gospel, has a fearful responsibility resting on him, as Paul said: “woe is me if I preach not the Gospel;” but they that often times are forced to neglect this duty from pecuniary embarrassments.

But lest I should trespass on your time in writing so long a letter, I will just say that during my trip up the country, that I procured the names of 3 persons who want to take the *Companion*; I also found some others who would have subscribed but had not the means, but hoped they would be able some time. Truly the people in Johnson County deserve our sympathies. They were almost unanimously strong, unconditional union, and in fact, because of their fidelity to the union they suffered more than any other people in the South. The Rebel soldiers visited them with raiding and foraging companies, and almost broke them up.

JESSE CROSSWHITE.

Brother Holsinger:—I have been reading your paper for some time past, and must say I like it; although some brethren who write for the *Companion* seem to wish to wound the feelings of others who differ with them. Now I fear this is not right. Our blessed Savior said, “be of the same mind;” “Mind not high things but condescend to men of low estate.” “For whatsoever is highly esteemed among men is an abomination in the sight of God.” Let us, therefore, my brethren (who write for the *Companion*) endeavor to write such things that may have a tendency to edify and promote love; not discord. Let us remember that

we must give an account for all the deeds done in the body, whether good or evil. And among those deeds will be those of wounding the feelings of weak brethren. Read what Paul says, Romans 14: 13—23. May God grant that we who profess to have put on Christ, may practice his commands, in faith until death, and then meet around the dazzling throne, is the prayer of your weak brother.

J. Y. EISENBERG.

Pottstown P. O. Pa.

Brother Holsinger:—I have received the *Companion* and trust that wisdom and knowledge may be obtained from its pages for our benefit in time and in Eternity. We have no desire to read any other work than such as may be the means of encouraging the believer in the Lord; and we wish the "*Companion*" to accompany the reader with such solemn truths, causing him to rejoice in the God of our salvation. There are so many ways sought out by the disobedient professor of christianity, perverting the simplicity of the gospel, and deceiving its hundreds, and it does our souls good, as it doth the upright in heart, to know that God has yet a people on earth, contending for the truth once delivered to the saints; and he will have till the final consummation of all things, and as deceptions and perversions are distributed through this our American land it is highly necessary that the truth of the saving gospel should be sent forth, which is as a two edged sword, &c.

JACOB R. HILDERBRAND.

South Bend, Ind.

Brother Henry; For the first time I write a few words for the *Companion*. I esteem it a privilege to receive instruction through it. And we are told to admonish one another," so I will join my mite, hoping it may be to others what theirs has been to me, for their articles containing instruction and admonition seem to come just when needed. I cannot meet often with my dear brethren and sisters in the sanctuary and am surrounded with many tempta-

tions and sinful influences, which are intended by our wily foe to draw me off the pathway of duty. In reading the cheering testimonies of the tried and faithful, I feel encouraged to go on, renew the conflict and battle with the sins of the world.

O. dear brethren and sisters, let us be on our guard; we are all surrounded with many temptations, but let us trust in the strong arm of the Lord, and walk humbly before him while on earth, that we may be numbered among his "jewels," enter with the "righteous nation" through the pearly gates, into the celestial city. In order to overcome the enemy we must wrestle Jacob-like; daily secret prayer is the key that unlocks God's great store house, where we can gain access to the whole christian armor, to defend, and the graces to bedeck our daily walk. I would to God I could persuade all my young friends and associates to come to Christ, the refuge of the perishing and Savior of the lost. Listen, O lost one, to his voice of love: "Come unto me all ye that labor and are heavy laden and I will give you rest." The good shepherd seeketh thee amid the gloom and solitude of night, amid the dark and thorny thicket of the wilderness. We have, 'tis true, to pass through many hours of great discouragement, but through and beyond the dark clouds shines a brighter light which makes the pathway of the Christian more pleasant than a path strewn with roses. So let us who have set our hands to serve the Lord hold out faithful, that we may at least gain the further shore and walk the golden streets of the New Jerusalem, and wear the crown of bright glory that fadeth not away. Your loving sister

ESTHER B. STIFLER.

Canoe Creek, Pa.

Missionary.

The above caption has received some attention from the pens of different brethren recently; some treating the subject in one way, and some in another. The subject is certainly deserving of attention. In the last *Companion*, i. e. No. 4, present

volume, I find an article under the head of "Correspondence," from brother Wrightsman, of Tenn., which deeply affected my mind.

He thinks that brethren ought to undertake the matter of "Missionary labor" upon *their own* responsibility. I however view the matter a little differently. Avoiding controversy with my beloved brother of Tenn., I wish to express my mind on the subject. I consider it is the duty of the Church to *send* men upon such important business as the above.

The Church, or each congregation should imitate the church at Antioch. Acts 13: 2. Each congregation should, in ministering unto the Lord, fast and pray unto the Lord of the harvest, to send laborers into his harvest," and I have no doubt, the "Holy Spirit" would say "separate me Barnabas and Saul," (some two brethren) "unto the work whereunto *I have called* them.— And then let them pray and (the Elders) lay their hands on them, and send them away. And then, "They being sent forth by the Holy Ghost," could go forth with *power*; even the POWER of THE HOLY GHOST. Then their labors will be effectual. Then the work will be of God, and not of *man*. I know the church at large, (I mean the Brethren,) are doing nothing as they ought to do in that matter. I know some Districts, and some individuals are writing, and have been talking about it. But what has that availed? *Nothing*. And no wonder; when we have as plain a precedent as that in Acts 13: we need not talk about plans. There is the plan just at hand. Consult the mind of the Lord by *fasting* and *prayer*; and when the selection is made, then with fasting and prayer, and laying on of hands send them to labor in the vineyard of the Lord. And as those sent from Antioch went unto Seleucia: and thence sailed to Cyprus. They certainly were *not* carried on board the vessel *free of charge*; therefore the plain inference is the church gave them *means* to travel on *public* conveyances.— But the brethren are in doubt about

a plan to raise means, &c. There need be no trouble about that. If the brethren all minister to the Lord they will say: "I have nothing but what the Lord gave; and therefore he is entitled to all his cause needs." Then the dear brethren will *not* lie unto the *Holy Ghost*. They will not sin against God by *keeping back* but will come up boldly, and frankly, with open hearts, and open purse and hand, and say: "Here I will give this, (and it will be as the Lord has prospered them,) as a free-will offering unto the *Lord*." Then the Church of the Lord will "shine forth in her beauty." And the "Garden of the Lord will flourish." And sinners be taught the ways of the Lord, by the power of the Holy Spirit. May God put it into the hearts of the beloved brethren to do so. Amen.

Fraternally yours,

JOHN WISE.

Oakland, Pa.

Origin of the River Brethren.

Brother Holsinger:—While looking over my old files of the "*Evangelische Besuch*," I found the following in Volume 2, 1854, No. 4, page 30; and as the question of the origin of the River Brethren has lately come up in the *Companion*, I concluded to translate it and send it to you for publication in the *Companion*, if you see proper.

D. SNOWBERGER.

From a Magazine, published in Baltimore, by the "United Brethren in Christ," entitled "*Die Geschaeftige Martha*," Vol. 2, 1841, No. 12 page 93, which has recently fallen into our hands, we take the liberty of making the following extract.—Should any errors be contained therein, our columns are open for correction, as in all other cases.

"It is remarkable that separations or divisions have taken place in almost all societies, and yet none took place, as yet, among us, (the United Brethren). It is true that many have gone out from us and joined other societies. But that men have separated from us and founded a new society, has not yet taken place among us, except the *River Breth-*

ren. It may be that it is unknown to the greater part of my readers how this separation took place and whence the name "River Brethren" came; so I will here write it down as my old uncle, Abraham Hershey, who is now fallen asleep in the Lord, has related it to me. When brother Martin Boehm, by the help of the Lord, was enabled to lead sinners to the Savior, it came to pass that he founded flourishing congregations in various parts of Lancaster Co., Pa., especially were there three different regions where the churches were pretty strong, namely: the first on the Susquhanna River, in the neighborhood where Marietta now stands, the second on the Conestoga, North-East of the City of Lancaster, and the third on the Beckque.

In those Districts there were, frequently, large meetings held, and when they came together, when any one wished to introduce another to the brethren and to make known whence he was, he would say: this is a Conestoga brother, or a Beckque brother, or a River brother, and hence they knew from what District he came; or, if any one was asked where he was from, he named the place where he resided. As above mentioned, there were annually large meetings held at one or the other of those places, at which Boehm was always regarded as the Bishop or leader, and such a meeting was never appointed without his counsel. But in the course of a few years the brethren at the River took the liberty of appointing a meeting without consulting the brethren in the other districts, and without giving Boehm an opportunity of assenting thereto, nor was he invited to attend the meeting. When brother Boehm heard of this meeting, he resolved to visit his River brethren at the appointed time, so that, if there would be a division, they could not say that he separated from them, but that they separated from him.

He went there and found that the brethren had already made the necessary preparations to hold the so-called Lovefeast; he soon perceived that all was not right, and that he

would not be a very agreeable guest at the feast. He expressed his conjecture, and said to one of the brethren that, probably he would be burdensome and offensive to the brethren if he would join in the exercises and that, probably the brethren had rather that he would remain absent.

He received an answer that they would hold a council and then they would make known to him the wish of the brotherhood. After that they had held the council, one came to him and gave him the following report from the brethren, namely: We believe that you are much further advanced in holiness and in a pious life than we are, yet it is the wish of the brethren that you would not be present at the Lovefeast, and they had rather that you would remain absent.

Boehm answered those who made known unto him the decision of the brotherhood: Tell it to no man that you believe that I am holier and more pious than you are, for this no sensible man will believe you; but that you had rather that I would not be present at your Lovefeast you may tell, for this I believe myself.

From what I have learned, they would not continue with Boehm any longer, because liberty* was given in water baptism and the outward ordinances.—From the date of this meeting they separated from us and made their own rules and laws, and how far they have advanced the kingdom of Christ in the world, my readers themselves may judge. But I hope at the day of the appearing of the Lord, the angels will also gather sheaves out of this society into the heavenly garner."

To love an enemy is the distinguishing characteristic of a religion which is not of man but of God. It could be delivered as a precept only by Him who lived and died to establish it by his example.

*For the information of those who are not acquainted with the United Brethren, I will state that they administer baptism, as they call it, by sprinkling, pouring, single and triple immersion, backward or forward, as the candidate wishes. [Translator.]

Announcements.

Brother Henry; We intend holding a series of meetings, the Lord willing, in the Spring Run meeting-house, commencing Saturday evening, February 9th; thus not only extending an invitation, but soliciting the ministering brethren of the neighboring churches, and all others who desire to be with us.

By order, PETER S. MYERS.
McVeytown, Pa.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

JOHN H. MOORE.—It was an oversight.—You are entitled to 9 numbers of the present volume.

JOSEPH DEARDORFF. Your letter of Dec. 7 was addressed to Altoona, instead of Tyrone, and came to hand only on Monday last.

ISAAC KING. Your letter post-marked Dec. 23, also addressed Altoona, instead of Tyrone, came to hand on same day as the above.

NOTICE to Graybill Myers, came too late for last week, and is now out of date.

"Send back numbers of this volume." We cannot do it. New subscribers must begin with the date of their orders, and continue until the corresponding number in Vol. 4.

EDITOR'S DIARY. We may again resume the publication of our diary. For the past few months we have not had time to note it down, and our recollections are very meagre. It appears to us as though we had passed through a vast desert, in a half unconscious state. We remember a small oasis, in the shape of an interesting visit by brother P. S. Myers.

DIED.

In the Middle River branch, Augusta Co., Va., Jan. 9th, brother ABRAHAM GARBEL; aged 76 years, 8 months, and 22 days. He leaves an affectionate wife, (a sister) and 9 children, besides a large circle of friends, to mourn his departure; but we have reason to hope that their loss is his eternal gain. He had no desire to get well from the time he was taken sick, but desired to be absent from the body and present with the Lord. He was a consistent member of the Church for many years, and served in the Deacon's office for nearly two score years. He was much beloved by all who knew him. The funeral procession was a very large one, and the occasion was improved by brethren John Hershberger and Isaac Long, from Rev 21: 7.

Also, in the same branch, Jan. 22nd, after a short painful illness, of inflammation of the

bowels, sister CATHARINE ALLFORD; aged 63 years, 4 months, and 5 days. She bore her sufferings with Christian fortitude, and longed to depart. She survived her husband 1 year less 14 days. He had been afflicted for 35 years, and for the last 5 or 6 years of his affliction he was principally confined to his bed. Thus they are both relieved from their trials and troubles in this life, and they both departed with a full hope of a blessed immortality. Funeral services by the writer, and others, from 1 Phil. 2: 12.

LEVI GARBEL.

In the Ten Mile branch, Washington Co., Pa., Jan 13, PHOEBE JANE, infant daughter of sister Phoebe A. Moore; aged 9 months less 2 days. The disease was of a Scrofulous nature, in connection with Catarrhal Fever.—Thus in the short space of 8 months the beloved sister was deprived of an affectionate husband (Elder Samuel Moore) and her infant daughter.

"Suffer the little children to come unto me and forbid them not, for such is the kingdom of Heaven." L. L. TOMBOUGH.

At this place, Jan. 27, very suddenly, ROSS MCCOY; aged 20 years, 11 months, and 14 days.

The deceased was a young man of quiet and sociable habits. He served in the United States armies, where he received a wound, which, although healed up, became painful, and death ensued after a few days suffering. His remains were conveyed to Indiana Co., this state, where they were left to mingle with the ashes of his parents and friends. EDITOR.

List of moneys received, for subscription to the Companion, since our last.

Solomon Strawsbarger, Ladiesburg, Md.	1.00
C. Gnagy, Myers Mills, Pa.	1.50
C. Berkley, do	1.50
Wm M Horner, do	1.50
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Caniel Lichty, Summit Mills, Pa.	1.50
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Daniel Zook, Pattonville, Pa	1.50
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J R Hildebrand, South Bend, Ind.	1.50
Isaac Showalter, McConnelstown, Pa.	1.50
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Geo Spindler, West Irving, Iowa	.75
G W Crine, New Paris, Ind	1.50
Dani Balsbaugh, Ch H Ind	1.50
Jos Mohr er, Wheatville, Ind	1.50
Simon R Holsinger, Lone Rock, Wis.	1.00
Jos B Bashor, Whiteville, Mo.	1.50
Eliz Pennypacker, Port Providence, Pa	1.50
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Harriet Riley, do	1.50
Mary C Gaunce, Parnaces, Va.	.75
Jacob Deardorff, Franklin Grove, Ill.	1.50
W H Stoner, Palestine, Ill.	1.50
J S Line, Polo, Ill	1.50
J B Tawser, Secor, Ill	1.50
Eliz Harshbarger, Ladoga, Ind	1.50
Levi H Brumbaugh, Coffee Run, Pa	.90
Daniel Wolf, Myersville, Md.	1.50
George Leatherman, do	1.50
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John Harshman, Wolfsville, Md	1.50
Daniel Harshman, do	1.50
Elias Harshman, do	1.50
Harrison Hager, do	1.50
John Noff, Shanesville, O.	1.50
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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, FEB. 12, 1867.

Number 7.

Selected for the Companion. Come to Christ.

Come one, come all, come rich and poor,
To Jesus Christ, he'll open the door;
To heaven above, to mansions bright,
That shine with everlasting light.

O happy day when saints shall meet,
To taste the heavenly Manna sweet;
The crystal stream is flowing still,
For all who come to Zion's hill.

Where joy and peace forever roll,
And heavenly treasures fill the soul;
Who comes from tribulation great,
And enters through the golden gate.

In heaven's unmeasured space to dwell,
Where all the angelic voices swell;
In sweet hosanna to the king,
Till all the heavenly arches ring.

O happy place where angels dwell,
And never bid the sad farewell;
Their union's sweet, and all complete,
Where glory crowns the mercy seat.

LYDIA DELL.

For the Companion. Covetousness.

NUMBER I.

With the help of the means at hand, we shall endeavor to offer some considerations upon this subject, hoping our efforts may prove of some benefit to the reader.

Paul, the inspired apostle, designates covetousness by the term of *idolatry*, which is one of the greatest crime of which a rational being can be guilty; for it is the source of all obscene abominations, immorality, and cruelty. It consists in an inordinate desire of any worldly enjoyment; particularly *riches*, for the purpose of gratifying ambition, avarice, and sensual desires; and is the opposite of generosity, divesting a being of that liberality and contentment which the word of God inculcates, and which characterizes a true Christian. The Creator has implanted in our breast and affection which, in subordination to higher aims, were intended to be directed to objects in this world and the enjoyment of useful things in this life. But such desires and affections must be regulated by Scripture and reason, and satisfied with

in their proper bounds. We may lawfully desire water to quench our thirst, food to nourish our bodies, clothes to cover us, and comfortable accommodations to shelter us. We may even desire the possessions of others when they are willing to relinquish them, and we are able and willing to offer them a fair compensation. We may also lawfully exert both our bodily and mental powers, to acquire a more comfortable house and farm than we now possess, if proper motives regulate our exertions and our aims. God has furnished the world with a multiplicity of delicious grains, fruits, herbs, and roots to gratify every taste, as well as to afford nourishment to our animal system; and also exhibited in his creation an immense variety of beauties and sublimities to gratify the eye and the imagination. It is therefore evident, that he intends his creatures should participate the sweets of sensitive enjoyment. Solomon, the man of wisdom, says: "I know that it is good for a man to rejoice, and to do good in his life, and also that every man should eat and drink, and enjoy the good of all his labor, for it is the gift of God." It is further said by inspiration, that "every creature of God is good, nothing to be refused, if it be received with thanksgiving." Therefore, to condemn the moderate use of sensitive enjoyments is repugnant to the dictates of both reason and revelation, and tends, in a great measure, to frustrate the beneficent designs of his wise goodness. And "under man's are set all his works." Hence, it is not in the slightest degree of worldly attainment and a moderate degree of earthly possessions that covetousness consists; but in an inordinate desire of such attainments and enjoyments. This vile affection assumes a variety of forms, and manifests itself in many different modes:

1. It appears in its most degrading form in hoarding money, and acquiring houses and lands, for the purpose of accumulation.

2. It appears under the pretense of making provision for children.

3. It operates very frequently for the purpose of gratifying sensual enjoyments—giving scope to a spirit of pride and ambition.

Of these leading forms we may treat more specifically in future.—Covetousness being the first great evil infused into the hearts of our first parents, which "brought death into the world and all our woe."

Satan, coveting an exalted position in the realms of high heaven, fell down into the depths of hell.—Seeking revenge upon the Almighty, he wends his way upon earth, that noble habitation of innocent man, and endeavors to frustrate the beneficent designs of the all-wise Creator. Transforming himself into a serpent he assails the weaker sex of human creation, and infuses a spirit of covetousness, the prelude and forerunner of all those devastations and miseries, which avarice and ambition have entailed on the inhabitants of the world. In fact, the whole history of mankind may be considered as little else than a revolting detail of the operations of covetousness and ambition, and of the direful effects they have produced on the desires of mankind.

As a precursor of ambition, it endeavored to lay the very foundation of the throne of the Eternal. When Satan coveted a more exalted position, held, perhaps, by some other mighty angel, it necessarily required the mighty cohorts of legions of angel warriors to combat in terrible battle array to subdue this enormous army with his legions of idolaters—the third part of heaven.—John, when upon the Isle of Patmos, informed us that "there was war in heaven: Michael and his angels

fought against the dragon, and the dragon fought and his angels."—No thinks that all creation throughout the boundless space was embarrassed to silent amazement when those mighty armies in heaven were drawn up against each other in battle array. But nature did not long remain in her dull slumbers of amazement, when the Almighty power moved his loyal hosts against the votaries of covetousness and ambition, hurled them outside the borders of heaven, and thrust them down "nine times the space that measures day and night," into the horrible pit of hell.

Oh! who is it that does not shudder to think that *that* foul sin should find a place of refuge here upon earth, and reign triumphant within the heart of God's own image! Is it possible that man, as a free moral agent, should become the prey of covetousness. He covets the fruit of the tree of knowledge," reaches forth his hand and partakes of it, tho' expressly forbidden under the highest penalty. From the covetous propensity of enjoying what was not his own, and the ambitious desire of being "like the gods, and knowing good and evil, he estranges himself from God, the Eternal Father, becomes his enemy, and raising his puny arm of rebellion against him, transforms paradise akin to hell, and exchanges joy and happiness for sorrow and misery. Though he was surrounded by the munificence of the Deity, though he was permitted to eat of every other tree in the garden of Eden, and though he possessed everything that was pleasant to the eye and delicious to the taste, yet he dared to covet and put forth his hand to the forbidden fruit, filling the earth with violence, war, and devastation. Such are the baneful effects of covetousness, while its operations create such detestable passions as to trample, under foot, every principle of virtue, and every dictate of justice and humanity. — Volumes could be filled with illustrations of the operations of this detestable vice, as displayed on the general theatre of the world, were all the particulars to be entered upon. —

But we shall confine ourselves to its operations among the professed Christians.

S. B. FURRY.

New Enterprise, Pa.

For the Companion.

Answer to Query in Vol. I. No. 26.

In No 26, Vol. 1st of the *Companion*, the following question is asked, by our brother A. VanDyke: "Did Christ use the same bread, or the same kind of bread, for the Communion that he did for the Supper? If so, why do we use both leavened and unleavened bread?" I would unhesitatingly say: he did use the same. I thank brother V. that he introduced this all important question, so that it is now open for investigation. I shall give my views freely.

I examined the question frequently, and the more I do, the more I am strengthened in my belief, that the bread which the Savior broke was the same, that they ate of at supper. The Evangelist says,— "While they were eating He took bread and brake it." And what kind of bread? Undoubtedly unleavened! As it was the week of unleavened bread, they had no other in their families that whole week: the vessels, and all in their houses, had to be purged of every thing of the kind. In 1st Cor. 5: the apostle saith, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us." And hence a little leaven leaveneth the whole lump."— I therefore believe that the bread that was on the table at supper, was used for the Communion. The only difference (in my humble opinion) is, the Savior giving thanks, or asking a blessing of his Father; it is therefore, in the greek language, called *eucharist*, or *encharistic* bread on account of the blessing the Savior pronounced upon it; and what could be more appropriate or suitable, as the emblems of the Savior's broken body, or his shed blood upon the cross. I hear the brethren frequently say, "this is not the Lord's supper, but a Love-feast." But my

dear brethren when we examine 1 Cor. 11, the apostle calls it the Lord's Supper, and will correct them for their inconsistency. "When ye come together—this is not to eat the Lord's supper—one is hungry, and the other is drunken." And as this is the model chapter, and always the first in order at the time of our coming together to eat the Lord's supper, you should pay strict attention to the right term. Now take notice that the *eucharistic* bread and wine immediately follow the supper. It was undoubtedly the same that they eat for the supper: for this reason I cannot make so free to call it a lovefeast, but the "Lord's supper," which is undoubtedly the proper term. I do not find the term Lovefeast in all God's Vocabulary with the exception of one. Jude in his epistle speaks of a feast of charity, but that don't seem to have any reference to the Lord's supper. There are still christian professors, holding Lovefeasts: the Moravians, and also the Methodists; but not at the time of their Communion, but at any other time, day or evening. And it is also said, "When thou makest a dinner or a supper, invite not thy rich neighbors—but the poor." It is therefore a charitable supper here spoken of. But brethren the position that I have taken leaves me not alone, but an old brother, and true follower of his Lord and Master, in the far East, advocates the same as I do: and I have no doubt that many would come to the same conclusion, if they examine the subject prayerfully. But I have no proceedings that the brethren ever held our Communion different from what they now do—I submit to the same. Another circumstance I must relate of a sister's evidence on this subject: one that came out of "great tribulation." She was brought up in a family that were English Baptists; father and mother and all.— Frequently we held meetings in the neighborhood: she attended our worship regular when opportunity presented, and like the noble Bereans, "Searched the Scriptures daily whether these things were so," (as spoken by the brethren) and found

it all harmony with the Scriptures, and that we had the truth on our side. She then made up her mind that she would become a member of our Church. But a powerful opposition still, which kept her back for some time; but her faith did not waver, she prayed mightily that the Lord would provide a way for her to overcome. She had no rest day nor night, her mind was like the troubled sea. One Saturday evening she came to my place of residence; she met me in the road, in distress and humiliation saying: "I came to offer myself a candidate for Baptism, with all the powerful opposition against me; for I can hold out no longer." We took her the next morning to Germantown, brought her before the church: she was received, and baptized, and has held out faithful ever since. Now let me tell you why I dwell so long on this conversion of our sister, is this that took place after her conversion. She tho't all was now right: but the first Communion that was held in her presence, she discovered an inconsistency, and that was by having two kinds of bread on the table. She asked me for our authority; I had none to give but our custom. As her belief met my approbation, I told her that I believed as she did, but I would submit to our adopted rule or way, and so doth she, and was ever faithful to this day. One more argument for my position that I have taken, and that is, the observance of the Jews on the week of unleavened bread. They always appoint a Bro. of their own persuasion, to furnish the flour for the said week, of which it takes a large quantity. My occupation was a miller; for a half a century I engaged in the milling business, they frequently demanded of me to grind the flour for them, but would have too much interfered with my own business. They likewise employ a baker that bakes for the said week, and their whole brotherhood must get their bread from one place, as this is considered as consecrated bread. The rich must pay for it and the poor get it gratis.

I did for years supply a number of them with flour, but on that week

my flour was not permitted to be brought into their houses: it had to stand outside under the piazza, till the week was past. I ate of their bread at different times: they are very liberally disposed to christian professors: and I sometimes took some home to my family. It is very thin, hard and brittle: it could not be cut with a knife. I should have been more substantial but fearing that I would, or it would, take too much space in the *Companion*.

JOHN W. PRICE.

Elder of the Church at Germantown.
Fitzwattertown, Pa.

For the Companion.

"She hath done what she could."
Mark 14: 9.

"Wheresoever this gospel shall be preached, throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her." This was said of the woman who anointed the Savior's head as he sat at meat. He commended her for so doing, and rebuked those who murmured at her, by saying let her alone, she hath done what she could. No one need stand all the day idle, for there are paths enough of duty open for every one, if they will only arouse themselves enough to look for them. Every hour of every day can be employed in some way, and in such a way that "time will not drag its slow length along," but will fly faster than a weaver's shuttle. I read a story not long since of a little girl, who during the extreme cold of winter scattered crumbs for the wild-wood birds; not much in itself, but it showed the existence of a principle springing from a willing mind and generous heart. Her opportunities were not great, but she did what she could.

If the daughters of Zion would waken from their present apathetic state, there would be no end to the good they might accomplish. Women are naturally more sympathetic than men, and more ready to relieve suffering, for sorrow of any nature appeals directly to their hearts, and they apply the remedy without waiting to discuss the pro's and con's of the case. In the highways and by-ways hungry souls are crying for

bread, thirsty souls for drink;—break the bread, lift up the cup, and in blessing you will be blessed. We need not always look for the how, and the why "and the wherefore," but armed with the panoply and clothed with the power of religion we must stand ready for any emergency, and wait patiently until the green fields and sparkling waters of Beulah flash on our sight.

But there are those, whose duty calls them to minister at the fireside of home. And there an unlimited stock of endurance is needed, for it is the little ills that wear away our strength, and undermine our best resolves. It is not so much the *work* as the *worry* that wrinkles the brow and wearies the footstep. Then cheer each other.—Brothers help your sisters—sisters love your brothers, you are to them the embodiment of perfect womanhood, or you *should* be. Your influence can work wonders in forming and moulding their characters. Their vigorous minds will catch and reflect that which is most lovely in you, for "what the fountain sends forth returns again to the fountain." Homelife could and *should* be made so beautiful, that its individual members would wish for no other spot in earth, and their chief happiness would consist in ministering to the comfort of one another. Even Christ came not to be ministered unto, but to minister. Do not fear that you will never have occasion to fulfil this reciprocal law,—an old proverb says "get thy spindle and distaff ready, and God will send thee flax." If your mind is willing you can find opportunities enough for every leisure moment, and heart and head will devise ways and means for that ready servant, the hand, to be always employed.

Christ healed by the touch, by a word and by using material substances,—we too, though not endowed with power from on high, can soothe by a touch, comfort by a word and relieve by using things of carnal mould. After we have done *all*, we are unprofitable servants, but we have done what we *could*.

L. H. MILLER.

Valley Farm, W. Va.

For the Companion.

"Let not thy right hand know what thy left hand doeth."

Of all the Christian virtues, charity is the purest. In its proper exercise, self finds no room for existence. As a principle of action, it is pervading, boundless and unseen. Charity has the power of love, the spirit of benevolence, the voice of kindness, the most unobtrusiveness of truth, the meekness of forbearance, and the impartiality of justice:—"It suffereth long and is kind." Of these characteristics, its modesty is almost becoming—like the virtuous maid, it blushes at being observed. The eager, anxious or suspecting eye of self-glorification drives it from its noiseless way. Mercy and Truth are its chosen companions. "Their ways are the ways of pleasantness and their paths are paths of peace." No crime is hurtful to the life of charity. It speaks every human tongue. It comprehends every sign which voiceless suffering makes for relief. Its power of impulsion is Christianity, not religion. It knows nothing of sects or sectarians.—Bowing before the throne of the God of the faithful, it claims all as kindred who kneel with it in prayer or praise. Its only burden is the cross of the Redeemer. Those who aid in holding it up are fellow-citizens with it in the "Land of Promise,"—that home of all nations kindred, tongues and people, who are worthy of the freedom which Truth establishes.

No creation of fancy can equal one's living existency of charity.—It "lives and moves and has its being" in the heart of every honest lover of mankind. The hypocrite does not understand it.—Under his gaze it fleeth away. It is an "*ignis fatuus*" to those who seek self-adulation. Those who "take the highest seat in the synagogue," never find charity in their company.—They who sound a trumpet before them, make no sweet sounds which charity echoes. In the stillness of the night, the stars of heaven keeping watch over its movements, charity glides from suffering to want, and from distress to

destitution. It hears the whispers of angels to encourage and to strengthen. In the bright sunlight, as a smile of heaven on its matchless mission, it goes abroad for the benefit of every human creature that can demand its aid. It is known only to those who have felt its influence. These are its friends and brethren. The flask of wine and the cruse of oil are sheltered from the lust of those who vaunt themselves on their own merits, or on their own conceit. Charity knoweth them not. Its fellowship is not with the proud, the hypocrite, or the man that thinketh himself better than that "poor publican." This is the true spirit of true charity. The actions thus instigated are worthy of the highest respect. To be true charity it is unostentatious. Its mission is, "let not thy right hand know what thy left hand doeth."

J. S. GITT.

*New Oxford, Pa.**For the Companion.***Brotherly Love.**

Love to fellow Christians is a grand characteristic of real, or pure and undefiled, religion. "By this shall all men know that ye are my disciples, if ye have love one to another." And while it is the grand characteristic by which the world may know that we are the disciples of Jesus, it is also the great characteristic by which the Christian himself may know of himself having passed from death unto life. "We know that we have passed from death unto life, because we love the brethren." The grand motive of our love to one another should be, God's love to us. "If God so loved us we ought also to love one another."—Our love to God and to the brethren, is so closely connected, that it is impossible to possess one unless both are manifest. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." And "whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward." And "if a man say, I love God, and hateth

his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." And "by this we know that we love the children of God, when we love God and keep his commandments." The extent of our love to each other is best understood, when we fully know the love Christ had for us. We believe it to be a safe rule, "to follow no man further than he follows Christ," and Christ says, "this is my commandment, that ye love one another, as I have loved you." Truly Christ could say, "greater love hath no man than this, that a man lay down his life for his friends." Christ laid down his life for us, and if duty requires, "we ought to lay down our lives for the brethren." This love will be carried out into action in Christian deeds of kindness. If we have of this world's goods, and we see one of our brethren have need, we will not shut up our bowels of compassion from him. We must never speak evil of our brother.—All anger, malice, evil surmising, envy, &c., must be laid aside. We will provoke one another to love, and good works. We will watch and pray for, and with one another.—Finally, we will "bear one another's burdens, and so fulfil the law of Christ." I will conclude with stating, that some Christians lose one-half the enjoyment of the Christian religion, by neglecting to love their fellow Christians.

NOAH LONGANECKER.

Winchester, Ohio.

PATIENCE.—Patience must be learned in the collisions of men with men. No man can go through the endless petty conflicts, the endless misunderstandings which arise from the dashings upon men by men, without being himself tried. Some men are disturbed because they are wronged, or think they are; because they are gaining less than is their due; or because they are made the object of censoriousness. After a little experience a man may come to that state when he can be indifferent to these things.

*For the Companion.***Appointing Deacons.**

In all things pertaining to the gospel of Christ, that gospel should be made its own interpreter when ever it bears upon the subject under consideration, and to the honest believer nothing further is necessary to settle a question of doubt. If this be true, then when we wish to determine the manner in which any rite or ordinance is to be observed, we need but to understand and obey what the gospel directs and follow the example if any is given for a guide. Let us apply this mode of deciding questions to the appointment of deacons. Referring to Acts 6, we find that this class of God's ministers originated from necessity. The temporal affairs of the Grecian widows among the disciples required the appointment of some as overseers of the poor and to adjust other temporal affairs of the church, for as the apostle said. "It is not reason that we should leave the word of God and serve tables." It is evident then that when a church is organized and there are temporal affairs to be attended to, the church should appoint suitable members to take these affairs in charge. According to the direction of the apostles, the qualifications of such members must "honest report, full of the Holy Ghost and wisdom"—that is, men who are known to the church at large and who bear a good report from the same, and possess those christian graces which are the natural result of the indwelling spirit of God—men who possess wisdom, that is; men who possess the proper education necessary to do the business of others. Having defined the qualifications of deacons, the apostles' direction is, "to look out among you" or select (probably by vote) suitable men and bring them before the proper church authorities as did the disciples, who, when they had prayed, laid their hands on them, by which they were solemnly set apart for their sacred office. This is the whole ceremony. Anything more, anything less or anything different is contrary to the word of God. S. Z. SHARP.

Kishaequillas, Pa.

*For the Companion.***Family Worship.**

"It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O Most High. To show forth thy loving kindness in the morning, and thy faithfulness every night." Psalm 92:1, 2.

We read that David was a man after the Lord's own heart, and the Psalms are full of the praise of the Lord; and he was always ready to confess his sins to the Lord his God, and I think it is our duty, as well as his, to give praise unto the Lord, and confess our sins to God.

I have long thought to drop a few lines on the subject of family worship, which I think is too much neglected amongst the brethren. I think it is the duty of every brother who is at the head of a family.

I will now give you my opinion of the mode of family worship:

It is the Christian's duty to read the Scriptures, for it is the power of God unto salvation, and we can thereby judge or examine ourselves, and see whether we square our lives with the same. I would think it good to read a chapter, or as much as you see proper, every evening, carefully and prayerfully, and then sing something suitable to the occasion; and then we should come sincerely before the Lord, and ask such things as is necessary for the prosperity of our souls and the Church of Zion. It is not our many words that is the most acceptable before the Lord; we should make few words, and to the purpose. Our petitions should be ended by the Lord's prayer, by the companion, or one suitable in the family. We read that we should be ready unto every good work. So I think prayer is a very good work in our Christian religion. Sometimes when we get from our homes we are called on to pray, sometimes at our tables, or for our sick friend, or neighbor, and then we should always be prepared to meet their request. We sometimes hear members say that they cannot pray, but I think it is a great mistake, for if we have an earnest desire to pray that the Lord will enable us. Christ says: "If two or three are assembled together in my name there am I in the midst; and

if two on earth agree as touching anything that they shall ask it shall be given them by our heavenly Father." Paul says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." We find that when Christ was about feeding the multitude that he blessed the bread, and the fishes, and fed them, and sent the multitude away, then he went up into a mountain to pray. Christ often prayed to the Father, and he commanded us to watch and pray, for by prayer we may overcome many temptations and trials in this world.

There could be much said in regard to prayer, but if we would be right honest we know that it is our duty to pray, both in secret and in public. So if we know to do good, and do it not, it is sin. So brethren and sisters let us often pray for one another, and provoke one another to love, and continue in the good work of the Lord, that when time will be here with us no more, that we may be admitted in the paradise of God, and sing the song of Moses and the Lamb forever. Amen.

N. MILLER.

STUDY OF SELF.—Above all subjects study thine own self. For no knowledge that terminates in curiosity or speculation is comparable to that which is of use; and of all useful knowledge that is most so, which consists in the due care and just notions of ourselves. This study is a debt which every one owes to himself. Let us not, then, be so lavish, so unjust as not to pay this debt; let spending some time, at least, if we cannot all or most of our time and care, upon that which has the most indefeasible claim to it. Govern your passions, manage your actions with prudence, and where false steps have been made, correct them for the future. Let nothing be allowed to grow headstrong and disorderly; but bring all under discipline. Set all your faults before your eyes and pass sentence upon yourself, with the same severity as you would do upon another, for whom no partiality hath biased your judgment. — *Bochart.*

LOCAL MATTERS.

Tyrone City, Pa., Feb. 12, 1867.

CORRESPONDENCE.

Brother Holsinger:—I cannot think of living without the *Companion*. The principal reason is that we have to labor, and business calls us away from home, and have not the means or opportunity of traveling around to see and hear what is going on in the Brotherhood. And it is a great satisfaction to all lovers of Zion to hear, if they can not partake in the enjoyments of those who are better off in the world, having the same feeling for the prosperity of Zion. I wish every poor brother and sister could deny themselves a little, especially those who have no way to go to meeting, and seldomly hear preaching, that they could, with the Holy Scriptures, also read the *Companion*, that they might see and learn what is transpiring, and thereby be more encouraged to supplicate at a Throne of grace, for the conversion of sinners; and that truth and simplicity might spread far and wide; that all, rich and poor, learned and unlearned, might come to the knowledge of the truth, which is the will of God. O that we all might flee from the wisdom of this world, and cunning craftiness of men, and come to the true light of the glorious Gospel, which is able to make us all wise unto salvation according to God's own will and promise; if we walk in the narrow path, and reach the true light, and not turn aside, and jump into the steam car of the wisdom of man.—What a pity it will be for the wise and fashionable followers of Christ! to see when it is too late. My prayer is that God may bless your little weekly visitor, and those who write for it, especially those few that write on the practicable part of our holy religion. May God open their hearts of love, and light the candle of Divine revelation in them, that they may write in simplicity and truth; not using enticing words of man's wisdom, so that the uneducated, when they have a little time to read, need not lay down the *Com-*

panion and hunt the dictionary, if they have one, to know what our plain brethren mean. O brethren, use charitable language, and write much on experimental religion, giving light and encouragement to all, from the time they come up out of the water, to the entering of the Holy City. And may we all be able to say with brother Paul: "I have fought a good fight, I have finished my course, and kept the faith, and obtained the crown of glory." Again I say may God bless the *Companion*, increase its circulation, and the price be reduced as encouragement increases and justifies, and bless and encourage all the writers, that it may more and more become what it is called, that Gospel light may shine forth from its pages.

Eld. JACOB HIGBARGER.
Sharpsburg, Md.

Brother Holsinger:—In as much as we frequently derive encouragement in looking over the travels and labors of brethren visiting the churches in different places, and especially in new countries where organizations are springing up under great disadvantages and privations, of which churches and individuals in the more densely populated and well improved countries, are, to a great extent, inexperienced, we feel somewhat inclined to give to our dear brethren and sisters a brief sketch of our tour to the Western States, and our hasty visit among the newly formed churches, and the great desire expressed by the members in those places for ministering brethren to come among them to sojourn awhile, labor for and with them in the good work of the Lord, and carry home with them a favorable account of their country and the vast field of labor exhibited there, that many members, both ministers and others might not only be induced to visit those parts, but to come and live with them; that that part of the world frequently called the Great West, and so justly entitled to the appellation, may be monopolized by brethren and sisters, and thus the pure light of the gospel be disseminated.

We left our home on the 19th of December, after solemnly commending our dear family to the special care of kind Providence; took the cars at our station, Auburn, on the St. Louis, and Chicago R. R. Arrived at St. Louis in a few hours; took the Pacific R. R. for Leavenworth city, Kansas. Arrived 10.13 next morning; went to our late residence in that country the same day. Found all well; had an evening meeting on Monday evening. From thence our course lay Westward, some 15 miles, to the Church called Rock Creek church. Met Elder Christian Fholer and a number of others. Found about all the members well; had several meetings; visited Elder Wm. Gush, some seven miles farther West in the same Church; had an evening meeting; and on our return stopped in Johnson County, Missouri, with brethren Edward and Joseph Wampler; had three meetings; found a fine country and a warm desire for more members to come among them. Returned home on New Years day, in good health; found our family well for which we wish to be thankful to kind Providence.

DAVID KIMMELL.
Newburn, Ill.

Brother Henry:—As for our little church in Germantown I cannot say much. Our speakers live so far away that it is almost impossible to hold any meetings more than the one on Sunday morning; and this does not satisfy me, for I belonged to the English Baptists for over 12 years, and we always had two meetings in the week, and two on the Lord's day; I have been a member of the church of the Brethren three years, and I long to see the day come, when the Lord will send us more help, so that we can have preaching on Lord's day evening; and prayer-meeting through the week. What is a church if it can not support a prayer-meeting? It is a wonder if such a church does not go down. And the same may be said of a church that has no Sabbath-school. The children of the Brethren that have no school, will

go to other Sabbath-schools, until they get endeared to the school and church also. Our churches that have no prayer-meetings or Sabbath schools, do not prosper, and they will not prosper unless they are willing to work as a church should, for the salvation of souls. We must not be satisfied, dear Brethren, in *merely* being members of the church. If we are saved ourselves, we must work for the good of others, and train up the children in the way they *should* go. I was sorry to notice in the *Companion*, that one of our ministering brethren is going to leave Philadelphia, for we need help here in Germantown, and we must have help or our church will go down.—Truly the harvest is great but the laborers are few. We have not one speaker living within six miles of our Church. But we will pray to the Lord, that he will send forth laborers into his vineyard.

JAMES S. KIRK.

Germantown, Pa.

Brother Henry:—As it is your desire to have more church news, I will let you know that we received two persons into the church by baptism at our meeting to-day, which makes us rejoice to see that there are still some that are willing to follow the example given by our Lord and Master: though at present very cold and stormy. The ice had to be broken and paths to be made through the snow. But oh, sinner you may perhaps think the water is too cold, you could not stand to be baptized now; but let me tell you, "if you die in your sins, where God and Christ is, there you can not come;" and again, if you die in your sins, at the Judgment-seat you will have to appear, and then your soul will be a thousand times colder than the water in the coldest winter day. To-day you may yet have time to make preparation for heaven and happiness; to-morrow you may be cold in death.

"There are no acts of pardon past,
In the cold grave to which we haste."

D. D. SHIVELY.

Rossville, Ind.

Never sow the seeds of Dissention

MISSISSINAWA BRANCH, IND.

Brother Holsinger:—On page 39, No. 3, of the present Vol. of the *Companion*, appeared a report of this church from my pen, which I have since ascertained is not entirely correct. The number of members in this branch is near two hundred, instead of sixty-five the reported number. The error occurred through the ignorance of my informant.

I feel in the first report, injustice was done to our worthy ministers, hence this correction.

Yours Fraternally,

W. R. DEETER.

"*Musical Advocate and Singers Friend*." We have received the January and February Nos. of the above paper, published by Joseph Funk's sons and A. S. Kieffer, Singers Glen, Rockingham Co. Va.—Each number contains several pieces of music (7 character Patent Notes) besides much good reading matter. Price 75 cents per annum. Try it a year. Address as above.

How to send Money.

We have answered this question several times, and still it is repeated. If you have \$1.50, or 3\$, or 5\$, or 10\$ which you wish to send us, and have no Bank of Deposit, or Postal Order Office convenient, then put it up carefully in a letter and address it plainly to our address, and deliver it to the post master, and it is at our risk.

Larger amounts should be sent by postal orders or Drafts, or Checks.

Back Numbers.

"Send all the back numbers of this volume," "If possible send us the back numbers," and similar requests accompany nearly every new subscription. To comply with these requests is impossible. The back Nos. are entirely exhausted, except a few copies which we have re-

tained to supply lost copies, of which we have always some. Those who may have failed to receive one of the back Nos. had better not delay too long in informing us.

READING ALOUD IN THE FAMILY.

Books and periodicals should be angels in every household. They are ours to bring us the golden fruit of thought and experience from other minds and other lands. As the fruits of the trees of the earth's soil are most enjoyed around the family board, so should those that grow upon mental and moral boughs be gathered around by the entire household. No home exercise could be more appropriate and pleasing than for one member to read aloud for the benefit of all. If parents would introduce this exercise into their families, they would soon see the levity and giddiness that make up the conversation of too many circles giving way to refinement and dignity.

Remember Home.

Fortunate—unspeakably fortunate is the young man who has a home that he loves, and dear ones nestling there to whom his heart goes out in immeasurable yearnings of affection. The youth who has come to the city to seek his fortune, is guarded as by an angel from Heaven; he carries fresh in his memory the picture of a humble cottage home which shelters the dear and venerated being who gave him birth. The thrill of her loving touch, as she laid her hand upon his head in blessing, ere he turned his footsteps toward the great city, shall hold him ever in the Path of Life, and charm the Tempter away. And still more blessed is he if he has to devote a portion of his wages to the support of that home, and one of those dear ones whom he so loves. In such a case, his earnings are hallowed with a sacredness which communicates itself to his character, and is exhibited in blossoms of noble duteness. The consciousness that the wages of his toil gladden, and beautify and make comfortable the home of his childhood, and the authors of

ARTHUR B. HOLSINGER,
TREASURER.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME III.

TYRONE CITY, PA., TUESDAY, FEB. 19, 1867.

Number 8.

For the Companion.
Covetousness.

NUMBER II.

When the leading facts and doctrines of christianity were first publicly proclaimed on the day of Pentecost, those who were converted to the faith imbibed its heavenly spirit, and acted according to its holy requisitions. For we are told, that "all that believed," evidently being inspired with mutual love and affection for each other," had all things common. Their liberality extended much further yet; for those who had estates, or other valuable effects, "sold their possessions and goods, and parted them to all men, as every man had need." So great was their admiration of the love of God, and the riches of his grace, and so elevated their hopes of heavenly felicity, that they looked down with a becoming contempt on worldly treasures, except so far as they could be applied to benevolent purposes, and to the promotion of the interest of the Redeemer's kingdom. "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." They were not so fearful of encouraging idleness, or reliance upon the wealthy, like many christian professors are at this day. Church history informs us, that it was no transient excitement among the followers of Jesus that distinguished them in such liberality.—"This liberality and heroic indifference to the world continued to distinguish the followers of Jesus, in a greater or less degree, during the first two centuries of the christian era." For the sake of him who had "redeemed them with his blood" and

brought them from "darkness to marvelous light," they cheerfully parted with houses and lands, and brethren and sisters, and subjected themselves to the most severe persecutions, that they might obtain "a better resurrection," and an "incorruptible inheritance." They were admonished beforehand that they were to be "betrayed by friends and brethren and kinsfolk, accused before kings and rulers, and hated of all men for his name's sake."—Not many years after, these premonitions were realized in the experience of all who professed an adherence to "the testimony of Jesus."—Hierome, in his epistle to Cromatius, observes,—"there is no day in the whole year to which the number of five thousand martyrs cannot be ascribed, except only the first day of January." So that every year no less than the almost incredible sum of *one million eight hundred and twenty thousand* christians must have perished from the earth to glut the avarice and revenge of pagan priests and rulers. These martyrs evidently looked down on all the wealth and splendor of this passing scene as unworthy to be compared with the glory which was about to be revealed. "They chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of earth, and having respect to the recompense of reward." But about the third century, the christian church began to enjoy the favor of worldly men, when its members began to imbibe a worldly spirit. As the wealth and honor conferred on the church increased, the heavenly zeal of its votaries diminished, and a spirit of covetousness, and a desire of worldly honors and distinctions, began to prevail throughout all the official departments connected with christian

worship and instruction. Such is a brief outline of the generosity of the primitive christians, and their unparalleled indifference to the world and her persecutions. We regret that it is quite different with the christian professor in this our day. We readily admit that it is the duty of every christian to be diligent and active in business, in order to provide "for his own especially for his own house," and to distribute to the saints and unto all men," "for God loveth a cheerful giver." Paul tells the Corinthians in his second epistle, that "God is able to make all grace abound toward them, that they, always having all sufficiency in all things, may abound to every good work; as it is written, he hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever." But when we look upon the conduct of many christians, one would be almost apt to conclude, that the acquisition of riches and honors is the great object of pursuit, and the ultimate end of existence. Sacrifices, privations, and dangers are undergone for the accumulation of wealth, which would be refused were it to supply the wants of some poor and afflicted families, or to promote the best interests of an immortal soul. This covetous disposition likewise manifests itself in being unsatisfied with the wealth already acquired, even when every sensitive comfort consistent with reason and religion is already enjoyed. Paul says, "contentment with godliness is great gain." But the covetous man is not contented with the present allotments of Providence, and the arrangements of the Almighty. His whole affections are absorbed in the accumulation of riches, and he verily serves the creature more than the Creator. He is hard and gripping in every bargain he makes, he grinds the faces of the poor, and refuses to relieve the wants of the needy. He

envies the man who is richer or more prosperous than himself, and he casts his eyes around him on the possessions of the poor, if perchance, by cunning and deceit, he may acquire them at half their value. However fast his wealth may increase, his wishes are never satisfied. He thinks he has a right to be rich, and he murmurs against the dispensations of Providence when they frustrate his schemes and disappoint his expectations. Gratitude to God and reliance on his providential care, tenderness, sympathy, and kindness, are virtues which can never find an entrance to his heart; for all the avenues to true enjoyment are interrupted, and closely shut up by the cold hand of avarice.

Such is a faint representation of the covetous man who "lays up treasures for himself, and is not rich toward God." "Not a few such characters pass under the christian name, and have a place in the christian church. 'Ye cannot serve God and mammon.'" This quotation is true to the letter, as well as all scripture quotations are. It is impossible for a soul thus absorbed in the accumulation of money, to serve his Creator, or to submit to all the requisitions of the gospel; and consequently it must be altogether unfit for engaging in the sublime exercises of the heavenly world, and relishing the enjoyments of that "inheritance which is incorruptible and that fadeth not away." *An immortal soul groveling in the dust, and having for its highest aim to heap up treasures which are never to be enjoyed! and despising those incorruptible riches which shall endure forever! What folly can be compared to the conduct of such an infatuated mortal? Who that ever tasted the pleasures of knowledge, or felt the sweets of beneficence, or the comforts of religion, can but pity the poor wretch whose soul is chained to earthly treasures, and tortured on the rack of avarice?*

"Oh, cursed lust of gold! when for thy sake
The fool throws up his interest in both worlds;
First starved in this, then damned in that
to come."

S. B. FURRY.

New Enterprise, Pa.

For the Companion.
God's Occasion.

Whatever is your situation or condition, or by whatever circumstances you may be surrounded, you can always "lay hold of God's occasion floating by." Speak a kind word to somebody, lend the weary a helping hand, or give the thirsty drink, for in so doing you will renew your youth, and promote your happiness, as much as if you had sipped of the fabled waters of the fountain of perpetual youth.—God has scattered opportunities for doing good all over the world.—Great acts of benevolence, that sweep over society like an avalanche, may not be in the power of all; but wherever a group of human beings is found, there too, are found wants, that only a kind and sympathetic hand can reach and relieve. It is the "small sweet charities" that bind us to our fellow man, and bear us above the ills and perplexities of life. An Omnipotent hand has placed the poor, the afflicted, the sorrowing in every land, no matter how fair its skies, or beauteous its landscapes, that no one may say, "we never saw thee sick or afflicted, or poor and needy, or we would have ministered to thy wants."—Opportunities are all around you—some are present, while others are passing; then

Act—act in the living present,
Heart within, and God o'er head."

Remember when an occasion for doing good once passes it never returns; in its place you will have only vain regrets and blighted hopes.

If God has seen fit to endow us with wealth of mind or matter, the gift should bow our heads in deep humility, or lift our hearts with a more fervent devotion to the Giver of every good and perfect gift.—The day will come when his own will be required with usury; then blessed is that servant who has rightly improved his talent, for his reward is sure. It is our blessed privilege to cast aside that which ensnares the soul, and lay up treasures where moth doth not corrupt or thieves break through and steal.

Fellow-laborers, be up and doing!

The Church has need of every moment of your time. Be instant in season and out of season; sinners are waiting to be spoken to—waiting to be called to the marriage feast. Every man is your brother, and every soul is the twin of your own; therefore love him as you do your own life, and seek out ways and means to bring him to the Shepherd and Bishop of souls. The times we are living in are fearful.—All around us great movements and reforms are going forward with gigantic strides. Old systems are crumbling, and new ones are rising on the ruins of the old. God is working the destiny of nations, and moulding them to his will. Daily the mystic workings of his Providence are made manifest, and ere long the grand plan of his rule will be finished, and peace and good will toward men, will once more be sung in chorus by a band of herald angels.

L. H. MILLER.

Valley Farm, W. Va.

For the Companion.
Perspicuity of the Scriptures.

The Bible should be, as it is, clear and plain, since it is a rule of faith and practice. Some parts and some things appear dark and obscure, but by "comparing spiritual things with spiritual," or dark passages with those that are clearer, they may be plainly understood. Moreover, the light of the scriptures has been a growing one; dim under the dispensation of the law of moles, it became clearer through the writings of the prophets, and clearest under the gospel, where as in a glass, we behold with open face, the glory of the Lord. Yet in the Gospel dispensation, and in such clear writings and epistles, as those of the apostle Paul who used great plainness of speech, there are some things "hard to be understood." See 2 Cor. 3: 12—18. 2 Peter 3: 16. And this is so ordered, to remove all contempt of the scriptures, to humble arrogance and pride; to engage reverence, to excite attention, and to induce men to search them with close study, application and prayer. Nor are the

scriptures clear and plain to every one who reads them. They are a sealed book, which neither the learned or unlearned, can understand and interpret, without the spirit of God, who was the dictator of them. The natural man, by the mere light of nature, may understand the grammatical sense of words, but he does not understand their spiritual meaning; yet they are so fully expressed and clearly revealed, that if the gospel is hid to any it is to those that perish; who are left to the native darkness of their minds, and to be so blinded by the god of this world, that the glorious light of the gospel might not shine into them. See Isa. 29: 11, 12. 1st Cor. 2: 14. 2 Cor. 4: 3, 4. But the Scriptures are plain to those who have a spiritual understanding; who are spiritual men, to whom it is given to know the mysteries of the kingdom. What can be plainer than the precepts of the law, commanding one thing and forbidding another. In what plain language are they expressed: "Thou shalt have no other God's before me;" "Thou shalt not kill," &c.

And likewise he has told us what we must do to inherit eternal life, and I hold that the promise extends to us, to those that live up to all the commands of God's house. If those commands that appear so offensive to some professors had been of no importance, or so "nonessential as they say, they would not have been worth noticing, and would have been left with the numberless things that were spoken by our Lord and Savior, and by the apostles, that were not written.

Oh, how clearly asserted is the great and fundamental doctrine of the gospel; that salvation is alone by Jesus Christ, through the free grace of God, and not of the works of men; and so is everything of belief necessary unto salvation. The whole of scripture is the "sure word of prophecy, whereunto men do well to take heed, as unto a light that shineth in a dark place; and is thus the means of dispelling the darkness of ignorance, error, and unbelief; and of giving light all around, both with respect to doctrine and duty.

See 2nd Peter, 1: 19. All classes were to read them; not only were the kings of Israel to read the law of the Lord, but all the people. And at certain times they were to assemble together to hear it read.—But if it had not been plain and easy to be understood, it would have been to no purpose for them to attend it.—Deut. 7: 19, 31. 11: 12, 13. Our Lord commands us to search the scriptures, which supposes them legible, and intelligible. John 5: 39. And the Bereans are commended as being more noble than those of Thessalonica; because they searched the scriptures daily, and compared what they heard with them; so that they might know whether they were right or not. Acts 17: 11. Rev. 1: 3. In the times of Nehemiah, and Ezra, persons of every sex, and age, who were at the years of maturity, and had the exercise of their rational faculties, had the law read to them; Nehemiah 8: 3. And Timothy from a child *knew the holy Scriptures*.—2 Tim. 3: 15.

Wm. H. QUINN.

McAlaveys Fort, Pa.

For the Companion.

To my Young Fellow Members,

Young Brethren and Sisters who have set out with me and are now compassed with many foes, do we give heed to the things which we have heard of Jesus and daily yet can hear; and do we take guard against the things which so easily beset us? or are we negligent and unconcerned in our Promises made to God, before witnesses, when we set out for Glory, and with Jesus into Jordan went, are we now on our Daily watch, as commanded. Jesus said, "watch and Pray that ye enter not into Temptation. And again," "Pray without ceasing." Now we generally read watching before Praying therefore if we shall Pray without ceasing, we ought also to watch without ceasing. I in my short Pilgrimage have learned that Satan has no respect of Time, therefore I know watching at all times is of Great importance and particularly to us who are yet Young and have agreed with the Poet: "Vain Delu-

sive world adieu," and bid our vain and idle companions farewell. To us watching is of importance, for if we watch not, we will not show them a good example and this we must do if we will please God. Not if we meet with them put the Light, God has given us under the Bushel, and then take part in vain and Idle talk, as we did before, which is forbidden by the word of God. Rather let our words be few, and Seasoned with Salt, Col. 4: 6 thinking of the words, "Men shall give an account of every idle word," and also "whatsoever ye do, do to the Glory of God." But instead of vain talk, if our hearts are full of the Love of God, and God grants us grace, let us tell them in what a dangerous condition they stand. We are taught: "Perfect love casteth out fear." But above all and in every case let us watch. Let us watch in our seeing and hearing, and thinking, and in every thing see well that we take no delight in things which are an Abomination in the sight of God, and particularly the tongue, which is an unruly member, full of deadly poison. If we are tempted with these things, and will over come, let us not forget *Fasting*, and the things our Father has spoken through his son Jesus which will stand against us at the Judgment day if we follow not in his ways in which he has given us an example. Let us think of the Love our Father has manifested unto us, and then strive unto Perfection, that the promise may be unto us, and that we may meet together in the Land of Rest. "Oh Land of Rest I sigh, for thee."

Older brethren and sisters, who have more experience than we who are younger, let us hear onward, encouraging news.

F. P. CASSEL.

Harveysille, Pa.

Lady Jane Grey tells us that her schoolmaster made the acquisition of knowledge so enticing and pleasant to her, that she was always eager to escape from her parents and companions to the society of her old teacher. So that she learned from the mere pleasure of learning.

*For the Companion.***Deadness to the World.**

"Now If we be dead with Christ, we believe that we shall also live with him." Rom. 6: 8.

No injunction is more necessarily pressed upon the heart of a Christian than that of the Apostle; "Be not conformed to the world;" "Love not the world, neither the things that are in the world." Now these injunctions are unquestionably both proper and necessary, but they evidently must be received in a proper sense.

The same Redeemer who said "If any man love the world the love of the father is not in him," was not in so morose and unsocial in his nature as to hate the world. He did love with the most exquisite intensity the *natural* world. "For God so loved the world that he sent his only begotten Son." He was not *dead* to the eternal interests of the Human Family—to the changing tints of heaven—to the deep blue wave of Jordan—to the lofty peak of the far distant mountain—to the modest lilies as they grew a voiceless but fragrant sisterhood—to the fowls as they gathered their tender brood beneath their wings for shelter; in fine, to every sight and sound of the entire creation he turned a quick eye and a truly sensitive ear; and his heart responded with inimitable love to soothe the afflictions and sorrows of those who came unto him; even the basest and most depraved were esteemed, in his sight, fit subjects for his love; nor did he dislike the beautiful features of social life.

His happiness, after his fellowship and communion with heaven, was next found in the cultivation of social intercommunion. He was indeed without a hearth or home, or whereupon to lay his sacred head; but no doubt he enjoyed sensibly the delight of festive social enjoyment. Simon the leper, and Martha of Bethany, each could attest his compassionate qualities, while the favored John could declare, that, for social and confiding fellowship—the perfect intertwining of the silver cords of love, Jesus of Nazareth had no equal upon earth. To

intelligent enjoyment he was not a stranger. In his early boyhood, when surrounded by the Jewish doctors in the Temple, he heard and asked them questions, and participated so largely in debate, and evinced such love for it, doing his father's business, that hoary sages were amazed.

In maturer years he worshiped in the Temple of Truth. He elicited thoughtful arguments from the developments of the natural, social, or political world, and applied those arguments to the great object of his mission upon earth. In one sense the Savior was fully *alive* to the world; and was also in our sense *conformed* to it. He went counter to no single innocent custom. He conformed to prevailing domestic customs. To social usages he conformed as much as to the ceremonial law; not, indeed, to any fashionable luxury or evil did he set the seal of sanction and approbation by his acts. The monster VICE, even when gilded in the most luxuriant style he sternly abjured.

In a main and exalted aspect, however, was Christ dead to the world. The love, or worship, of Nature only brought his soul nearer to God, its source. While beholding flood, dell or flower, he saw God in them all. Dead to the triumphs of worldly honors, he was alive to the work of the presiding Godhead, of whose essence the greatest understanding was but a spark. And then, was he also dead to the influences of those three self constituted divinities of earth—pleasure, wealth, ambition. They might utter their voices, but he heard them not; they could find no lodgement in that bosom, which, in the golden balance of the sanctuary had weighed their utmost pretensions and found them wanting. To one throb of unhalloved appetite he was dead; to one yearning after personal promotion and aggrandizement he was dead; to one worshiping glance at gold and lucre he was dead. The myriad insects of Fashion and Folly buzzed about him, but he stopped not to look at their painted wings. For him the imperial purple and the staff

of royalty were but baubles of a toy shop. For him, a name in camp, or court, or favor, had no attraction whatever. For him the elixir of worldly lucre was dull as the echo of a shallow cave. The whole active machinery of policy and interest had no single spoke in its wheel to divert his gaze from truth and right. The stirring agencies had no spell for him—nay, as in the case of the dove sellers in the Temple—they had but connected themselves with unhallowed ends—they did but arouse his righteous indignation, and elicit an outburst of vehement rebuke. Thus dead was the Savior to the world. When the world interposed its bulk between his spirit and Jehovah to cast a shadow on the light of heaven; when the earth elevated itself before him as an object of adoration, he ground the golden calf to powder, and strewed it to the waves of oblivion. Alive as he was to beauty, and truth, and justice, he was dead to all that perverted their force and power.

Now we are told by the apostle that we must be dead *with Christ*, and if we are dead with him we shall partake his life. The Christian, then, is not called upon to be so dead to the world as to snap the bond which connects him with evil and social duties, and rush into the wilderness of inactivity and supineness. He is not to separate himself so completely from humanity as to be a by-word for singularity that is selfish. A Christian is neither to be slothful nor worldly minded.—He is to use the world as not abusing it—dead thereunto by affiliating heavenly Divine affections in the mind—loving God supremely with love inexpressable, reaching beyond time into the incomprehensible depths of fruition, in endless eternity; *living* thereunto in a secondary and minor sense, as in view of time only, and that of necessity. He is not to join hands with guilt, though the ship of enterprise, like the combined fleet of Hiram and Solomon, should come back from the ophyr of corruption, laden to

the warters' edge with spoils precious to the world.

When the tempter approaches to put his yoke upon the believer, he is then called upon to resistance.—To yield to passion here, is to fore-swear allegiance to Him who commands us to mortify the body of sin, and reduce to a moderate task even the natural impulses with which he has endowed us. In this exalted aspect the child of God is to be dead to earth with Christ. A citizen of heaven, as he certainly is, his conversation and walk must indicate and proclaim the sublimity of his origin and the grandeur of his destination. In his ears, attuned to catch the music of a better world, must be ever sounding the caution: "This is not your rest; arise ye and depart, for it is polluted." Such deadness to the world will engender life—alive to all that is true and beautiful—alive to every spiritual preception—alive to every sense of duty and obligation—alive to the sweetest fellowship with the Lord he loves—alive to every claim of humanity—alive to the pleadings of the inner voice of love and pity—alive to the sanctions of conscience, and awake to its least intimation.—Though mild as a Zephyr be its promptings, he will quietly pass on from Life unto Death, and from Death to a higher and better life, and be with Christ for evermore.—Amen.

JOHN LUTZ.

Shirleysburg, Pa.

AFTER all, the most attractive and winning influence which we can bring to bear upon men, is the disposition made sweet and beautiful by the indwelling of Christ Jesus. This duty of testifying for Christ everybody can perform. It does not require genius or learning. The things that will make Christianity most powerful in this world are things that are available to persons of the most slender opportunities and endowments.—*Beecher.*

Shun evil company, and evil company will shun you.

LOCAL MATTERS.

Tyrone City, Pa., Feb. 19, 1867.

CORRESPONDENCE.

Philadelphia Sunday School.

Brother Holsinger:—Please indulge me in a few lines in the *Companion*, relative to our little Sabbath School in Phila.

At nine o'clock Sabbath morning we gather within the walls of our humble little meeting-house, on Crown St., below Callowhill, and there assemble in the capacity of a Sabbath School. It is truly a soul-refreshing time to those of us who meet with the lambs of the flock for the purpose of giving instruction and planting in their young and tender hearts the germ of righteousness, the written word of the true and living God. And it makes our hearts glad to behold their smiling faces as they enter the church door, and to hear the patter of little feet as they march to their accustomed seats, and cluster around their devoted teachers to hush the name of Jesus. And when they swell the chorus with their glad some hallelujas unto the Almighty God, the Everlasting King, methinks their sweet voices like holy incense would soar above the clouds, and far beyond the stars, until they penetrate the very portals of heaven, gently greeting the ear of Sovereign mercy whilst the great God himself smiles upon us and blesses our labors in their behalf.

We have, in our school, one darling little girl four years of age, a striking picture of innocence and purity. We call her little Ida.—She commits to memory numerous passages of Scripture, and frequently whole Psalms, which she recites to her teacher, Sabbath after Sabbath.

We indeed feel that God is working with and assisting us in this great and noble work. When we view the children surrounding their teachers, eagerly catching each word as it falls from their lips,—when we hear them singing their sweet songs of thanksgiving; and

when we think of many young and tender hearts that have, through the instrumentalities of our Sabbath School, become members of our congregation, and are now trying to follow in the footsteps of our Savior. I say when we behold these facts, and view their glorious results, we are led to exclaim from the very altar of our hearts, Thank God for the Sabbath School!

Among those who have labored with us for the past nine years, and who still continue to work for the cause with unabated love and zeal, we would notice brothers Fry, Eisenhower, Hunshurger, and Evans; Sisters Worrell, Hammer, Lynd, and Roberts. And we now have assisting us many of our young brethren and sisters, who have lately enlisted beneath the banner of King Emanuel. We feel truly thankful for their hearty co-operation and zeal in the cause.

Permit me to say to the Brethren throughout the land, if you have no Sabbath School attached to your place of worship, proceed at once to organize one. Delay not. Sabbath Schools, if properly conducted, will become a great and mighty lever in the advancement of the Church of Christ. Greater glory will enshrine us. Many souls will be made happier, and many more find "Sweet rest in Heaven." And if it be our happy lot, when time is no more, to mingle with the Blood-washed throng, then you may meet the little lamb you have led to the Savior whilst here below. Then they will sing you sweeter songs of gladness, when Jesus shall gather them all in his arms, and call them blessed forever.

"Gather them in, gather them in,
Gather the children in
Gather them into the Sunday School."

Det not this glorious means of bringing souls to Christ pass by unheeded. May the day soon dawn when all the meeting-houses, and places of worship of the Brethren, will have a Sunday School attached. And my humble prayer to the great God is that he may put it in the hearts of our brethren and sisters everywhere to gather little wander-

ers in and point them to Christ, when you will soon see the happy result, and with your brethren and sisters in Philadelphia, thank God for the Sabbath School.

"Gather them in with a Christian love,
Gather them in, gather them in,
Gather them in for the Church above,
Gather, gather them in."

J. S. THOMAS.
Superintendent.

Phila., Pa.

New Hymn Books.

While on my visits among the churches the members are everywhere inquiring after the New Hymn Books, and some are almost becoming impatient. What can be the cause of the delay in publishing the new Books? Last Spring we were told they would certainly be ready by Fall. Fall has passed away and Spring nearly here and still no books. For the sake of having a uniformity of hymn books, if for no other reason, we hope the committee will hasten on the work.

GRAYBILL MYERS.

Brother Holsinger:—Brother Panabaker thinks it no charity to receive double numbers of the *Companion*. Why our brother has come to this conclusion I am at a loss to know. Does he receive too many of those lovely messengers from the North, South, East and West, bearing on their faces the happy intelligence of sinners fleeing from the wrath to come, and making God their refuge? O, how can their be *too much*. There is too much love for money, too much gratifying of our sensual lust, too much idle and vain conversation, too much talking about our farms, horses and cattle; but there is not, and cannot be, too much time spent in reading the Bible, our Church papers, and good books. If others do not accept of it as charity we do, and I believe that we reflect the minds of many. We are sometimes at a loss to know how some people spend the long winter evenings. Ah says one, we read the Bible. Very good, brother, but why is it, that those that read the Bible, and nothing else, don't know so much about it after all? As a general rule those

who are the *readers* read the Bible and understand it; those who are the talkers talk about horses and fat cattle and are at home in that sphere only. We love Bible readers, but we do not like to hear a brother when asked to take our papers, say he has his Bible to read and that is enough. As a general thing, (and it is too much so) he seldomly gets it read. "He that readeth much and wisely devoureth everything within his grasp and accepteth that only which is good."

Secondly: Who are the poor that the price must be reduced. I know of some *poor* men but they have good farms, and plenty of money, and when their wealth runs, their desires for it takes wings and flies far ahead of it so that wealth never overtakes them; consequently they are poor—miserably poor—always craving and never full.

Again there is another class of poor who have money at their fingers ends when it is to be devoted to the decorating of their houses, their horses, &c., and to the lustful cravings of their appetites, but when there are to be a few dollars spent for the *Companion*, economy is called into question, calculations are made, the mighty dollar is viewed, turned over, and viewed again, the balance is brought—the money—tens and hundreds, that is spent for the gratification of self, is placed upon the one end, after which the few dollars which are to be spent for that which is bread, when lo—and behold—up flies the tens and hundreds—down sinks the *few*—heaviest—because the *man* sinks with it. The response: "I believe I will not take the *Companion*. It costs too much to take both the *Companion* and *Visitor*."

There is a third class who have not got the means, but it is because they spend ten times the cost of papers for things that are neither good nor convenient. There is a class who deserve the sympathy of the Church and the church will meet their wants. So there is no cause for a reduction of price, but a large expansion of Christian liberality. The price is very low, and were the

thousands of dollars which were thrown away by those who profess to be a peculiar people, devoted to a good cause, every poor man in the country might be supplied with the *Companion*, & a copy of the Bible in the bargain. I am sometimes thought to be an extremist, and perhaps I am, but what is not well said, is well meant. "Ho," as the Prophet said, "why spend ye your money for that which is not bread."

H. B. BRUMBAUGH.
McConnelstown, Pa.

We cannot let the above pass without a few remarks, by way of explanation. Brother Brumbaugh refers directly to brother Panabaker's remarks, yet we believe that not one of the sharp points which he draws are aimed personally at brother Panabaker. We do not think the two brethren are personally acquainted. Brother Panabaker's views do not appear to be dictated by a want of liberality, but, according to his ideas, from a sense of propriety. He has subscribed and paid full price for several copies for poor members, thus proving his motives are good. But he has for some reasons, we suppose satisfactory to himself, set his head against enlarging the *Companion*, which, perhaps, he thinks is insinuating itself by the double numbers. If all our brethren who have the means were as liberal as brother P. there would be few of our poor members without the "*Companion*." We make these remarks to guard against any personal applications which might be drawn, as we know there are none designed by the writer. "An ounce of preventative is worth a pound of cure."—EDITOR.

Brother Holsinger:—I have noticed a communication in the *Companion*, written by brother P. H. Beaver, headed, "It Will Work."—

Now, brethren, *it will work* better than any plan I have seen yet in spreading the Gospel West, South, East, and North. We can preach too much and cultivate too little, as well as we can plow too much and cultivate too little. If we plow all and cultivate none, we will have but a sorry crop, and so it will be when we send our brethren on a missionary tour. They may do some good, there is no doubt, at a considerable expense to the Church; while the other plan, if carried out in the right way, will do much more good in the cause of our heavenly Master, with little expense to the Church.—And that plan is for each arm of the Church to have but two, or, at the most, three preachers at one time; and wherever there are more than that number let the Church buy them out, and let them go and settle where there are no brethren that are preachers, or where there are none at all, rather than for six or seven preachers to be at one little arm of the Church, of forty or fifty members, and have a scope of country ten or fifteen miles to preach in.

Now, beloved brethren, we are doing very little good to what we might do if we were some where else, where there is no preacher.—Then why not deny ourselves a little. If we have good homes, that is no reason we should not sell to some one, and go and buy another, where we can do the most good for starving souls. It is our earthly home wherever we live, or wherever we locate, there will be our home on earth; in fact, this world is not our home. I am willing to go any where that I can do the most good for God and man. Of course we are doing some good here, but there are seven preachers in this arm of the Church, and the church could easily spare four of them, and do as much good as we all do, and perhaps more.

Now the reason why we do not go is, we are not able to go unless we can sell our farms. This arm of the Church is not able to buy us out on account of losing so much through the war, and money scarce, and not much to turn into money,

and therefore we cannot sell and must stay where we are until we can sell out. Now my plan is this; let those arms of the Church that are able to do so make up money and buy those brethren's lands that are willing to go where there are no brethren, and send them in this way, with her prayers, to do the work of the Lord, and God will bless us all in so doing. Our lands can be bought low now, or at least I will almost let a brother, or the Church, have it at their own price. There are one or two more that will go if they can sell out. There is a large field open now in the South, for the Brethren to labor in. We can preach the Gospel in its purity to every creature.

Now who has the good of souls at heart, enough to aid us in going to preach peace to them that are far off, as well as them that are nigh? Shall we carry out this plan of spreading the Gospel? It is the only plan that will do it successfully, at the least expense, and the greatest profit will be the result. I would go without selling out if I had the means to go, for "he that will not forsake houses and lands for Christ's sake, and the Gospel, is not worthy of him."

I will drop the subject and wait for the decision of the beloved brethren. May God grant his blessing upon us all, is the prayer of your unworthy brother. Who will go, and who is willing to let them go that are willing to go, time will tell.

A. J. CORRELL.

Mountain Valley, Tenn.

PHILADELPHIA, PA., }
Feb. 12, 1867. }

Brother Holsinger:—I am now ready to depart on a journey into the Southern States. My object being to spread the Gospel (as we believe and practice its teachings) among the people in the Gulf States. To what points I may travel, and how long I may remain absent are questions that shall be answered only in the future, and as circumstances may dictate. Trusting in the

good Lord for guidance, and relying upon his promises for aid, I go forth hoping to be directed where I may be of advantage, as an humble instrument to point souls to the Lamb of God.

In going thus into a strange land I ask an interest in the prayers of my beloved brethren and sisters, that I may be sustained by the Almighty God. If I go by divine direction, all should feel anxious to see the Savior's command obeyed; all can assist by prayer, even those who refuse to give of their abundance need have no conscientious scruples about praying for the spread of the Gospel, or for the advancement of the true cause. Let us then be united on at least one point, that of praying for the success and encouragement to those who feel it a duty to labor as missionaries. Pray for us that the word of the Lord be not hindered.

In Christian bonds,

E. HEYSER.

Brother Holsinger; As I said that I would acknowledge a receipt in the *Companion* for the money I received for the building of the White Horn Church, Tennessee, I now acknowledge \$5, which is to be credited to South Bend Church, Ind. Also \$10 (ten dollars) from brother Jacob Longanecker, of New Enterprise, Bedford Co., Pa. Total \$15.

The donors of the above have our sincere thanks. The same was received with thankful hearts.

Your brother in the bonds of love.

ABRAHAM MOLS BEE.

There are doubtless, many of my brethren and sisters, desirous of knowing my whereabouts. I take this method of informing them, that I am now in the *Companion* office Tyrone, Pa. My correspondents will please note this and address me accordingly.

JAS. A. SELL.

Brother Holsinger; as some of the brethren contend that it is a vain repetition to use the word "sir," and that it is not in accordance with the Gospel style, and

does not belong to the Christian's language, I have selected the passages of Scripture where the word occurs. The readers of the *Companion* can decide for themselves whether there is anything in holy writ that will prohibit its use, or exclude it from our language, by examining the passages referred to below.

Matth. 13: 27. John 20: 15.
 " 21: 30. Acts 7: 26.
 John 4: 11, 15, 19, " 14: 15.
 49. " 16: 30.
 John 5: 7. " 19: 25.
 " 12: 21. " 27: 10, 21.

J. W. MILLER.

Waterloo, Iowa.

"How is it that ye sought me?"
 Luke 2: 49.

The above remarkable question was propounded by our Savior, to his earthly parents, when they sought him, and had found him sitting "in the midst of the teachers, both hearing them, and asking them questions, and in reply to his mother who addressed him: "Child, why did'st thou thus deal with us? Behold, thy father and I sought thee, sorrowing." Remarkable question, we say, for even his parents did not understand "the saying which he spoke to them." But "his mother kept all these sayings in her heart," just as we are told she did the things which were told by the shepherds, "concerning this child."

"How is it that ye sought me? Did ye not know that I must be in my Father's house?" Jesus very well knew that his mother had not properly meditated upon what she knew of the "manner of child" which he was. No doubt she had often pondered over these things, and perhaps the "Holy Child" had given her many manifestations of his divine nature, while under the parental roof, and she might well have known that no harm could befall him. Neither can we infer from

the language of the Scriptures that she sought after him only as her child, or from fear that he would lose his parents, though, no doubt, such thoughts would possess her mind, but she may have been induced to seek after him from a desire of maintaining to herself and her husband, the blessings of his divine society.

"How is it that ye sought me?" In order to enter properly into the spirit of our Juvenile Master, and understand the proper drift of his reply, we must place the emphasis on the word "sought," "How is it that ye sought me." He does not wish to reprove his kind mother for coming after him, but it appears strange that they should seek him, when they should know that he must be in his Father's house, and as they knew where that was they could have met him without seeking for him. "Did ye not know;" the very language implies that they either did know, or might have known, the exact place where they could meet him.

Instruction: We should be careful not to ask God for a special revelation upon matters which he has plainly given in his word; and when we desire to commune with the Savior, seek him where he has promised to be.

D I E D .

In the Linville Creek branch, Rockingham Co., Va., Jan. 24, sister BARBARA STRINE, wife of Peter Strine; aged 54 years and 1 month. Funeral services by Jacob Miller and others.

In the Green Mount branch, Rockingham Co., Va., Feb. 4, of Confinement, sister ELIZABETH WAMPLER, daughter of John W. Kline, and wife of Daniel Wampler; aged 37 years, 2 months, and 10 days. Funeral services by brother Jacob Miller and others, from 2 Cor. 5: 1-4.

List of moneys received, for subscription to the *Companion*, since our last.

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David Yelst, Bolling Springs, Pa.	1.50
Daniel Selber, Millin, Pa	1.50

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Gabriel Allen, McVeytown, Pa	1.50
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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, FEB. 26, 1867.

Number 9.

For the Companion.

Night Thoughts.

I dreamed I saw the sun explode,
While walking his diurnal road,
And saw the blazing pieces fly,
Like bombshell fragments in the sky.

The solar light began to fail,
And darkness o'er the earth prevail;
As when the twilight fades away,
About the hour of closing day.

I saw a mock-sun standing high,
The stars were fading from the sky;
The crescent too was waxing pale,
As if the powers of heaven would fail.

O, darkness, horrid state of things,
Which fear in every bosom brings!
Mankind do always dread thy sway,
Let light prevail, thou pass away.

The darkness disappeared again,
And light prevailed once more; for then
Another sun began to shine
With glory beaming all divine.

I dreamed I saw the angels fly,
At first but few, though by and by,
Yet many more appeared in view,
And thence across the heavens flew.

Lo! streaming from the Eastern sky,
Ten thousand angels seemed to fly,
As when the Son of Man shall come,
And angels take the harvest home.

The world with consternation gazed;
Mankind were troubled and amazed,
For such a sight they never saw,
That struck them with delicious awe!

Oh! I was glad, well might I be,
That I could holy angels see;
But gladder still my soul will join
To play their golden harps divine;

When, with the angels and the Lamb,
Before the throne of the I AM,
I meet my brethren to adore
My blessed Jesus evermore.

J. Y. HECKLER.

Harleysville, Pa.

For the Companion.

"They murmured against the good man of the house."

We are prone to murmur at the dispensations of God when they contravene our inclinations. The disposition "to fret against the Lord" is in proportion to the hireling spirit of those who were first sent into the vineyard. When man stood in right relation to God, the immediate condition of life and happiness was *obedience*. I say the immediate condition, for of a Mediator they had no knowledge, because the relation subsisting between man and his Maker precluded the necessity of a Media-

tor. It was *do and live*. In his apostate state, man lacks the *ability to do*, both as to motive and extent, which the essential Divine Law requires, while his desire to *live*, as the *reward of his doing*, remains.—By nature, man ever *feels* toward God as if the withholding of what he regards as good were an arbitrary restriction, and as if the allotment of what he regards evil were a detraction from his desert. This element of corruption cleaves to the elect of God their journey through, although it has not, and cannot have the rudder of their being in its control. When fealty to the King of saints demands the sacrifice of "houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands," or whatever is represented by these specifications, this hireling spirit is first of all inquisitive as to its own personal gain in the venture: "*What shall we have therefore?*" "We must work out our own salvation," but we cannot bring God under obligation by doing that, the knowledge of which, and power to do which, is wholly a matter of *grace*. God does not need our works, but we need his reward, and we must labor, not with the motive, primarily, to obtain the reward, but to glorify the grace that vouchsafed us *opportunity* to "work the works of God." We gain the unfading inheritance, not by payment for our services, but by grace alone. We will be rewarded *according to our works*, not *for our works*. Where *no work* is done in the vineyard there can be no reward; for not only this *reward* is by grace, but the *appointment of the work also*. To be saved *by our works*, our *whole life* would have to be perfect, both in the sense of *obedience and atonement*. To be saved *without works*, would be to be saved *without grace*. No man's works can be an equivalent for eternal

glory. Yet some one's work *must* be an adequate consideration for all that the saint can enjoy in Heaven, or no fallen being could ever get there. Such is the work of Jesus. The sufficiency for the work was in His Divine-human person, *through* which our redemption was affected. This is our righteousness, and the ground of our hope, our all in all. What emanated from *his* person, in the fulfillment of the Law and the bearing of its penalty, is the *basis*, the *primary condition* of our rescue from the pit, our readmission into Paradise, and our enjoyment of its glory; and what flows from *our* persons of the life of Christ, in the form of *obedience*, is the *secondary condition* of salvation, the *appropriation* of what is *finished*, the being clothed upon with the righteousness which was consummated, anticipatively, "before the foundation of the world," and accomplished actually long before we had any being. Why then would we "murmur at the good man of the house," for giving us as he sees meet, when he owes us nothing at all. Peter asked, "what shall we have therefore?" as though his vague, aspiring conception would be filled out by Christ's reply with arithmetical precision. He received the *right answer*, although it was as high above his tier of knowledge as anything that Christ ever uttered. The lesson applies to us. "*With persecutions*," is the *word of truth* which comes in as the great regulating condition of our probationary state. Murmur not at the householder, for you agreed with him for a penny. "Tribulation," "chastisements," "persecutions," "reproach," and "fiery trials," are components of your stipulated reward. Murmur not. "Is thine eye evil because I am good?" In sending upon us, through whatever instrumentalities, these various trials, the Keeper of the vineyard is but keep-

in his word, and doing us good; and to murmur at his treatment of the laborers is "evil." Oh, how often have the saints reason to be ashamed of the sulkiness which they feel, and sometimes manifest, when the hand of their loving Father leads them into the valley of trial—when he graciously conducts them into the wilderness to hold a private interview with them, and reveal himself to them more fully, lovingly, and gloriously. Few indeed are the saints who can, long at a time, glory in tribulation, and sing the psalm of faith in the furnace of affliction. Too often, alas, do we hang our harps upon the willows, and refuse to sing the songs of Zion in a strange land. We are slow of heart to learn, that when we fall into diverse temptations we are but placed in circumstances in which we are by grace empowered to present a spectacle, and make an impression upon the world, which unfolds the true, distinctive character of the Lamb's wife, and which shows her attachment to the Bridegroom. "If ye love me keep my commandments." Here are two that are perhaps more neglected than any other: "*Count it all joy* when you fall into divers temptations." "*Rejoice*" in the "*fiery trial*" that "*happens unto you*." Be "*happy*" when "*ye are reproached* for the name of Christ." "*Glorify God*" when you "*suffer as a Christian*." Too often, when we are tempted, reproached, reviled, and persecuted, we forget our high lineage, our new born relation to the true Melchisedec, the prince of Peace, and allow our Carnal nature a temporary ascendancy. It is the devil's joy,—if the most intense emotions of infernal malice may be called joy—and the justification of his adherents in their impenitence and ungodliness, when the "*chosen generation*" exhibits the very traits which characterize the world. Oh, what injury may be done the cause of Christ, and what a painful, slow healing wound inflicted on our own souls, by one angry look, one passionate word, one act that springs from the revived elements of our partially sanctified na-

ture. It may be the means, however seemingly trivial, that turns some deathless soul into the hellward latitude of the equator that girdles every individual history. All these repulsive exhibitions in the life of believers, in conditions for which they bargained when they entered into covenant with God, are a kind of negative murmuring "against the good man of the house." Let all who "love the Lord Jesus Christ in sincerity," invoke the God of all grace night and day, for that decoration of the Bride of Jesus, which will present her to men and angels, to herself and the world, "*fair as the moon, clear as the sun, and terrible as an army with banners*."

C. H. BALSBAUGH.
Union Deposit, Pa.

For the Companion.

Egotism.

Brother Sharp's communication under the above caption is partly correct and partly not. He says: "Neither self-praise nor denunciation of others is any part of that sword." I admit that self-praise is no part of it. What is that sword? Paul says, Eph. 6: 17, "the sword of the spirit which is the word of God." "In the beginning was the word. The word was made flesh." John 1: 1, 14. This word made flesh, we all understand to be Christ. Then he is that sword, for out of his mouth goeth a sharp two-edged sworp. He being that sword, did he ever denounce anybody. Let us see. He says to the Jews, "Wo unto you ye blind guides." "The blind lead the blind and both fall into the ditch;" thousands of which we have at this day, as well as at that. "Ye fools, and blind—ye generation of vipers, how can you escape the damnation of hell. Matt. 23: 13—33. "Ye are of your father the devil; his lust ye will do; he is a liar and the father of it." John 8: 44. So says the sword of the spirit which is the word of God.—Let us consider one another, to provoke one another to love and good works. Heb. 10: 24. Let us consider, *ye* investigate, each others religious doctrine and if it does not

correspond with the law, give it a gentle stroke with the sword of the spirit, the object of which is to correct, and not to stigmatize or abuse, and the result very often is good.—Thou hast the doctrine of the Nicotations which thing I hate. Rev. 2: 6, 15. Here the Lord denounced this class of people. He even said he hated them. So that the sword of the spirit gives us full right to denounce other corrupt doctrines of religion, brother S's. to the contrary notwithstanding. But as we are commanded to be wise as serpents," we should always know how to approach the transgressor. Instead of striking his combativeness, approach his reason, when you are much more apt to accomplish your object. We have even a right to hate his doctrine as shown above, but to love the transgressor, when you will correct him in the spirit of love. If he is inclined to hear treat him mildly, if not, use the sword more sharply, not forgetting to let him know that your object is his benefit, and not exposure.

Perhaps brother S. and I will not differ if we properly understand each other. I think that we have a right to correct or refer to any false or mistaken doctrine, but we should be very careful how we approach it, and know how to use the word lightly or sharply as the case may indicate. An outburst of denunciations of others without first informing them wherein they are wrong is unwise, and results in more injury than benefit. It would be wrong if we were to see a blind man nearing a precipice and not warn him of his danger. Equally so with those blinded with the doctrines and traditions of men, nearing the judgment bar of God.

A. LEEDY, Jr.

WHEN De Tocqueville was in this country, he asked to see an American Sabbath School, and was struck with astonishment to find a Bible in the hands of almost every child. "Is this common?" he said to a friend. "What a mighty influence," he pertinently added, "it must have upon the nation!"

For the Companion.
True Holiness.

"I some times think that some of the Brethren do not fully believe the Lord is coming: if they did; they would live more with reference to it."

The above words fell under our notice, while looking over an exchange. It being very suggestive we thought we would try to make a few applications of the same. The second coming of Christ, like all other scriptural truth, has been grossly perverted by poor mortal man by prying into the hidden things of God. This however, does not destroy its truthfulness, but invariable silences the fears of sinners and lulls the church to sleep, and sometimes causes them to think that he will never come, and will not shape their lives with reference to it. But, Brethren, "cast not away therefore your confidence which hath great recompence of reward, for we have need of patience that after we have done the will of God, we might inherit the promise; for yet a little while and he that shall come will come and will not tarry." Let us not doubt the truthfulness of his coming. But let us pray "come Lord Jesus come quickly" and while we pray for his coming, let us see, too, that we are prepared for it; shape our lives with reference to it. This we can do by submitting to all God's righteous requirements.

Sinner a word to you. Do you really believe the word of God? If so why not obey it? Do you not fear that the men of Nineveh, shall rise up in the judgment and condemn you. They repented at the preaching of Jonas; his sermon contained but few words: "Yet forty days and Nineveh shall be overthrown." Do you think, if I had but forty days, to wait for the coming of Christ, or death, I would shape my life with reference to it. Believe me that your condition is worse than the Ninevites.

Show me if you can, where God has promised you forty days? On the contrary, does he not tell you, "be ye also ready for in such an hour as you think not the Son of

Man cometh. And this same truth you hear proclaimed almost every sabbath, by the faithful minister. And you have not forgotten that wheresoever much is given much will be required again." The men of Nineveh heard but one sermon and that was, "Yet forty days" &c. And they repented in sackcloth and ashes. God has spoken to you through his son; do you believe him? If you do your faith is dead for "faith without works is dead being alone." Arouse, work the little while given; show that you do believe him by your actions. And now is the time, ere that Angel, who is to stand one foot on sea and one on land, shall with a mighty voice proclaim time no longer. May the closing canons, of the new testament scriptures, which came from the courts of Heaven above, to John in the lone Isle, be daily sounding in our ears, sinking into our hearts, and cause us to shape our lives with reference to it: "Surely I come quickly."

Jas. A. SELL.

Tyrone, Pa.

For the Companion.
What are the Scriptural Prerequisites to Membership in the Church of Jesus Christ?

Christ has but one Church, and there is but one way of entering into that Church, and in order to find that way we must refer to the practice of the Apostles. The first prerequisite to membership in the Church of Jesus Christ, as determined by the apostles' standard, is the regeneration of our nature.—When sinners were awakened under the preaching of the apostles they were instructed to believe in the Lord Jesus Christ. True faith and repentance mutually imply each other. When they were required to believe in Christ repentance was implied, and when they were commanded to repent, faith was implied. Now the result of repentance toward God and faith in our Lord and our Savior Jesus Christ is regeneration. No one is, or can be a member of the Church of Jesus Christ until he is made a new creature.—This is implied in God in the par-

don of our sins. This, then, is the first or internal prerequisite to membership in the Church of Christ.—The second or external prerequisite is baptism. Baptism stands somewhat in connection with the Church of Christ, for he adopted it. But what is baptism? It is a visible sign of profession, or a public acknowledgment of the religion of Jesus Christ. Also, it may properly typify the regeneration of our nature. Not that the work of regeneration is accomplished through only means of baptism; but as water is designed to cleanse, and was used in this typical sense it is a fit emblem to represent the cleansing efficacy of the blood of Christ, through the agency of the Holy Ghost. On the day of Pentecost Peter said to such as inquired what they must do to be saved: "Repent and be baptized" and they gladly received the word and were baptized, and added to the Church. By receiving the word they complied with its requirements, which was to repent, and this implied faith. This done, they were baptized and added to the Church. The apostles baptized all their converts, as is clear from the history of the transactions. There may be, under some circumstances, persons who have received the internal qualification, who have not received baptism; but such can have no visible union with the Church of Christ.—And it is equally true that persons may accept baptism as the external prerequisite, and be wholly destitute of the internal qualification. To urge persons to unite with the visible Church who have not the internal grace is, to say the least of it, dangerous. To receive and recognize persons as members of the Church that have not been baptized is treating that solemn ordinance with unwarrantable indifference.—First regeneration is the internal prerequisite, and secondly, baptism is the external prerequisite. Besides these two I know of no other, for if we don't come in by the door he will not accept of us as his children.

BENJAMIN F. FRY.

Nova, Ill.

For the Companion.

Knowledge Connected with Religion.

[Continuation of No 3, on page 43, accidentally omitted in its proper place.]

It is unworthy the dignity to an immortal mind to have its affections absorbed in the vanishing splendors of earthly grandeur, and to feel proud of the paltry possessions and distinctions of this sublunary scene. To foster a spirit of pride and vain glory in the presence of *Him* who "sitteth on the circle of the heavens," and in the view of the overwhelming grandeur and immensity of his works, is a species of presumption and arrogance, of which every rational mind ought to feel ashamed: and therefore, we have reason to believe, that those multitudes of fools, "dressed in a little brief authority," who walk in all the loftiness of pride have not yet considered the rank they held in the scale of universal being—and that serious and profound contemplation of the immensity of creation would have a tendency to convince us of our ignorance and nothingness, and to humble us in the dust in the presence of the former and preserver of all worlds. We have reason to believe that the most exalted beings in the universe—those who are furnished with the most capacious powers, and who have arrived at the greatest perfection of knowledge—are distinguished by a proportional share of humility; for in proportion as they advance in their surveys of the *Universal kingdom of Jehovah*, the more they feel their comparative ignorance, and be convinced of their limited faculties, and of the infinity of objects and operations which lie beyond their ken. At the same time, they feel that all the faculties they possess, were derived from *Him* who is the original Fountain of existence, and are continually dependent for their exercise on his sustaining energy. Hence we find that the angelic tribes are eminently distinguished for the exercise of this heavenly virtue. They "cover their faces with their wings," in the presence of their Sovereign, and fly with cheerfulness at his command to

our degraded world, "to minister to them who shall be heirs of salvation," and to execute whatever he prescribes.

Throughout the sacred records, pride is uniformly represented as *abhorrent* in the sight of the *Almighty*, while humility is marked with his approbation. "Every one that is proud in heart is an abomination to the Lord." "God resisteth the proud, but giveth grace to the humble." "Thus saith the high and lofty one who inhabiteth eternity, whose name is *Holy*: I dwell in the high and holy place, with him also that is of an humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

This is a consideration which deserves the serious attention of the young men, when they first set out in the pursuit of knowledge. They are apt to be puffed up with a vain conceit of their acquirements, when they have acquired only a smattering of learning, and have scarcely entered the porch of the temple of knowledge, and to vaunt themselves as if they were raised to a high elevation above the vulgar throng. Let such remember that even the illustrious Newton, after the vast acquirements he attained, and the noble discoveries he had made, when he approached the hour of dissolution, declared, "I do not know what I may appear to the world but to myself I seem to have been like a boy, playing on the sea-shore, and diverting myself now and then finding a pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me."

The subjects of astronomy to which we have hinted, and somewhat directed the attention of the reader, afford a striking view of the condescension of the *Divine Being* toward man, especially in regard to the redemption of our fallen world. The atonement, to which the author in a former article has directed the attention of the reader, will be magnified in importance, and display itself conspicuously and more powerfully in the condescension of "*God manifest in the flesh*." This senti-

ment seems to have been deeply impressed upon the mind of the Psalmist, when contemplating the nocturnal heavens, viewing the resplendent orbs everywhere around him in the canopy of the sky—the moon displaying her radiance—the planets in their courses, and the innumerable host of stars—his thoughts seem to have taken a flight into the regions of immensity, and by the guidance of his rational powers, and the assistance of the spirit of inspiration, he takes an expansive view of the multitude, the magnitude, and the grandeur of those magnificent globes which roll in the distant tracks of creation. Overwhelmed with the view of the immensity of the universe, and of the perfections and grandeur of the Creator, he breaks out in the language of astonishment and wonder, "*When I consider thy heavens, the work of thy fingers, the moon, and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?*"

In no dispensation of the Almighty is this Divine condescension so strikingly displayed as in the economy of our redemption. Though countless myriads of worlds and intelligences are under his superintendence, and are incessantly celebrating his praise in the loftiest strains; and consequently, though all the apostate inhabitants of our world might have been forever annihilated without being missed amidst the immensity of creation, yet, amazing to relate, the joyful announcement was made to our rebellious race, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Soon after the fall of man this glorious intelligence was announced: and in every succeeding age God raised up a succession of prophets to announce the coming of the great Deliverer, "to foretell the sufferings of Christ, and the glory that should follow." And when the time appointed in the decree of heaven arrived, the promised *Messiah* was at length ushered into the world. A

messenger from the celestial world, surrounded with refulgent splendor, was dispatched to the plain of Bethlehem to make known his appearance in the world: "Behold," says he, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a *Savior*, which is *Christ the Lord*." And immediately a multitude of angels, having winged their flight from the heavenly mansions, joined in a chorus of congratulation and praise, "Glory to God in the highest, and on earth, peace, good will toward men." Our Redeemer having passed through the scene of his public ministry, and manifested himself to be "the son of God with power," by a series of beneficent miracles, which he performed in every region of the land of Judea—"was led as a lamb to the slaughter," delivered up to the severest sufferings for our sake, "and became obedient unto death, even the death of the cross." And while he hung on the accursed tree, the most awful and striking miracles were exhibited to the surrounding spectators, in order to display the dignity of *Him* who suffered, and the importance of that "decease which was accomplished at Jerusalem." The sun was clad in black, the heavens were arrayed in sackcloth, the day was turned into night, and for three hours darkness covered the land.

The rocks rent asunder, the foundation of the earth did quake, the vail of the temple was rent in twain from the top to the bottom, the graves were opened, and many bodies of the saints who slept arose.

This was the most wonderful event and the most illustrious display of Divine love that was ever announced to our world. What displays of Divine love and mercy may have been made to other worlds, and other orders of beings, we are not in a situation to determine. We dare not affirm that, in other regions of the Divine empire, similar displays have not been made; for we have never traversed the depths of immensity to ascertain all the dispensations of the Almighty in every province of Crea-

tion. But we may boldly affirm that the mission and death of Christ were the most wonderful events, and the most astonishing displays of mercy and love, that were ever made to our sublunary world. As the apostle of the Gentiles has declared, there is a height and a depth, a breadth and a length in the love of God, which is in Christ Jesus, that passeth all knowledge. When we consider the depth of misery from which it raises us, the heights of felicity it exalts us, the boundless nature of its operation, and the everlasting continuance of all its blessings, we have reason to exclaim in the language of admiration, with the apostle John, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen.

The study of the works of God, by a pious man, cannot but demonstrate "His eternal power and Godhead," and, consequently, will lead him to obedience in his word, and to a veneration of his *Holy Name*. But, if studied with a vain curiosity, might lead us to fall into heathenish idolatry, like the ancient Romans. "Because when they knew God, they glorified him not as God, neither were they thankful, but became vain in their imaginations and their foolish heart was darkened; professing themselves wise, they became fools;" &c.

LEONARD FURRY.

New Enterprise, Pa.

LOCAL MATTERS.

Tyrone City, Pa., Feb. 26, 1867.

CORRESPONDENCE.

Brother Hdsinger:—I feel pleased when I see the Brethren making an effort to publish salvation to a lost and ruined world. But still, with all the effort, we hear the cries of people and brethren, saying: "Come over into Macedonia and help us." And that call seems to

be unheeded and followed by the reply: "We have enough work to do at home." True, the Savior said unto Peter: "Feed my sheep." John 21:17; but he appointed other seventy and sent them two and two before his face, for to publish salvation. Yet, with all this, he says to his disciples: "The harvest is great but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." Luke 10:2. Hence we see with all this there was not enough yet for the work. And he desired the disciples to pray that the Lord might send more to the work. But let me ask: Were not the keys of the kingdom committed unto Peter? which keys he used on the day of Pentecost, and are now, I believe, committed unto the Church of the living God. The Lord works by means, and he has given the Church the power to send her ministers forth, in that that he commissioned his disciples to teach and to baptize them that believe; and out of that number that believe the heralds of salvation are to come. And how are they to come? Why the Church of the living God, which is the ground and pillar of truth, by and through the example of Christ, should send forth her ministers to preach salvation.—The apostle Peter says that Christ left us an example that we should follow his step. 1 Peter 2:21.—And in the example that Christ authorized and appointed his disciples to go forth and preach, so should the Church, which is the body of Christ, follow the example of Christ, and appoint her ministers to preach the Gospel of Christ; and no member of the body should preach before he is appointed, for we hear Paul says: "How shall they preach except they be sent?" Rom. 10:15. Hence we verily conclude that he that preaches should be sent, and that by the Church. We have shown in a brief manner that those who preach should be sent; now we come to consider the duty of the Church in regard to sending her ministers. The question is, does the Church do her duty in not send-

ing her ministers forth in answer to those calls that are made by brethren who have no help, and are exposed to the mercy of devouring wolves, and crying help! help!! when no help comes. Brethren, we are living in the last times, when God himself shall appear. How shall we stand in the trying hour? It is known by all that we profess to be the followers of Christ. Then, if the followers of Christ, let us obey Christ, and send forth preachers, not only to those who call for help, but to those who are as it were, shut up in the heathenish darkness, and led captive by the devil at his will. Oh, brethren, let us wake up from that lethargy that we, as a body, are in, and slumber no longer, but make haste and delay not to keep the commandment of Christ, and follow his example. But again; how far do we, as a Church, come up to it? I leave it for the brethren to consider. But this I know, that if the calls that are made by the brethren were complied with by those who are authorized by the Church to preach, there would not be half the calling for help. But the answer is: "Enough to do at home." But we have another remedy that we can resort to, and it is simply this: There is material enough in the Church at home to make ministers; and enough that have the talent to preach; but the Church says, remain silent, and by that means cause those who have the talent to bury it in the earth, and thus violate the instructions given to improve our talents. Oh, brethren, let us improve the talents that we, as a Church have, and send forth those who are willing to spend and to be spent for the cause of Christ, and by so doing we save the souls of them that die; and in the end we receive a crown of life at God's right hand in heaven, which he has in reserve for the faithful.

Yours in the Faith.

Wm. H. HILLARY.

Marshalltown, Iowa.

Brother Holsinger; Having made a safe return from our trip to Missouri and Kansas, we will now (ac-

cording to promise) give to you, and the readers of the *Companion* a short history of our travel.

I left my home on Monday Dec. 17th, in company with brother Jacob Hoff. We took the cars at Sturgis, Mich., via. Chicago, St. Louis, for Knobnoster, Johnson Co., Mo., where we arrived on Wednesday morning. Made our way to brother Abraham Young's, 2½ miles north from Knobnoster; found them all well. In the afternoon we went to brother Joseph Wampler's; found all well, and were received with the greatest kindness. On Thursday brother Joseph took us to brother Iman's; returned in the evening and had meeting at J. W's. house; a good turn out for the short notice; the attention and order was very good. The brethren in this section of Mo. greatly desire for some speaker to move among them. We can say this much, they have a common, fair section of country: good productive soil, near the Rail road; timber seems plenty enough, and an abundance of stone coal, &c.

On Friday Morning, Dec. 21st brother J. Wampler took us to Oldtown, within one mile of R. R. station, whence brother Jacob Lesh (lately from Preble Co., Ohio) took us to Warrensburg. From Warrensburg, we started on foot for Jasper Co., Mo., traveling through the Southern part of Johnson Co. We found the country here near as good as any other in the whole trip, at about \$20 per acre; farms can be bought there, with nice orchards, fine locations for water and timber and only 5 to 10 miles from Rail road. Passing through Henry, St. Clair, Cedar, Vernon, Barton and Jasper counties for a distance of 50 miles. Through Cedar, Vernon, and Barton counties there are large extensive prairies, much desolated by the war. At an average there is about one acre fenced, for every 5000 lying unimproved. On Christmas day, we met no house along the road, for 20 miles distance. On next day we found brother Rice; found him and family all well; staid all night. Brother Rice lives 9 miles north of Carthage, the county

seat of Jasper. From thence we traveled South as far as Newton Co. line. Not finding my brother-in-law here, having moved to Cherokee, Indian Co., a few days before, so we followed him to Southern Kansas. Here found my brother-in-law John Row; also E. Shultz and Philip Rinehart, old acquaintances.— They live near Timberhills, 5 miles north of Baxter Springs, in Cherokee Co., Kansas. I mention this so that if any one wishes to travel to that section they can find them.— Their country is all preemption claims, fine prairies, plenty of nice walling rock; plenty of water, rather scarce of timber; has the appearance to make fine farming country. Returned to Jasper Co., Mo., Dec. 31st; had snow about two inches deep, and middling cold all the time. Started for Port Scott, Kansas, Jan. 2nd. Same morning the Mercury in Thermometer had sunk 7 degrees below Zero. A. W. Dawly from Bureau Co., Ill., was at the same time some 15 or 20 miles further South, in Newton Co., and he had a Thermometer along, trying each day, which pointed 16 degrees below Zero. We could not have believed being so cold so far South, had we not been there ourselves at the time. Snow lasted till north of Ft. Scott. We stopped 2½ days in Linn Co., Kansas, at Fred. Hoff's. Nice farming country here, but timber too scarce. Thence to brother Jacob Kaub's in Franklin, Jan. 8; found them all well, and were received with much joy and gladness. Staid in that section of country (Franklin and Douglas counties) 5 days; had meeting five times in company with brethren Daniel Barnhart, Peter Brubaker and others; twice meeting at brother Kaub's house; on Lord's day at school-house; same evening at brother Joseph Kenney's (formerly from Montgomery Co., Pa.) On Monday evening at the residence of our old esteemed brother John Bowers; tho' the meeting was held in brother Sam. Baker's house, son-in-law of brother Bowers'. We also had the pleasure for the first time, to salute our dear old brother Rothrock; he

is complaining of being quite feeble, and thinks his days will be but few on these mortal shores. Yet he was so revived while in meeting, that he also felt to bear testimony to the truth as it is in Jesus.

From brother Bowers' on Tuesday morning Jan. 15th, we started for Lawrence, home ward bound.— Brother Kenny took us to Lawrence. We met with many kind brethren and sisters in Franklin and Douglas counties, whose names we have to omit for brevity's sake. I, and my companion in travel, parted company in Chillicothe, Mo.; he going for Northern Mo., and Iowa, and I for home, via Quincy, Chicago, and Sturgis. Arrived safely home Jan. 18; found all my family in good health. Thanks be to God for his kind protecting care. Brother Hoff arrived safe home Feb. 2nd. He makes his choice in Mercer Co., Mo., and I would choose Jasper Mo. To take every thing into consideration, for nice running springs, plenty of timber, fine fruit orchards and good mill streams.

GEORGE LONG.

Mongoquinong, Ind.

Brother Holsinger; I have been a reader of your paper ever since its commencement, and I must say it meets my approbation as a general thing very well, and it gives us much satisfaction concerning church news, and through the *Companion* we can hear from our dear brethren and sisters whom we love altho strangers in the flesh, but we hope not in the spirit of Christ. And we do have great reason to rejoice to hear of so many that have been willing to come out on the Lord's side, and join in with the people of God to serve him who shed his precious blood on Calvary that we might have everlasting life: and I would say to my dear brethren and sisters in the Lord, and especially to those that have lately entered in the vineyard of the Lord to labour, Let us labor that we may obtain "a crown of righteousness which the Lord the righteous judge will give us in that day; for the crown is not at the beginning neither in the middle of our

race but to them that hold out faithful to the end. Then dear members as the apostle teaches, let us present our bodies a living sacrifice holy acceptable unto God, which is your reasonable service, and be not conformed to this world but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable, and perfect will of God." We should not be ashamed to take up the cross and follow the Savior, for he says "come unto me all ye that labor and are heavy laden and I will give you rest, take my yoke upon you and learn of me for I am meek and lowly in heart and you shall find rest unto your souls." Then let us abstain from all the abominable things that are practised by the children of this world. And I must say, dear brethren and sisters it takes very close watching and very earnest and sincere desires to keep our selves from being polluted with the sins of this wicked world. O, may the good Lord help us to be as lights that are set upon a hill, that we may give light to all that are around us; "and if we walk in the light as he is in the light we have fellowship one with another;" "And the blood of Jesus Christ cleanseth us from all sin" Then, dear brethren be firm don't shun to declare the whole counsel of God, for we live in a world that lieth in wickedness. Then be "steadfast unmovable, always abounding in the work of the Lord, for as much as we know our labor in the Lord, is not in vain. O, let us give diligence that we may be found of him in peace, without spot and blameless. I think I can say with David: one thing have I desired of Jehovah, that will I seek after, that I may dwell in the house of Jehovah all the days of my life."

GEO. W. GISH

Roanoke, Ill.

Brother Holsinger; I enclose you one dollar and fifty cents for the *Companion*. I think I cannot do without it; it is a great satisfaction to my family. I think it has the right name. I would rather have it a little larger. I have just received

No 48 vol 2 it contains a good bit of church news. We learn that many brethren have moved to the far west and without a shepherd; we can say the same, we live in Illinois, and have no regular meeting, our main speakers live about forty five miles from here; we have had no meetings here since last August. There are only five members in our country near us; there are three about fifteen miles from here, though few in number we would like to have a speaker. There is a wide field open here for labor. The *Companion* helps us in that part.

We wish you could, through the *Companion*, induce some speaker, in the English language, to settle here with us. Your in christian love.

DAVID ROTHROCK

Hazledell Ill.

Brother Holsinger:—The series of meetings, conducted in our neighborhood, by brother Brubaker was followed by another, by brother John Knisely. Brother Knisely was earnestly engaged while here, in trying to impress upon the mind a knowledge of the necessity of a better union among the brotherhood, and during his stay there was another soul added unto the Lord. Brother Knisely held his last meeting here on the 3rd of Feb., and on the 7th and 8th brother Lewis Glass of Columbiana Co., Ohio was with us and held two evening meetings. He remained until the 9th upon which he also was required to receive one applicant by baptism. There is yet room enough in the ark for all who desire to enter.

E. UMBACH.

J. CONNELL.

SHELBYVILLE, ILL. }
Feb. 14th, 1867. }

Brother Holsinger:—I wish to inform the Brethren, through the *Companion*, that I left home on the 11th. of Jan., to visit some of the churches in the North West, and I reached home again in safety on the 12th. of Feb. being gone a little more than a month. I enjoyed the visit very well. I formed acquaintances, and received encouragement, which, I

hope, will long be remembered. I first stopped with the brethren in Christian Co., Ill., and had a few meetings there. Next I stopped with the brethren in Caldwell Co., Mo., where we had several meetings. I was then conveyed, by brethren, to Clinton County, Mo. Here we had 11 meetings. The brethren in Clinton have no speakers: but they are very anxious that some speakers should move in there. They live in a very good country; and I suppose they live in as healthy a place as can be found in the west. I feel like advising our brethren, who think of emigrating west, to visit Clinton Co., Mo. I was again conveyed, by brethren, to Caldwell Co., expecting to stop a few days there: but, having taken a severe cold, which settled on my lungs, I concluded to pass onward toward home. When I reached Quincy, Ill., I found myself greatly relieved; and so concluded to stop with the brethren in Adams Co., Ill. Here the brethren had meeting in progress. I stopped a few days with them, and had a very pleasant time. I was then conveyed, by a brother, to Pike Co., Ill., I had 5 meetings in Pike. The first about 15 mls. N. W. of Pittsfield; and the rest in the Christian church in Milton, 12 miles S. E. of Pittsfield. Here the Brethren never had meeting. The attendance was large, and the attention grand; many with Bibles in hand, referred to every Scripture quoted. They informed me that their house should be open for the brethren at any time; and they seemed to be very much interested. I then proceeded home; where I landed safely and found those with whom I make my home at present, well.

I delivered 29 discourses. Our meetings were generally well attended and the attention was good; and I have reason to hope that our labor was not in vain.

I thank the brethren for their kindness to me while I was among them; and I trust the Lord will reward them, and that we may be able so to live as to meet in that better world.

Brethren wishing to go to Clinton Co., Mo., can write to brother P. B.

Shoemaker, Plattsburg Mo. The station to stop at is Osborne, on the Hannibal and St. Joseph Rail Road.
J. W. BEER.

District Meeting—Second District of Va.

Brother Henry; you will please give notice in the *Companion* that the district Meeting will be on 17 and 18 of May in the Mill Creek church, Rockingham Co., Va. The State East and West is for the present made in three districts; ours is the second, including the counties from Rock bridge east in the Valley, and West across the mountain Highland and Penelton. The first district is South of us and the third West of us, is called West Virginia.
DANIEL THOMAS.

SAVANNAH, GEORGIA, }
Feb. 17th, 1867. }

Brother Holsinger:—I think it may be of interest to some of the brethren, to learn of my safe arrival here, and also with regard to the laborers in this part of God's moral vineyard. It will not be expected that I say much as yet, having arrived only yesterday. But I am permitted to say that it is my firm belief that no field every offered equal inducements for missionary labor. The labor here is of a peculiar nature. The mind must be expanded. The system of slavery seems to have contracted and crushed everything out, save a little glimmering spark of religion. That is the poor slaves' only hope; speak upon any other subject, and he is as ignorant as a block of wood; talk of Jesus and his eye glistens as he gives vent (in uncouth language) to hopes of a better life. But his ideas of God, the Savior, Heaven, and Happiness, are necessarily filled with error and superstition; hence, his mind must be expanded, his erroneous views corrected; in fact he must be remodded, mentally speaking. First educated, then taught the plan of Salvation. The man who would be successful must act the part of school-master as well as minister.—All are very anxious to be taught. A nation of people whose minds are

almost as susceptible of right or wrong teaching as that of the infant. I spoke this morning to the inmates of the Freedman's Bureau Hospital; they gave excellent attention and were evidently pleased to hear about Jesus.

It will give me pleasure to hear suggestions from the Brethren, and answer questions relative to the mode of laboring among these people. What I have said is true of the colored people here, and may not apply so well to them in other parts of the country.

Letters addressed to me at Savannah, Georgia, will reach me.

Your brother in love,
EMAN'L HEYSER.

List of moneys received, for subscription to the *Companion*, since our last.

Mary C Price Grandetour Ill.	1.50
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"Whosoever loveth me keepeth my commandments."—JESUS.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, MARCH 5, 1867.

Number 10.

Selected for the Companion.

Look to Jesus.

Look to Jesus! See, he stands
Holding forth his bleeding hands,
Saying, "come to me for rest,
And be saved among the blest!"

Look to Jesus!" sinner, come!
Without Christ, behold your doom:
Present pain and endless hell!
Come, and all may yet be well.

Look to Jesus! mourner, hear
Mercy whispering in your ear;
"Though your sins as scarlet be
I can cleanse, and set you free."

Look to Jesus! weeping one;
Hope, for thou art not undone;
Those are blest who shed such tears.
He will hush thy doubts and fears.

Look to Jesus! Christian, look!
Thy dear name is in his book;
Read it there, and with delight,
Humbly seek perfection's height.

Look to Jesus! joy in life,
Cure for sin, and end of strife;
Life in death, and endless bliss.
Where the blessed Savior is!

EMMA J. BUTTERBAUGH.

Norris, Iowa.

For the Companion.

Covetousness.

NUMBER III.

The Creator evidently intended that his creatures should be suitably clothed and accommodated with comfortable habitations; for he has replenished the earth with everything requisite for those purposes, so that all ranks of mankind could be comfortably clothed and accommodated. Hence, a spirit of covetousness is not necessarily connected with a desire after decent apparel and comfortable dwellings, nor with exertions requisite to procure them.—But when we behold professed christians decking themselves and families with gaudy and fashionable attire, replenishing their dwellings with the most expensive furniture, erecting large mansions, superior to most of their neighbors, and sufficient to accommodate three or four families,—we cannot help thinking that covetousness is a principle ruling within such minds for the purpose of fostering a spirit of vanity and

pride, and a desire for worldly display. If such professors would be so generous to the poor as to devote their extravagances and superfluities to the destitute in the necessary comforts of life, how much anxiety and how much suffering would be alleviated! Another manifestation of covetousness is the pretense of providing suitable portions for children, and is a very common apology for the inordinate prosecution of wealth, and the anxious care exercised in securing it. It is truly astonishing, and a pity; that so many christian individuals are to be found, who appear in other respects men of good sense, and profess a respect for the ordinances of religion, and yet allow the love of money, and the absurd desire of accumulating useless wealth, to triumph over every rational and religious principle.—When they are spoken to on the subject, they attempt to silence every argument by expatiating on the necessity of providing for their children, as if they wished to prove that money is a better provision than training them in intelligence, and in moral and religious habits, and in rendering them meet to be heirs of a blessed immortality. The practice of laying up portions for children, so as to make them independent, is both injudicious and immoral in its general tendency. Every parent ought to give his children a good education, so far as in his power, and above all things, "train them up in the nurture and admonition of the Lord." When they are beginning business or setting up in life, if circumstances permit, they should afford them sufficient money to enable them to conduct, with success, the professions or employments in which they are to engage. If thus properly educated and adequate allowance given for the prosecution of their business; and at the same time given to understand that the

whole of their future happiness and success in this life will depend upon their own prudence, exertions, and moral conduct,—they will more readily apply the powers of their minds and bodies to their professions, or occupations, and attend to the dictates of prudence, than if they had a constant dependence on the wealth and support of their parents. But, if a parent act on a covetous and avaricious principle for the purpose of enriching his children, they are naturally trained up in the idea, through his own conduct, that he is accumulating a mass of wealth, which they are some day destined to spend, or avariciously to increase. The worst consequences may follow children of such parents, both in this life and the life to come. It may not be improper to give the minister of the gospel a slight hint, and caution him to beware, lest he acquire a covetous desire for a paid ministry in cases where circumstances do not absolutely require it, and aspire with unlawful means after ecclesiastical preferments. We entertain the greatest respect for the minister, on account of the sanctity and importance of the sacred office, and we are pretty thoroughly convinced that the greater portion of mankind look to them for an example to the full stature of Christ in meekness and indifference to the world. How very careful should they be, lest they cast a reproach upon the doctrine of Christ, and prove unworthy of the position they occupy. The apostle Peter solemnly enjoins the elders to "feed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock, and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." When we consider the

great inconsistency of covetousness with the word of God, the conclusion emphatically enforces itself upon us, that it forms an impassable barrier to the kingdom of heaven. "Be not deceived," says the apostle Paul, "for neither fornicators, nor idolaters, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. This is the law of the Supreme Ruler, and handed down from the high courts of heaven,—a law, steadfast and unalterable, firmer than heaven and earth. We might just as well expect to unhinge the fabric of the universe, to toss from their foundations the everlasting mountains, to pull the sun from his place in the firmament, or to quench the stars of heaven in eternal night, as to expect admission into the kingdom of the just, while covetousness holds the ascendancy over the heart. This declaration is so *expressed*, and repeated in another epistle, and in fact similar declarations are interspersed throughout the volume of inspiration, that no covetous man who is an idolater hath any inheritance in the kingdom of Christ, or of God. Some of the divine admonitions against this evil are, "lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break through and steal. No man can serve two masters; ye cannot serve God and mammon. Take no anxious thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on. Labor not for the meat that perisheth, but for that meat which endureth to everlasting life. What is a man profited, if he shall gain the whole world and lose his own soul. Verily I say unto you that a rich man can hardly enter into the kingdom of God. Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. Take heed and beware of covetousness. The time is short; it remaineth that they who buy, be as though they possessed not, and they that use this world as not abusing

it, for the fashion of this world passeth away. Set your affections on things above, and not on things on the earth; for this ye know, that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let your conversation be without covetousness, and be content with such as ye have;" for "Godliness with contentment is great gain." Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts that drown men in *destruction* and *perdition*. For the love of money is the root of all evil, which, while some covet after, they have erred from the faith, and pierced themselves through with many sorrows. Charge them that are rich in this world, that they trust not in uncertain riches; but in the living God, who giveth us richly all things to enjoy." Such are a few of the admonitions interspersed throughout the scriptures, which are addressed against covetousness. In such passages, the intimations of our duty and our danger in regard to wealth, are as clear and perspicuous as words can make them, and set aside every doubt in regard to the inconsistency of covetousness and religion. Yet it is amazing, how easily men flatter and deceive themselves in this point. O that every one of those passages would strike the minds of our readers, as if they were spoken from the heavens in a peal of thunder, and alarm the convicted worldling to flee from the wrath to come.

S. B. FURRY

New Enterprise, Pa.

For the Companion.

An Admonition.

"But to do good and communicate forget not; for with such sacrifice God is well pleased. Heb. 13: 16.

This whole chapter (Heb. 13) contains admonitions to lead the believer into purity and holiness of life, without which no man can see the Lord. In the verse under consideration we are told to do good and

communicate. And how necessary it is, for we all, from the weakest to the strongest, need encouragement. "There are dark hours in the life's history of every living soul." How often does the poor man who is dependent on his daily labor for his daily bread sit down in discouragement. His means are so limited that he is forced into the vilest society to labor, in order to procure a livelihood for himself and family.—And is he discouraged because he must labor hard? O, no, that does not cause his dark hours; but because he desires to do Good and gets no admonition or encouragement. He is led into many sinful things, which he has no desire to do, and is overcome through the weakness of the flesh. To do good and communicate to such, forget not.

The young pilgrim starts out from the paternal roof full of joy and expectations. He has not as yet seen the vices and vanities of the world in their dazzling glory.—He goes forth on the hill country of life to fight its battles alone. Now come the "ups" and "downs;" temptation succeeds temptation; all he hears through the day (nor does it cease at night) is: "how can I make the most money?" Where can I trade to accumulate wealth?" He never had a desire to be rich or to bend the energies of his soul and body to get wealth; fancy now opens to him a door where he may enter and become rich. He enters, and toils for that end. After a while his thoughts run back along the stream of time, and he sees that he is toiling for something he formerly had no desire for. He sees, too, that he has forsaken the path of piety. He now feels cast down because the sacrifice of doing good and communicating was forgotten. But on the other hand riches may have no power to charm, or the position may be different, or the temptation of a different hue. Fashion may show her lurid glare, and influence him to follow its votaries, promising pleasure which it cannot give, but the pride of life leads him on, step by step, until he arrives at the summit

of fashion. And now from his exalted station he looks back with the mind's eye, through by-gone days; he sees that he has forsaken the narrow road of self-denial, and his feelings are of a downcast eye.

But we do not wish to encourage any to repine at the allotments of Providence. Let us learn that in whatsoever state we are in therewith to be content. We are sent among the sinful and ungodly for a wise purpose; not to be influenced by them to sin, "but to do good and communicate," that we may induce them to seek the Lord while he may be found. The man that is always fretting about his situation in life will seldomly find it better. But thrice happy is he who is contented with his lot for wherever he is he can "do good and communicate."—Nature has her own discouragements, for how often do we feel disheartened when we can give no reason for it. Let us then "do good and communicate" as we have opportunity. We may thereby save many a shipwrecked drowning brother. We need each other's encouragement, not only in the Church or through the *Companion*, but in the social circle (the family) and in our meetings and partings with friends. A kind admonition will often do more good than the giver imagines.

"If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
As the multitude goes by;
You can chant in happy measure
As they slowly pass along;
Though they may forget the singer
They will not forget the song."
JAMES A. SELL.

Tyrone, Pa.

For the *Companion*.

It Will Work

Yes, brethren, *It will work*; "and better" "says one correspondent than any plan I have seen yet in spreading the gospel West, South, East, and North." "It will work:" but, What is it that "will work"? The brother shall answer. "Now my plan is this; let those arms of the church that are able to do so make up money and buy those brethren's lands that are willing to go where there are no brethren, and send

them in this way, with her prayers, to do the work of the Lord, and God will bless us all in so doing." There is a great work to be done: it is to "Go into all the world," to "preach the gospel in its purity to every creature." This is the work; and, if it is to be done, there must be some plan in doing it. The above is brother A. J. Correll's plan as found on page 71 of the current Vol. of the *Companion*. Brother Correll confidently asserts, It is the only plan that will do it successfully at the least expense, and the greatest profit will be the result."

Now my dear brethren, I am not a minster of the gospel, and I do not wish to set up my opinions against those of our worthy speakers but, as the above plan, seems to me to be defective, and as the brother is waiting "for the decision of the beloved brethren," I will proceed to state my objections;—not for controversy, but to elicit truth.

1. It is objectionable, because according to it, none but those brethren who have lands to sell, have the necessary qualifications to carry into effect the great "*Commission*" of our Lord and Saviour.

We have many ministers who have no houses of their own to live in not to say anything about land to sell. And, I think, I will do injustice to no one by saying, that many of those, so poor in earthly store, are, nevertheless, rich in faith, and are willing to preach the gospel of Christ to a lost and ruined world: but according to the plan under consideration, they must remain where they are, preaching the gospel free and labouring with their own hands, until they can get land to sell.

2. I assume the position that he who assigned the duty also proposed the plan to carry it into effect; this plan we call the *gospel plan*. Now whether the brother supposes that the plan he proposed is the *gospel plan*, or not, I do not presume to say! but if that was his idea, why did he not say: *Now the gospel plan is this*; &c., instead of saying, *Now my plan is this*, &c.?" I do hope the brethren will compare *this plan*, with the *gospel plan* referred to by

brother Wise in his article, headed, "*Missionary*," in No. 6 of the present Volume of the *Companion*, and then they will be qualified to decide which "*is the only plan that will do it successfully*." I will not impeach the wisdom of our "Lord and Master;" and therefore I feel free to say that if the *gospel plan* is strictly adhered to it will prove a perfect success. I do not pretend to say that there are not other plans that are attended with less expense; but I do say that it is not likely that we will give more to the Lord, and to the promotion of this cause than what belongs to him.

Much more might be said upon the subject; but I forbear. What I have written I have written through love of truth; and I hope it will be kindly received by the brethren.

J. B. WAMPLER

Moulton, Ill.

HONORING CHRIST IN THE LIFE.—

How seldom do we make religion practical? How less often do we succeed in doing it? And yet it does not require very much to do it. You may be so faithful in your industry as to attract the attention of men, and men may say of you, "I like to deal with that man: he is upright and true;" but if there is anything about you that men admire, it ought to redound to the glory of Christ, and you ought to feel, "By the grace of God, I am that I am." Your kindness, your patience under provocation, your utter refusal to avenge yourself in anywise—that ought to be attributed to the influence of Christ. In some way, it ought to be made known that all that which is beautiful, lovely and attractive in your character, is the result of Christ dwelling in you. In short, if it be sincerity, if it be cheerfulness, if it be gentleness, if it be love, if it be fidelity, whatever it is, men should know that Christ is in you because his spirit is manifested by your life. He makes you what you are, and you are bound to bear this testimony.—*Beecher*.

A corruption of morals usually follows the profanation of the Sabbath.

LOCAL MATTERS.

Tyrone City, Pa., Mar. 5, 1867.

A Talk with our Patrons.**OUR NEW POWER.**

As our subscription list has been rapidly increasing, the press-work of our weakly edition has become no small matter, and required more physical labor than was desired by any one engaged in the business of publishing the *Companion*; hence we set our wits to work to secure some one of the various motives, and soon settled upon the "Tread Horse Power." This is the fourth edition of our paper worked off by this power. It works admirably well. We secured our power of C. Rittenhouse Norristown, Pa. It has an ingenious contrivance attached, called a "governor," without which it would not answer our purpose.

TRACTS.

As proposed in a former number we have published the "Religious Dialogue," which appeared in Nos. 45 and 46 of last volume, in tract form, of 12 pages. We have supplied all who have ordered them, and have yet a few hundred remaining. These may be had post paid, at 15 cents per dozen.

BLANK CERTIFICATES.

As we had several requests for blank marriage certificates, we have printed them and can now supply all orders. They are handsomely printed, on good, heavy paper. Price by the dozen 30 cts, postage paid. We have also printed blank certificates of membership, for convenience when a member wishes to remove from one branch of the Church to another. Price by the dozen 20 cts, postage paid. As our ministers are not expected to take a fee for performing the marriage ceremony, we think it would be the duty of the

Church to furnish them with the certificates.

CROWDED.

We have never been so much crowded with manuscript intended for publication as at the present. We hope our correspondents will have patience with us. We hope soon to be able to issue several double numbers when we expect to dispose of the most lengthy articles. From this let no one infer that we wish our correspondents to stop writing. Continue to send on your favors and give us an opportunity of selecting the best. We make this note to show why some articles do not appear as promptly, perhaps, as formerly.

A Visit to Morrisons Cove.

On Friday, Feb. 23rd, we set out for Morrisons Cove, via. Huntingdon, Saxton and Cove Station. At Huntingdon we had the opportunity of visiting brother Andrew B Brumbaugh, now very successfully engaged in the practice of medicine. Hope he may, under the blessing of the great Physician, and by close application to the duties of his profession, be the instrument through which much suffering may be spared our unfortunate race.

At Saxton we were met by brother George Puderbaugh who conveyed us to his home, where we spent the evening in pleasant conversation.

Saturday brother P. again conveyed us to the station, and, although too late for the first train, he took us back for dinner and returned us in time for the evening train, which would have answered every purpose, had it not disarranged our connection for conveyance at Cove Station, across the Mountain. However we had an opportunity of sending word, and the brethren met us,

and we arrived safely at our destination.

On Saturday evening, Sunday, and Sunday evening there was preaching at Brumbaugh's meeting-house, where we tried to defend the truths contained in the Word of God. On Saturday evening and Sunday forenoon brother Henry Clapper, from Snake Spring Valley branch, was also present. One person baptized.

We visited a number of our friends, and on Monday returned home just too late to meet brother John H. Goodman, of Erie City, Pa., and Michael Bollinger, of Cherry Grove, Ill., who had been laboring in our little congregation at Warriors Mark, and were paying us a visit. They took the train when we left off, and we did not recognize each other. Hope we may have other opportunities of meeting.

Our presswork having been successfully accomplished without our presence, we shall undertake to repeat similar visits.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourselves the privilege of determining the propriety of publishing names.

ISAAC BARTOW. You will find the acknowledgements referred to in No. 2, present volume. Much time may be spared us by carefully examining our list before writing to us.

ENOS CROWEL. What is your address, and are you receiving the paper instead of your brother?

J. S. MYERS, New Hope Va., will find acknowledgement in No. 7.

ELIZABETH HARSHBARGER. Your paper has been regularly sent since No. 3.

CORRESPONDENCE.

Brother Holsinger:—Having just returned from a trip to Macedonia, and believing that an account of the same would be interesting to you; I hasten to report.

Started from Limestone Depot, (in company with brethren P. R. Wrightsman, and I. B. Penece,) on the Western train, at 9 o'clock A. M. Arrived at Morristown, some fifty miles west, at 11½, where we met with conveyance to Macedonia, some five miles west of Morristown. Here we found a large and respectable congregation assembled for preaching at 1 o'clock. Truly Macedonia is a very interesting place, situated in a beautiful valley, and watered by the Holston River, whose placid waters glide smoothly and serenely on to the great parent of waters.

We stopped with brother Sullenbarger, who lives about one mile from the Church, and almost immediately on the banks of the Holston River. Here we truly found a home. While enjoying the society of brother S's. family we were reminded of the words of the Savior "that we should find many fold more, of brethren and sisters, and houses, and lands;"—and indeed all with whom we became acquainted, treated us with marked kindness.

We continued our labors with the brethren at this place three days and nights. There were three accessions to the Church; two were baptized, and a fair prospect for many more; In fact I have never attended a meeting where the people seemed to take a greater interest.—The citizens here are mostly Methodist's and Baptist's, they never having heard our brethren preach until quite recently; there are now ten members here, and I think I never saw a more flattering prospect for a large church, if the brethren will only persevere and push forward the good cause.

This brings me again to speak of the *Missionary Cause*. When I visit places like Macedonia, where the brethren have never preached, or if ever, but seldomly, and not un-

til recently, and when I see the deep interest which the people manifest in hearing the pure word of God, and hear them declare that they have never heard the pure Gospel of Christ preached before, and hear their earnest solicitations for the brethren to visit them again soon; I am made to think of the language of the Savior: "that the harvest is indeed great, and the laborers are few."

Dear brother Henry; there is utterly a fault among us—we do not take the interest in the salvation of souls that we should. We are commanded to love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength, and our neighbor as ourselves. Now do we, dear brother, obey this first and greatest commandment? We preach and talk to the people and tell them that it is absolutely necessary for them to obey all the commands of our Lord, even from the least to the greatest, and yet we ourselves neglect to observe this first and greatest commandment. Now in order to show that we do love the Lord with all our heart; we must show our faith by our works; we must love his cause, above all things earthly; we must be willing to make any sacrifice in order to advance the interest of the cause of our Master.

We are also commanded to love our neighbor as ourselves. Now here we see the world of mankind living in sin and ignorance, destitute of the true knowledge of religion, and of the right way of salvation; and still we remain in a state of apathy, and indifference; and content ourselves to let them go on blind down to the pit of eternal despair; for fear it will cost us something, to rescue them. Now are we loving them as we do ourselves? What would we not give in order to save our own lives! All that a man hath (says the book of Job) will he give for his life. Now if we would give so much to save our own lives, should we not be willing to give something to save the lives of others; Oh but says one, that's the business of the *Preacher*. They posi-

tively believe that the minister is bound to go and preach no matter under what difficulties; and that it is a heinous crime for him to even intimate that he ought to have some remuneration for his time; because the apostle Paul said he had received nothing from the Corinthians, lest he should hinder the Gospel of Christ. But they forget that the same Apostle says, "that they which preach the Gospel should live of the Gospel;" "that they which minister in holy things shall live by them;" "that if I have sown unto you spiritual things, is it a great matter if I should reap your carnal things?"—"No man planteth a vineyard and eateth not of the fruit;" and "no man feedeth a flock and receiveth not of the milk."

I remain your brother in Christ,
JESSE CROSSWHITE.

Brother Holsinger:—As we were requested, by brethren of the Valley of Virginia, to report through the *Companion* how we got home from our trip of love, I will say as for myself and brother Daniel Hollinger, (who was my companion in traveling) that we reached brother Hollinger's home in the evening of the 17th of January, and found his family all enjoying their health; and on the morning of the 18th I arrived home, and found all my family well; for which we can not be too thankful to God, our Heavenly Father, for his care that he had over us during our trip. We were nearly five weeks from home. The other brethren, namely: Adam Brown, Adam Hollinger, and brother Nisley, reached their homes a few days sooner than we did; and as far as I could learn, they also found their families in tolerable health; some of brother Adam Hollinger's family had been unwell while he was from home. We also found the brethren and sisters, generally well. We only found a few sick in Va. We were with the brethren in Frederick, Shenandoah, Rockingham, and Augusta counties; we held quite a number of meetings; we were often divided. And in Rockingham Co., we met with

brother John C. Moomaw, from Bottetourt Co., Va., who was with us six days. The meetings were well attended, and the best kind of order; and we were received in the kindest love and christianlike manner by our beloved brethren and sisters, and also by others. On our way to Virginia we went through Jefferson Co., W. Va., and there were some appointments made for us, by brother Daniel Heflebower, at Pippon, but when we came there, on the 20th of December, we found brother Daniel a corpse, he died in the evening of the 19th of December, and his funeral took place on the 21st. His age was 61 years, 1 month, and 16 days. The occasion was improved by Elder Jacob Highbarger, of Md., and Elder Adam Brown. In the death of our brother we deeply sympathise with our dear sister, and the family, of whom two are sisters; and to the rest we would say try and prepare for death, as the messenger of death may meet you in an hour that you think not of. I will close, hoping that our labor was not in vain.

Your brother,

JOHN BRINDLE.
Greason, Pa.

Brother Henry; I always feel a desire to hear from the brethren, in different parts of the country; so I thought I would let you know that we are progressing slowly in the work of the Lord. We have had some extra meetings here this winter; brother I. H. Filmore came here on the 8th of December, and remained with us about ten days; had sixteen meetings, at several different places, in our neighborhood; the word was preached with much power; three added by baptism, and one reclaimed; and I have no doubt others convinced of their duty. Brother David Brower came here on the 3rd of January, and staid with us over Sunday. Had seven meetings; one added by baptism. Brethren D. Brower and D. Barklow came back into the neighborhood again and had seven more meetings; two more added by baptism, and two reclaimed. We

are trying, in our weakness, to keep the ark of the Lord moving on slowly.

Yours in love,

JOHN FRITZ.

Richland, Iowa.

Brother Murrey, after sending us his support for the *Companion* says:

Brother Henry:—In as much as I met with some brethren in my travels who are yet opposed to the *Companion* and the *Gospel Visitor*, some of them say they don't think that the writing and printing of the brethren has ever done much good; but they think it has done harm; and they believe it will do much more harm. Now I wish to relate through the *Companion*, to our loving members and friends a circumstance which took place here on the 7th of this month. In the evening just at dark, came two strange men to my house, and asked whether they could stay with us over night; I answered yes; but we were talking of going to meeting; but it was raining so fast that we concluded not to go; I told them that two of our ministering brethren had come to us, D. Deardorff, and L. Trostle, from Illinois, and we would have meeting the next evening, and Sunday and Sunday evening; then they asked whether we had an organized church here; I told them yes; then they began to ask questions, concerning the church and ordinances; they kept me engaged in answering questions, so I asked them none that evening; only where they were from and where they were traveling to; they said they lived about 40 miles west, and they had come down on the Rail Road, and they did not know but what they had got about where they had intended to go. At bed-time we attended to family duties, and retired; in the morning I asked their names; they said the one was Ira Hopkins, and the other was Harvy Lewelan; then we had some more talk till breakfast; and after breakfast they said they would make their errand known; one said they had come to see if they could find a church of such people, as they had read of in Nead's

book, and the *Gospel Visitor*; I inquired if they had Nead's work; Hopkins said he had got it about two years ago; and this year he was taking the *Visitor*; and in the *Visitor* he had noticed something, that made him think there was a church East of Marshalltown; and that was the cause of them coming, and when they got to Marshalltown, they made inquiry and were told of me, and now they would like to ask more questions, and would like to be at a meeting or two; this was on Saturday morning; I told them if they would stay till Monday, they could be at three meetings; and on Sunday afternoon they were baptized, it being the 9th inst, much the coldest day we had this winter; their clothing rattled with ice, almost as soon as they came out of the water. Now loving members, was it not the writing and printing of the brethren that caused those men to seek and find. On Monday morning they left, seemingly rejoicing. Whenever this comes to my mind I have to think of the eunuch.

Marshalltown, Ia. Dec. 24, '66.

Brother Holsinger:—As it is your desire to publish church news, and as I am a lover of such, I thought I would throw in my mite also. On last Sunday, 17th inst, was buried our dear and much beloved brother and Elder Jacob Long, who has been ailing for some time and growing feeble. He was followed to the grave by the largest collection of friends and neighbors I ever witnessed on such an occasion. He lived to the age of 82 years, 6 months, and 22 days. He was a minister for fifty years, not shunning to declare the gospel in all that time and calling sinners to repentance. Br. Daniel Fry preached his funeral sermon; his text Rev. 14: 13; "that they may rest from their labors and their works do follow them."

On the following day we had meeting, when after preaching there were six baptized, mostly young people, and one quite a lad yet. I think others are not far from the kingdom. Oh, how we rejoice when sinners turn to God. "It is meet that we

should make merry and be glad for this thy brother was dead and is alive again, and was lost and is found." Brother Christian Long was with us a while, laboring in love. May the Lord reward him for his love amongst us. Brother Enoch Eby was also here about a week, preaching the gladsome tidings of salvation; encouraging the Saint on his pilgrimage to the celestial city, and warning the sinner to flee from the wrath to come and to lay hold on eternal life.

To-day I attended meeting at the Salem meeting-house; brother Samuel Garber preached to a crowded house. His text was: "Do justly, love mercy, and walk humbly with thy God." Micah 6: 8, which is a very important subject, if obeyed in all its requirement, and precepts. I have no doubt in my mind but we will shine as the stars in the firmament.

Yours in love,

JOHN W. MOATS.

Mt. Morris, Ill., Feb. 24, '67.

Brother Henry; I will hereby inform you that Adam Brown, John Brindle, Daniel Holsinger, David Neisley, and myself have taken a short visit of four weeks through Va. We left home on the 15th of December 1866, crossed the Potomac River at Shepherdstown. Thence through Jefferson Co where only some four or five members are scattered; held three meetings and preached one funeral. Then went to Frederick Co where we found a fine little Church; held three meetings here, and then went to Shenandoah Co., where we found large meetings, and many members.

We then went to Rockingham and Augusta counties there found very large churches and large meetings. Found the brethren very zealous and industrious all through our journey; and much love manifested. We were much edified and encouraged. The Brethren have suffered very much during the war and had much of their property destroyed; but they are not discouraged with all their sacrifice of property; it

appears only to draw them closer to God.

I wish that many more of our brethren and sisters would visit our dear brethren and sisters in the South, and learn lessons there. I think it would cause us to dispense with many things here in the North, and become more humble.

We had in all some sixty meetings, and all attended with good order and attention.

I reached home on the 14th of January 1867, and found my wife and two children unwell, and remain so until this time; But Paul says these light afflictions which are but for a moment; worketh for us a far more exceeding and eternal weight of glory.

May the good Lord enable us, with our dear Brethren and sisters in the South, to meet where no suffering or trouble will reach us. Our thanks are due to them for their kindness manifested to us, while with them. Amen

ADAM HOLLINGER.

The Test Oath of Missouri, as to Preachers, Unconstitutional.

The case on which the decision was given, was that of John A. Cummins vs the State of Missouri.

The plaintive in error is a priest of the Roman Catholic Church, and was indicted and convicted in one of the Circuit Courts of the State, of the crime of teaching and preaching as a priest and minister of that religious denomination, without having first taken the oath, and was sentenced to pay a fine of \$500, and to be committed to jail until the same was paid. On appeal to the Supreme Court of the State, the judgment was affirmed. The following is the decision of the Supreme Court of the United States:

"The judgment of the Supreme Court of Missouri must be reversed, and the causes remanded, with directions to enter a judgment reversing the judgment of the Circuit Court, and directing that the Court discharge the defendant from imprisonment, and suffer him to depart without delay; and it is so ordered."

Please publish the above for the

information of our ministering brethren. The brethren in Missouri were not annoyed; although some entertained fears; but now they may breathe more freely; for the oath is declared to be *unconstitutional*.

J. W. BEER.

Shelbyville, Ill.

"Visitor" please copy.

A Request from Oregon.

LINN CO., OREGON, }
Oct. 23, 1866. }

Brethren greeting: met at the house of brother Daniel Leedy in consultation on the affairs of this branch of the church of Christ, generally known as the German Baptist. Council opened by singing and prayer. The result of the council is as follows: Seeing the hopeless condition of our church organization, and the difficulties that exist here in the church which are of such a character that it is impossible for us to prosper as a church without the aid of a Bishop or Elder. We therefore implore aid of the Brethren in your country, and ask the Brethren there to consider our condition, and if thought expedient, send such a person as our condition requires. And such a person in our estimation should be come a resident of this country.

J. W. DICKEY,
JOHN H. RITTER,
J. W. HARDMAN,
SOLOMON RITTER,
DANIEL LEEDY,
DAVID PEEBLER,
DAVID WORKMAN,
MARY LEEDY,
MELINDA A. DICKEY,
RACHAEL RITTER.
SUSAN PEEBLER,
SUSAN PEEBLER.

REMARKS.

It would be desirable for all taking an interest in the affairs and prosperity of our brethren in Oregon to know a little more of the present state of the Church there, such as

1. How many members are counted in your church organization, as being in full fellowship at this time?

2. How many ministering and deacon brethren in good standing are among you?

3. How many members, private or otherwise, are at present not in full fellowship on account of difficulties?

And further, as we presume the appeal is to the general Church, though it is not plainly stated to be so, it may be advisable that the brethren in Oregon state this explicitly, and let us know whether they designed their request to come before the Annual Meeting.

There will be a District Meeting for the State of Kansas and the Western part of the State of Missouri, held in Kansas, commencing on Easter Sunday. We have been requested to give notice of the above meeting in the "Visitor," but the place was not named. We presume it will be in Douglas Co.

THE NEW HYMN BOOK.

The work of stereotyping the New Hymn Book has been commenced and it will soon be completed.—We have made a contract for a large edition to be ready for distribution by the 1st of April. By the time we issue our March No. we shall be able to give the price &c., and the brethren can then send in their orders.—*Visitor*.

Brother Holsinger; We wish you to publish the brethrens District Meeting of the Middle District of Indiana which will take place the Lord willing on Friday the 26th day of April 1867, six miles North of Peru, at the Brethren's Meeting-house near Mexico, Brethern coming by Rail way will stop at Peru; there will be conveyance to convey the brethren to the place of meeting.

By request of Eld Saml Murray
A LEEDY, Jr.

Antiöch Ind

Our Southern Correspondence.

MADISON, GEORGIA, }
Feb. 25, 1867. }

Brother Holsinger:—I know not what disposition you have made of

the articles written to you since my departure, for I have not received any copies of the *Companion*. I wish now to say that I have changed my address, and instead of directing to me at Savannah, as before, my Post Office now is *Madison, Georgia*, to which all mail matter should be sent. If you have sent papers to me at Savannah they will follow me, but hereafter send to this place.

As a general thing the white people here are opposed to having negroes educated; they are not favorable to having Northern people come here and teach the Freedmen. That makes it very unpleasant. But with all the opposition, there are those who are willing to forego the pleasures of society, and labor for the moral and mental good of the poor colored man. The work goes bravely on, and in every State schools are established and teachers supported by different religious societies, they being protected in their labors by officers of the Freedman's Bureau. While in Savannah I was kindly invited to stop with a branch of the American Missionary Association. They employ ten teachers and two missionaries in and around Savannah. They have about six hundred children in their day-schools, and over three hundred adults attending night school, besides between two hundred and three hundred Sunday scholars.—They have about the same number under instruction at Augusta, and also at Atlanta. I have been visiting these schools, assisting where I was needed, and speaking to the scholars. My object has been to gain information, and so far as I am able to judge, a vast amount of good can be done here. All are very anxious to learn, and I am entirely satisfied with the remark made in my last, "that the teacher of the mind should also be a moral instructor; for in traveling among them I find that nearly all are inclined to be religious.—But such a religion as they have can only be understood after having learned the ignorant and su-

perstitious customs that have resulted from the system of servitude in which they have lived.—"They would be Christians if they knew how." With a view of testing the practical effects of teaching and preaching to these people, I have taken charge of a school; it is being well attended already, and my object is to preach whenever opportunity is afforded; but especially to have religious training in all the schools, day, evening, and Sabbath. Yours,

E. HYSER.

Your paper has been carefully sent to your order, postpaid, and will be continued; we only regret that you do not receive it promptly. All your requests will receive special atten'n.

List of moneys received, for subscription to the *Companion*, since our last.

Christian Goshoe Noblesville Ind	1.50
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R Hoit "	1.50
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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME III.

TYRONE CITY, PA., TUESDAY, MARCH 12, 1867.

Number 11.

Selected for the Companion.

Thoughts in Sickness.

Lift your heads ye sons of sorrow,
Your redemption draweth nigh;
Nearer comes with every morrow,
Nearer comes with every sigh.

When we walk the verdant pathways,
Of the garden of our God,
We shall then forget the anguish
Suffered 'neath the oppressors' rod.

When we pluck the golden fruitage
Bending low on life's fair tree;
When we drink of life's fair river
We shall then from pain be free.

We shall give to God the glory,
We shall sing with rapture then;
And the shining saints in glory
To our anthem shout, amen!

When we see the light so glorious
Beaming from the sacred throne,
We shall then forget the darkness
Which we here so oft have known.

We shall wear a crown of glory;
We shall walk with him in white;
We shall hear the voice of harpers,
In that land so pure and bright.

Glory! Glory! to the Savior,
Who has washed and made us white.
Glory to the King immortal,
Ruler of the realms of light.

W. J. H. BAUMAN.

For the Companion.

Scarcely Saved.

A LETTER TO DR. ADAM BEELMAN OF CUM'D CO.

"The whole world lieth in wickedness." Sin did not work itself up from the realm of inanimate nature into man, but flowed down from man into the objective world, sending its lava of corruption and death into all her departments, so that "the whole creation groaneth and travaileth in pain together until now." In consequence of this involvement in a common ruin of man and the outward world, Satan *without* gains a ready response from Satan *within*. Very often it requires but a trifling provocation to raise a hurricane of evil thoughts and feeling, and set the heart in bold, obstinate opposition to the Majesty of Heaven. The depravity of man is total, so far as disposition and ability to love and serve God supremely are concerned. Nothing is more rigidly enforced by the God of Heaven, than the utter helplessness of the

creature, and the absolute and indispensable necessity of the Holy Spirit's influence in our salvation. We can do much, but in the matter of redemption, *in its totality*, we can do just nothing at all. We *can* and *must* work out our own salvation with fear and trembling, but the effectiveness of our agency is entirely dependent on co-operation from above: "It is God that worketh in you to will and to do." That salvation is referred to our own efforts does not dispense with the work of the Holy Ghost. That we are saved by grace, and God must work to will and to do, does not set aside our own agency. Between these two extremes is the vortex that whirls millions to hell. Some make additions without number, both of doctrines and ordinances, as though something propitiative inhered in aught that man can do. Others, in their contemplation of Divine Love, are forgetful of every other Divine attribute, and live as they list, vainly dreaming that their *voluntary* defections are of no account in view of the infinite fulness of *grace* in Christ Jesus. Not to blend the Divine and human elements *in us*, as they were blended in Jesus of Nazareth *for us*, is to "reject the counsel of God against ourselves." The great difficulty of being rightly inserted into this order, brings out the force of the solemn truth that we are "*scarcely saved*." The Head of the Church was in it from the moment that "the power of the Highest overshadowed" the Virgin Mother. He is in it now and will be in it forever. His Priesthood is "unchangeable," and its possibility and efficiency rest on the conjunction of the Divine and human. Whoever misses or ignores this order, or drops out of it after having been in it, can have no part in "the inheritance of the saints in light." Luke 9: 62. Heb. 10: 38. 12: 2, 3 John 9.

With perfect knowledge of our infirmities, and sympathy in the exposure resulting therefrom, Christ enjoined his disciples to "watch and pray." And on another occasion Jesus "spake a parable, to this end, that men ought always to pray, and not to faint." And Paul, in accordance with the words of the Savior, gives the injunction to "pray without ceasing." Where such constant watchfulness and supplication are needed, there must be an artful, dangerous foe to contend with, and the issue of our contest must be of stupendous import. It is even so. Our enemy is the adversary of man not only, but of the Sovereign of the universe; and an eternity of bliss or woe is dependent on our conflict with the powers of darkness. No wonder that our personal agency in the work of salvation is coupled with "fear and trembling." In consideration of our extreme peril, we can understand the earnest exhortation of Paul: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." We are not only to maintain our standing in the life of faith, but we are to *grow in grace*, and in the knowledge of our Lord and Savior Jesus Christ."—Growth implies an *imperfect* state, when the advancement signifies not only enlargement or expansion of that which is *wholly good*, but a more thorough infusion and penetration by the heaven of holiness of our *entire nature*, which retains its primal, inherent tendency to alienation as long as the renewed soul inhabits its perishable tabernacle. In the first sense, growth is the eternal law of our regenerate nature, and is one of the elements of Heavenly Blessedness in the future world. In the latter sense we can grow in grace only in a *degree* of conflict with sin within us and corruption without us. In this sense the best of God's elect on

earth are sadly imperfect. The Apostle Paul not only *felt* this imperfection, but for our encouragement he has repeatedly put on record his struggles and heartaches, in his epistles to the churches. In Rom. 7: 24, he is even driven to such a pitch of feeling, such a degree of loathing and self-abhorrence, as to give expression to words which none can appreciate save those who have been "in the belly hell," and are exercised in perpetual warfare against the tendency to relapse into the world of carnal nature. "O wretched man that I am! who will deliver me from the body of this death?"—The cry is not for emancipation from the fetters of an unregenerate state, nor for deliverance from the conscious guilt of an enlightened understanding; *but it is the earnest, heartfelt utterance of a renewed soul in its painful chafings against a body of sin.* When Paul gave expression to this impassioned outburst of his struggling spirit, he became the mouthpiece of the Church Universal. Some seem to regard the language of the apostle as having reference only to the passage from darkness to light, and from death to life, but it accords too well with *christian experience* to restrict it to so limited an application. Every true child of God, who has been any considerable time in the great work of preparation for immortal glory, has passed through seasons when the struggle between the flesh and the spirit was so fierce, that in the agony of his burdened soul he was constrained to pray substantially if not literally with Paul, "O wretched man that I am! who will deliver me from the body of this death?" Or, in other words, "who will give me the victory over the body of sin?" The apostle answers his own question in the two following verses. He ascribes his triumph to "Jesus Christ our Lord," and "thanks God on that account. And again, he glories in the confidence that, notwithstanding his fearful struggles with indwelling sin, "there is no condemnation to them who are *in Christ Jesus.*" In 1 Cor. 15: 57, he gives utterance to the same feeling, in view of the fi-

nal and complete overthrow of the kingdom of darkness: "thanks be to God which giveth us the victory through our Lord Jesus Christ."—He is "the author and finisher of our faith," He "keeps us by his mighty power," His very life is pledged for our security, but so corrupt and "desperately wicked" is the human heart, and so many, malicious and crafty are our spiritual foes, that the righteous are "*scarcely saved.*"

In Phil. 3: 13, 14, the apostle refers to the same feature in the christian life. He does "not count himself to have apprehended." He disclaims perfection. But while he would forget the things which are behind, and reach forth unto those things which are before, he presses toward the mark for the prize of the high calling of God in Christ Jesus." We have in these words a practical comment upon a truth which often engages the thoughts of the believer. Often does the true disciple put the startling question to himself in seasons of darkness, and overwhelming afflictions: *will I be finally saved, or will the sin that is in my flesh so far overpower me that when "weighed in the balance," I shall be "found wanting?"* So great is the difficulty of salvation, that the Holy Ghost himself declared, through the apostle Peter, "THE RIGHTEOUS ARE SCARCELY SAVED."—Should not this declaration send its peal into our hearts like the "voice of seven thunders," keeping us on the alert, lest any man take our crown? The way of salvation is described as "narrow," and few there be that find it. "Many are called but few chosen." The word "many" originally means "the multitude," or the entire mass. All are called but few chosen. In Eph. 1: 4, it is stated that we are chosen *in Christ.* Few are chosen because few receive him, live for him, and abide in him. "As many as received him, to them gave He power to become the sons of God; not as many as were made to receive him. Their power to become sons lay in their voluntary reception of Him. "Ye will not come to me that ye

might have life." All "who walk not after the flesh but after the Spirit," are *in Christ.* To such there is "no condemnation," because they are chosen; and their being chosen, and acquitted, is dependent on their walking *contrary* to the flesh and *according* to the Spirit. Not that they were not "chosen in Christ before the foundation of the world," as Christ is Himself the Elect of God; but *He* was chosen in view of His *death*, and the *saints* in view of their *life.* So that being chosen in Christ Jesus involves our agency as truly as that of God. With all this *prevision* and *provision*, "the righteous are *scarcely saved.*" To fall away after regeneration is *possible.* The doctrine that no one who has in very truth been born of God can ever perish, on the ground that the life of God is undistinctible, is a most pernicious heresy.

What kind of life had Lucifer and his adherents? What kind of life had those of whom Paul writes with such awful solemnity in Heb. 6: 4, 5, 6? No refinement in theology, no plausibility of creed, can make it appear that a person is chosen *unto* eternal life independent of his personal co-operation. All who read the Gospel, or hear it preached, are called of God, and nothing can release them from their awful responsibility, or their solemn obligation of duty? Oh, what a weighty, overwhelming thought is this: "Called of God!" The scorner of the Gospel, the blasphemer of the Savior, is *called of God* in the midst of his revelry, rebellion, and countless modes of sin. *Called of God, SAVED OF GOD;* how these words will sting and burn the lost soul, and give the lie to the doctrine of a *limited atonement, and restricted operation of the saving influences of the Holy Ghost in the day of grace.* To turn a deaf ear to "the voice of the Son of God," to trample on the precious blood of the everlasting covenant, to spurn the gracious, alluring invitation of Jesus, will inconceivably augment the future woes of the damned; and when their sentence of condemnation comes like a deluge of fire from

the lips of Eternal Justice, that "blessed Gospel" which was here offered them as the "savor of life unto life," will become a "savor of death unto death,—the "SECOND DEATH." Oh, better never to have seen the light of day, or to have felt one throb of life, than to go down to "everlasting punishment," scorched, withered, and blasted with the "WRATH OF THE LAMB."

But they who are indeed disciples of Jesus, have not only been *called*, but they are *chosen*. They were chosen before their call, but not *independent of, or apart from*, their *acceptation of the call*. They are "*giving all diligence to make their calling and election SURE.*" This not only *evinces* that we are chosen, but is essential to the true idea of being chosen. We are "*called to be saints.*" What is a saint? It is a *holy* one, and to be *holy* is to be like God, for this is his distinctive character: "*be ye holy, for I am holy.*" Well may the apostle call the Christian life a "*high calling.*" It is Divine and Heavenly—the "*high calling of God.*" And to make the idea of election and predestination harmonize with our innate, heaven-implanted sense of justice, it is added, "*in Christ Jesus.*" It is of God, assimilates to God, and is designed to bring us into the immediate presence of God. It is a calling to a state of heavenly blessedness and eternal glory. It is a *high calling*, for it lifts the enemies of God out of the mire of sin, and sets them with Christ on his Throne. We are "*chosen in Christ*, that we should be *holy*, and *without blame* before him in *love.*" To be a saint is to be a "*partaker of the Divine nature*," a transcript of God's holiness, a reflection of God's image, a living, breathing representation of God's Son. Do we answer the character of this "*high calling*?" Must we not acknowledge with Paul, that we "*have not yet attained*, neither are already perfect."—But if we can in truth employ the remainder of his language, we have still the assurance of being of the elect: "*I reach forth unto the things that are before; I press to-*

ward the mark." In this eager *reaching forth*, and this earnest *pressing forward*, we have the evidence of being called of God and chosen. But a vessel once filled from the "Crystal River of Life," may again be "*fitted to destruction*,"—"a vessel of wrath," "*whose end is to be burned.*" "If any man draw back, my soul shall have no pleasure in him." "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Woe, woe, woe unto those who, after "*having known the way of righteousness*, turn again from the holy commandment delivered unto them." Being, then, that the "*righteous are scarcely saved*," and even the most devoted and zealous may be "*castaways*" through want of watchfulness, and by neglecting to "*crucify the flesh*, with its affections and lusts," let us "*give the more earnest heed to the things which we have heard*, lest at any time we should let them slip."

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" *Where?* Answer it, ye profane, ye lewd, ye who trample on the heart of Jesus every step you take, and who do despite to the spirit of grace in all your words and works. "*Where shall the ungodly and the sinner appear?*" Answer it, ye Sabbath-breakers, ye "*murderers of fathers and murderers of mothers*," who walk toward the gates of Hell over the gray hairs and bleeding hearts of your parents. Oh, the folly, the madness, the ruin of procrastination! One *has taken* a wife, and therefore he cannot come. One is *in quest* of a wife, and cannot come. One has a farm, or oxen, and is so engrossed that he cannot come.—Another is straining all his energy to *become rich*, and has neither time nor disposition to heed the "*high calling of God.*" "*Where shall the ungodly and the sinner appear?*" "If the righteous scarcely be saved," what will be *your* doom, who are yet out of Christ, and have no place with God? *Where shall the sinner appear?* Let this solemn, momentous question ring in the

chambers of your soul until you "*know in whom you have believed*, and art *persuaded* that He is able to keep that *which you have committed to him* against that day;" for if you die in your present condition, the deep, ceaseless wailings of Hell will forever reverberate the doleful answer.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Response to brother John Wise.

BROTHER WISE:—Your remarks on the missionary question, found in *Companion*, Vol. 3, page 54, are plied in the right direction, and no doubt our brethren ere long will see what their duty is under the Gospel; and I am satisfied when they are once convinced that it is their duty to furnish means to spread the Gospel, that many of them will promptly respond.

Three years ago I was sternly opposed to doing anything in that direction, thinking it was wrong; but when I began to examine the Gospel in an unprejudiced manner I began to see that I was full of prejudice, on this point, which prevented me from viewing the missionary cause in its proper light; which prejudice I soon threw off and changed my views according to the Bible. Then I could understand what Paul meant when he said the Lord ordained that they that preached the Gospel should live of the Gospel. And if God ordained it what was I, that I could withstand it. I am not in favor of making the minister entirely dependent on the church; I think that every one should have some other means of support, and if the Lord has called him to go as a missionary to spread the Gospel, and call sinners from darkness to light, and from the power of sin and Satan to God; if his labors are needed at home let the church furnish means to supply all the demand; let those means be taken from a public treasury; but we have none except little district treasuries. And as we have no system on this subject, I

thing. brother John Wise, you and like brethren, who stand at the helm, should, at our next Annual meeting, adopt some plan by which the necessary amount of means could be furnished. When we look around and see a corrupt christendom almost moving, as it were, heaven and earth, to raise means to spread false doctrine, and we are doing comparatively nothing toward spreading the Truth,—dear brethren it is *too bad*. If we were to make as much of an effort to raise means for the benefit of the Church, to spread a pure Gospel, which the Lord commanded, as we are to procure means to lay up treasures on earth, which the Lord said we should not do, how many more precious souls might be brought to a saving knowledge of the truth, that otherwise must die and be lost. And who is responsible? The Lord has placed us in a land of liberty, and Bibles, with a rich soil from which our barns and store houses are filled; and our safes with rich treasures and valuable jewels, which we are not willing to give the Lord a part. Think, O, think, brethren, what are we doing; I hope to see our next Annual Meeting adopt some uniform system of both furnishing men and means. Brother Wise has told us how the Holy Ghost sets apart men, for to go and carry out the Lord's commission: "Go into all the world and preach the Gospel," &c. I will see if I can find a way to furnish the means. The apostle Paul (1 Cor. 16 : 2) says: "Upon the first day of the week, let every one of you lay by him in store, as the Lord has prospered him, that there be no gatherings when I come." This is very plain; he says, "Let every one (none excepted) lay by," &c. This commandment rests upon every one; then every one should assist in furnishing means for the benefit of the church of Christ as the Lord has prospered him; that is every man according to his abilities. In the time of the great dearth throughout all the world, which took place in the days of Claudius Cesar, the disciples at Antioch, every man ac-

ording to his ability, determined to send relief unto the brethren which dwell at Judea. Acts 11 : 28, 29. Every man according to his ability determined, &c. Here was a united determination to send relief to the brethren at Judea. Now let us also form a united determination to furnish means according to our several abilities, for the benefit of the Church, and no mistake but there will be means enough to supply the demands of the Church. Paul says that there be no gathering when I come; this shows that we should always have means at hand.

In the first volume of Guizot's Gibbon, page 174, we have the following, under the caption, "Distribution of the revenue." The bishop was the natural steward of the Church; the public stock was entrusted to his care, without count, or control. A decent portion was reserved for the maintenance of the bishop and his clergy. A sufficient sum was allotted for the expense of the public worship, of which the feast of love constituted a very pleasing part; the whole remainder was the sacred patrimony for the poor; it was distributed to support widows and orphans; to relieve the sick, the aged of the community; to comfort strangers and pilgrims, and to alleviate the misfortunes of prisoners and captives, especially when their sufferings had been occasioned by their firm attachment to their religion. The primitive Christians condemn pleasure and luxury.—They considered all levity of discourse as a criminal abuse of the gift of speech. Gay apparel, magnificent houses, and elegant furniture would unite in a double guilt of pride; among the various articles which excited their fiercest indignation were false hair, garments of many colors, instruments of music, vases of gold or silver, foreign wines, public salutations, the practice of shaving the beard; together with many other things that we might notice that they denied themselves of, and instead of spending money for them they appropriated it for the benefit of the church, and for the spread of the Gospel; and I

believe that they would have spurned the filthy practice of smoking and chewing tobacco." Dear brethren let us take our primitive brethren for example, deny ourselves of like luxuries and appropriate the money that we spend for them for the benefit of the Church. How many sinners might be brought to a saving knowledge of the truth, and destitute orphans and widows made to rejoice in the God of their salvation. Will we not be held responsible for not doing what we have in our power to do? Will some brother answer.

A. LEEDY, Jr.

Antioch, Ind.

For the Companion.

Retrospective.

In looking back through the dim vista of years, how many, how very many hours which were unimproved rise to our mind's eye; how many unkind words we have uttered which after they were spoken we would have done all in our power to recall. We often hear persons say: "what is the use in looking back upon that which is past"? and yet I think it is good for us sometimes to take a retrospective view of our words and actions, and when we find we have erred, we can, and if we are wise, we will, endeavor to do better in the future; so that the same errors occur not again. And when we see days and hours which have been wasted in idleness, it should make us doubly diligent so that we do not allow any more of those precious moments, which God has given us to improve, run to waste; for surely it is written that for every idle word we speak, and every moment we misuse we shall be called to an account, at that great day when the Lord shall come to judge the whole earth, and the inhabitants thereof; and according as our works, so shall our reward be. There will be no excuse for us then; it will be to *too late* to do better. The christian, can look back with pleasure upon his past life, and may recall many pleasant scenes, many kind acts which were done; many kind words which were spoken

to some one in distress ; words which may have soothed the troubled heart of some poor wanderer in this world of trials. What would be the most pleasant of all he can recall to his mind, the time when he was the means, by the help of the Lord, of bringing sinners to see the error of their ways. This would afford him much happiness even did he expect no other reward. On the other hand how unpleasant for a person to look back upon time which has been spent in the pursuit of sinful pleasures, until he has arrived at an advanced age and even though it is late, he will if he is wise seek forgiveness while time is yet allotted unto him. Then how careful should we be who are yet in the vigor of youth; to improve each passing moment so that when our work here on earth is ended and we shall be called to give an account of our stewardship here, we may do it with joy and rejoicing and not with sorrow.

Oh! that those who are going headlong upon the dangerous road of sin, would now turn before it is too late forsake their evil ways, so that they may not be compelled to look back upon time, when they disregarded the many calls of the Lord, and perhaps ridiculed the advice of parents, and friends and they will be made to feel that the day of grace is with them now past, and they must suffer the penalty of disobedience. Grant that such may not be the case with any who pursue these lines. We all have a work to do, let us do it so that at last when we come to bid farewell to earthly scenes, we may look back and say: "I have fought a good fight, I have finished the work" my Master gave me to do, and look forward to that Heavenly Home, prepared for all the faithful, and feel assured that a Crown of Glory, awaits us which none but the righteous shall wear.

MARY M. CUSTER.

Philadelphia

For the Companion.

True Pleasure.

The sensations of pleasure are perceived by us through the agency of different organs. By the organ of

feeling we are enabled to enjoy the pleasure of being free from pain, while that of taste imparts a knowledge of the deliciousness of our food. By the organ of smell we perceive the fragrance of flowers. With the eyes we see beautiful objects and with the ear perceive sounds that are pleasing to us. There is no one, we think, that is not fond of pleasure. We not only long for it, but we are naturally inclined to seek for it.

This is all right so long as we try to get it in the right way. If we find pleasure by being engaged in something useful we do no wrong; but if we seek it in idle words or deeds we do not find it on the narrow road. We may find many things in nature which will afford us pleasure; but this is not lasting pleasure. The only person who enjoys true and lasting pleasure is the christian. It is pleasure to him to feel the power of the gospel of Christ, and to partake of that food that will keep alive the inner man. It is with the spiritual eye that he sees the beauties of the Gospel and with the natural ear he hears the word proclaimed from the sacred desk. These things are much greater sources of pleasure to the christian than all the world besides.— He is bound to those of the same precious faith by strong bonds of christian love. O yes, there is union there, and strength in that union. He loves his brethren, and is loved by them in return. It is by those strong bonds of love that men know that he is one of Christ's disciples. The true pleasure experienced by the christian will admit of about the same comparison with natural pleasure as the sun with the stars. As by the brightness of the sun the stars are hidden in obscurity, so by the great superiority of christian enjoyment all other pleasures are hidden in oblivion.

"In vain on earth we hope to find
Some solid good to fill the mind;
We try new pleasures but we find
The inward thirst and torment still."

E. UMBAUGH.

Pierceton, Ind.

For the Companion.
Rest

My work today was of such a nature as to make me somewhat tired. When I was nearly through with it I thought how comfortable and pleasant it would now be to sit down and rest. Rest, O how welcome to the weary one. But the rest that we enjoy here is but momentary, it is sufficient, however, to relieve our bodies for the present. But duty calls us from our easy position, and we get tired again. But there is an eternal rest. Yes,

"There is an hour of peaceful rest
To weary wanderers given,
There is a joy for souls distressed,
A balm for every wounded breast
'This found alone in heaven."

Think, O think of it, fellow mortal, there is a sweet and pleasant resting time ahead; but remember, it is only for the weary, and the tired. Did you think so far? Have you ever thought of this? Reflect! rest is no rest to us when we are not tired; and why should we want to rest when we are not tired. There is no desire for rest, and indeed we cannot fully appreciate it unless we feel weary or tired.

The man who does not perform sufficient labor to become tired, has no need of rest; neither can he enjoy it to the same extent, as he who labours continually.

Rest, then is temporary for the weary and tired—those who have a desire for it, and can enjoy it. Just so, spiritually. The rest that "remaineth," is only for those who desire it—those who have labored and become weary, not "weary in well doing," but weary of our transgressions, the besetments of the flesh, and the buffetings of the adversary.

The christian has a continual toiling and he who labors here, and gathers a full supply, will have a joyful sweet and pleasant resting time of it in his heavenly home.

"O, Sweet is the rest of rest,
When life's weary journey is done."

But he who does not labor, and gather a supply while here, must expect to have a laboring time of it hereafter

SAMUEL KINSEY

Dayton Ohio

*For the Companion.***Gleanings for the Soul.**

The apostle says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed;" &c. Romans 12: 1. See also Jer. 45th and 5th. The apostle also says: "know ye not that to whom ye yield yourselves servants to obey his servants ye are, to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—If we labor and toil sometimes, almost night and day, in order to obtain the necessities of life; or to have to give to them who have not, (for the poor ye have always) we are servants of obedience; but if the motive is to excel, or outshine our fellow-creatures, in decorating our houses, our horses, our vehicles, or our mortal bodies, we are not presenting our bodies, we are not sacrificing to God but to the carnal mind, or to the God of this world; but if we weary our bodies in gratifying the carnal mind, should it be on the Stage, in the Theatre, in the Ball-room, or any other place, where the object is to gratify that mind, that is not subject to the law of God, we are sacrificing to devils, and not to God. Therefore we should let our light shine, in all our acts, and conversation; that our fellow-mortals, whose minds are fixed on earthly things, might see that our treasure is in heaven, and our minds concerned about heavenly things; and thus we would be as lights to the world, and salt to the earth.—But what shall I say of whoremongers, adulterers, murderers, drunkards, and alas what we have so much of in our day, cursing and swearing and taking the name of God in vain. Oh fellow man think of that unruly member wherewith we praise God and curse men. But beware, thorns do not bear figs, neither does the olive branch bear thistles; but Paul says such characters (as above mentioned) God will judge; and surely judge them unworthy of eternal life, if they die without repenting of their sins.

Beloved brethren and sisters, without sincerity we cannot please God. The great teacher said, not all that say Lord, Lord, &c. I understand Christ to say not all those that make great pretensions to piety, and godliness, shall enter into heaven; but they that do the will of the Father which is in heaven. Now what is the Father's will. Well we will try and learn it from his (the Father's) word; and he said to Moses, "I will raise them up a prophet like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him." And if I understand the Scriptures right we should neither add to nor diminish from that word. Now Peter says: Paul wrote some things hard to be understood. And why so? I think it is because there is too much ease in Zion, too much trusting in the mountain of Samaria, not humility enough amongst the professed disciples of the Lord Jesus Christ; not enough of the adding of those virtues that will make us that we be neither barren nor unfruitful, in the knowledge of the word of God.

We will now note some of Paul's writings that are hard to be understood, or seem to be so, for the brethren cannot see eye to eye in regard to them. The covering of the head, the wearing of hair, and apparel, the avoidance or ban, the laying on of hands, and the salutation of the holy kiss. Now I verily believe, we may displease God by omission, as well as by commission, but where we have not a thus saith the Lord for it, and we cannot see clearly, I would ask: would it not be better to stop a little before we get to the mark, or line, than to run away over it,—and add a little virtue, and pray for a little more wisdom, or discerning power. Now as regards laying on of hands, God positively commanded Moses, to lay hands upon Joshua, to give him a charge and part of his honor; yet to me it appears the way the brethren have it, as regards the laying on of hands, is about as near the word as we can come to it; yet Moses in one instance received the commandment,

and I believe obeyed; but there were many officers in the Church in Moses' day, yet I can not find anything to convince me that the laying on of hands was a general thing among the people of God. I would ask (inasmuch as we see that the apostles made use of it,) would it not be the more consistent as a qualification, than the ceremony of a kiss, when we give our newly elected officers a charge, or tell them their duty? Well but Paul says four times greet or salute with a holy kiss. And Peter says, greet ye one another with a kiss of charity (Love.) Now if a kiss was in vogue amongst the people of God, before the apostles gave the injunction, (as I think it was more or less from the time Jacob kissed Rachael until Judas kissed the Savior.) Then the apostles must have designed a change. And was that change in time, place, or the substance of the thing? Methinks the apostles tell by the word holy, or charity, which was not connected in the case of Absalom, or Judas. (For the true meaning of the word salutation, I would refer the inquirer to the 28th and 29th verses of the 1st chapter of Luke.) When I take a view of things at the present age of the world, I conclude that many of our noted or public men are embittered at each other, yet when they meet in public, their hailing and greeting ceremonies, are so polite, one would think they love each other; yet I think there is dissimulation. So I think the apostles, with their discerning power, knew what was lacking in their greetings and salutations, to make them acceptable with God.

Now as regards avoidance, if we only could get Paul's true meaning then all would harmonize. The German reads: "if there be any one who suffereth himself to be called a brother," is such and such, put away from amongst yourselves that wicked person; and where shall we put him? or where can we put him else than from whence we received him? But in this, as in many other things, if any man lack wisdom, let him ask it of God who giveth liberally unto

all men, and upbraideth not. For instance the law, or the using and not abusing thereof. If we could only always get into the right channel, or true meaning of the apostle, we would get along more smoothly. With me it is thus, if the apostles writings clashes with the word of God, (take notice Christ says the words I speak are not mine but the Father's who sent me.) I conclude it is not because the apostle is wrong but because I do not understand him right. So with riches, and science, which might be useful in their proper place, but if we trust in these uncertain things, and are not rich toward God, Christ tells us how hard it will be to enter into heaven. So, then, let us remember that blessed are the poor in spirit; blessed are they that do hunger and thirst after righteousness, for they shall be filled. And woe unto them that are at ease in Zion, and trust in the mountain of Samaria. See Amos 5: 1.

D. BOSSERMAN.

Gettysburg, Pa.

For the Companion.

Remarks on Matthew 5: 25, 26.

The words under consideration were spoken by our blessed Redeemer in his sermon on the mount. There are three fundamental principals laid down in the sermon on the mount. 1st. True happiness is not where the world would place it. Chapt. 5: 1—17. 2nd. The Gospel establishes the Law. Chapt. 5: 17, to Chapt. 6. 3rd. A mere outward religion is vain. Chapt. 6, to Chapt. 8.

This, it appears, is the longest discourse that our Savior delivered at any time to the people and it contains a great deal of wholesome food for his humble followers and good instructions, admonitions, and advices, and if we take heed to the instructions contained therein, and make a proper application of the same, we can avoid many serious difficulties, but if we should let them slip at any time we will suffer the severe penalty of being cast into prison. The instruction given in the 25th verse is, Agree with thine adversary quickly. The Sav-

ior exhorts us here to a speedy settlement of difficulties, to seek reconciliation and agreement to make acknowledgment of the wrong and apply for favor while thou art in the way with him. This has reference to Matthew 18, where the rule is laid down how members should conduct themselves one toward another, when they have grievances to settle. Go and tell him his fault between thee and him alone. We should not blaze the matter over the whole neighborhood which always makes difficulties more serious, and so from step to step it reaches extremes. The beginning of strife is as when one letteth out water. Prov. 17: 14. How great a matter a little fire kindleth. And if so be that the contending parties cannot agree the next step will be the adversary will deliver thee to the judge (which is God's word) and the judge deliver thee to the officer (the church of God) and thou be cast into prison (the world); if he neglect to hear the church let him be unto thee as an heathen man and a publican.

The 26th verse is used by the Roman Catholics as a proof of Purgatory, and by others as indicating a restoration of the wicked from their place of punishment; however plausible these applications may appear to the applier they are wholly unwarranted from the fact that our Savior was showing the serious consequences of letting difficulties grow by delaying to settle them. The church of God has a practice, and that practice we contend is founded upon good authority, that if any member will not hear the Church he is excommunicated from the church, and he cannot come out of the prison until he has paid the uttermost farthing. That is made full satisfaction. May God grant us grace that we may all settle our difficulties before it will be too late.

S. A. HONBERGER.

Ashland, Ohio.

For the Companion.

The Great Book.

Mr. Editor:—There are many

different kinds of books in the world all written in a style peculiar to their respective authors, and all, too possessing more or less interest.

Authors pay particular regard to the selection and arrangement of their idies and words before they will submit their productions to the public. They do this, perhaps, because their reputation as scholars depends on it.—Reputation, then depending upon the author's directions, we may not expect to see the full man in the author.

I have been thinking of a book which I do not have in my library—a book which would give us a full length portrait of its author—a book I mean, which would contain every word that the author had ever uttered since he had obtained to years of accountability.—This is the book of which I have long been thinking; this is the book (containing every word and action, both public and private) which would be most likely to show you a full sized picture of the author's mind. Do you blush at the idea of your secret thoughts and your every word being submitted to public print? What a contrast would there be! Now we could find language most chaste, then an outburst of passion and a flow of words that might do credit to a demon. Now words uttered, perhaps in prayer to God, by whose spirit you profess to be governed, then again a long line or two of words that would almost convince you that the author was most depraved. Now hot, then cold, now pure, and chaste in conversation, then (as circumstances would require) obscene. O would not this be a great book? Would it not reveal the true character of man? You blush, and well you may at the idea of your thoughts and words and actions being published to the world.

Then, why not blush, yea, tremble, at the thought that the day is fast approaching when every word and action; every secret thought and intent of your heart will be revealed to saints and angels—yea, to earth's congregated millions!!!

J. S. GITT.

New Oxford, Pa.

For the Companion.
Covetousness.

NUMBER IV.

"Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And *again* I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This observation of the Savior was received by his disciples with the utmost *astonishment*, and the exclamation, "*who then can be saved.*" After some explanation on the part of the Savior, Peter began to justify himself with his brethren that they had forsaken all and followed him. This drew from the Savior one of the most remarkable promises upon sacred record. "Verily, I say unto you, that ye which have followed me, in the regeneration when the son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." The above surprising declaration of the Son of God was proved to a demonstration in the case of the young man of large possessions, who inquired the way to eternal life. After some inquiries in regard to the commandments, the young man replied that he observed all these from his youth. The Savior then looked upon him with a sympathetic love, undoubtedly expressive of pity, and said, "One thing thou lackest: go thy way and sell what-soever thou hast, and give to the poor, and thou shalt have treasure in heaven." At that saying the young man became sad and went away sorrowful, forfeiting the promise of eternal inheritance through the ascendancy of covetousness.—This circumstance implies that a rich man, or, as it is elsewhere expressed, one who "trusts in his riches," cannot be admitted into the kingdom of God; for such a trust partakes of the nature of idolatry,

which necessary excludes its votaries from the celestial kingdom. It also implies that it is extremely difficult for a man who has large possessions, not to trust in his riches, and be ready to resign his worldly treasures when the gospel requires it. This consideration should be an important lesson to the poorer classes of society, and it should encourage them to submit with contentment to the allotments of Providence, for their circumstances do not expose them to the same temptations as the rich, to neglect the gospel and those things which belong to their eternal peace. Many who profess religion are extremely fastidious in respect to evangelical views and orthodox opinions, and are continually talking about their conversion, spiritual-mindedness, and union with Christ. But when solicited to contribute to a religious or philanthropic object, they will either refuse, with disdain, or make an empty promise, or bestow with a grudge the most insignificant sum in proportion to their means. Now such a disposition is altogether allied with that of the young man of large possessions. To give this subject a serious consideration, it presents itself to the mind as nothing more or less, than a principle of idolatry, as Paul defines it. The first principle of holiness is love to God, and must reign supreme and triumphant in every renewed soul. This holy affection includes in it reverence, admiration, humility, and gratitude; and is accompanied with adorations of the perfections of God, and an unlimited dependence upon him, in reference both to our temporal comforts and our eternal destination. But on the contrary, he who "trusts in his riches," will "make gold his hope, and fine gold his confidence," if the favor of the great, the honor that cometh from men, the vain glory of life, the richness of his dress, the elegance of his furniture, the independence of his fortune, and the greatness of the inheritance he provides for his children, are the objects that stand highest in his affections. These then are the gods at whose shrine he worships, and whose attributes he a-

dores. Let us for a moment "search and try our ways" and thoughts.—We go to the house of worship, under the profession of adoring the perfections of God and giving him thanks at the remembrance of his mercy and goodness, his loving kindness and divine care, while at the same time, during almost the whole of the services, our thoughts and desires have been wandering abroad among our gains and losses, among our commercial and agricultural projects, and among other worldly objects of covetousness, while the God in whose hands our breath is, and whose are all our ways, we have not glorified, although our hands were hypocritically lifted up in his sanctuary. Do we not seldom, or perhaps never, lift up our hearts to God, in the midst of our worldly business, and implore his direction, and his assistance to guard us against worldly-mindedness and every temptation? If our conscience bears witness against us that such dispositions are indulged, and such duties neglected, we have too much reason to suspect, that our hearts are not right with God, and that a principle intimately connected with idolatry, holds the ascendancy over our affections. In such a case, it becomes us to exercise a holy jealousy over ourselves, and to examine the secret springs of our actions, lest, peradventure, we may be found among those who are "without God in the world." For if the principles and affections which constitute the essence of idolatry be found in the heart, and formed into a habit, the doom which awaits the idolater will be pronounced by Him who is "a discernor of the thoughts and intents of the heart," at that solemn day when "he shall come to judge the world in righteousness. In conclusion let us consider the import of the words of our Redeemer, "It is more blessed to give than to receive." In the exercise of this disposition we become imitators of God, and are assimilated to his character. When he brought creation into existence, he could have no possible view, in launching innumerable worlds into the depth of space, but to display

the glories of his nature, and to confer benefits on their inhabitants.— Could we wing our flight through the regions of immensity, and survey the various ranks of the population of the universe, could we mingle with the hosts of angels and arch-angels, and witness their enjoyments, we should find that all the arrangements of the Almighty, in reference to their situation and activities, have a tendency to attribute to their felicity, that his benevolence is displayed wherever matter exists, and wherever there are sentient and intellectual beings to participate of his bounty. He is declared in Scripture to be “abundant in goodness,” “good to all,” continually “doing good” and that “his tender mercies are over all his works.” Now, we are commanded to be imitators of God in his universal beneficence. “Be ye merciful, as your Father in heaven is merciful; love your enemies, and do good to them that hate you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” By acting in this manner, we are likewise imitators of the blessed Redeemer, “who went about doing good” to all classes of men, without distinction of rank or nation. Though he was “the brightness of his Father’s glory, and the express image of his person,” yet “for our sakes he became poor, and took upon him the form of a servant.” His whole life on earth was an uninterrupted series of beneficent actions, and now that “he has entered into heaven to appear in the presence of God for us,” he is engaged in similar benevolent services. For, we are told, that “the Lamb in the midst of the throne feeds” the redeemed inhabitants, “and leads them to living fountains of water, and wipes away all tears from their eyes.” We are, therefore, exhorted to “be followers of Christ as dear children, and to walk in love; for he hath set us an example that we should walk in his steps.” In short, *heaven*,

whither we profess to be journeying, is a scene of pure celestial beneficence.

S. B. FURRY.

New Enterprise, Pa.

Where art Thou? Gen. 3:9.

The above question was the first that God ever put to man; and it comes echoing down through the remote period of antiquity in its primitive strength and power, speaking in thunder tones to every son and daughter of Adam, “where art thou” in the sight of thy God? Fellow pilgrims, let us think of this, with a solemn and reverential awe, when we are tempted to participate in the sinful amusements of this world; lest we be found on forbidden grounds, like he who had eaten of the fruit, because it “was pleasant to the eye, and a tree to be desired, to make one wise.” O, lamentable! how often we follow the example of our first parents. It matters little what God says, as regards our conduct in life, we will take our own course; because it is pleasant to the eye, or something to be desired to make us wise. But hark! what an awe-inspiring sound is that that appeals to the conscience? It is the voice of God saying, “Where art thou?” We should regard all Scripture as if God was just uttering his voice from heaven; so let us deeply reflect when we come together in the Sanctuary, that God is calling to us, “where art thou?” That we may with one of old say “here am I.” Yes here in my weakness, trying to worship thee. But how shall we reply if we are engaged in foolish jesting? negotiating on business? gossiping on passing events? Our reply must be like the first transgressor, “I heard thy voice and was afraid.” May we learn then to come before the Lord with thanksgiving; for thankfulness will crush foolishness. And when we come to the place that he has promised to meet his people, remember, that

“Sweet and awful is the place,
With Christ within the doors.”

He will not come as when he descended amidst the thunders and lightnings of Mount Sinai, but in

silence hovers nigh, and sheds over his dear children, an essence of love, and to those who can appreciate it, blessings sweeter than music in its softest strains.

Fellow laborer upon the walls of Zion, the same voice is speaking unto us “where art thou?” O what a mighty and fearful weight rests upon us; then cry aloud and spare not; be not discouraged, he that said feed the flock, also said, when the chief shepherd shall appear you shall receive a crown of glory that fadeth not away.

Wanderers from the fold of Christ who are now roaming over the sunny hills, and flowery fields of pleasure, stop and pause; don’t you hear that sound? it is the voice of God, saying, “where art thou?” O do respond as a youth of old, “Speak, Lord, for thy servant heareth.”— Then you can at a coming day hear his voice, “well done good and faithful servant.”

JAMES A. SELL.

Tyrone, Pa.

For the Companion.

A few more.

A few more days and perhaps years may be added to our career upon earth. A few more sorrows and disappointments, such as are common to the sojourner here.

A few more sighs and a few more tears
To mar the joys of departing years,
Fond this former life, and a few more days,
More hearts made void and more souls in heaven.

While distance may separate us from those who like we may be permitted to remain to battle yet a while with the stern realities of this life, and upon whose sympathies we may hold undisputed claim, or promoted by infidelity they may forsake and leave us to journey on unaided and alone. But fear not, with undaunted courage and perseverance and the proper object in view we cannot fail to conquer, and for our manifold difficulties and afflictions ultimately receive a more abundant reward.

S. A. MORT.

Dighton, Ohio

The most precious acquisition is that of a friend.

For the Companion.

The Missionary Cause.

I design through this medium to address a few remarks to the brotherhood at large, relative to the missionary cause and to the propriety of disseminating the everlasting gospel without further delay.

My humble convictions are that the ingathering of the unconverted jews to the land of Palestine is not a more certain prelude to the second advent of our Lord and Savior, than the continued and increased exertions that are being made by the numerous denominations of professed christianity to establish and support Home and Foreign missions.

Why is it brethren that *we* as a people approved of by the Lord, are so slow to act in this matter? What is the impediment to actions? Are we tarrying until the burden and heat of the day has been endured by others, expecting then to enter the vineyard of the Lord and receive the same recompense for our labors? Do we not know that in this age of the world, delays of this kind are dangerous;

The cause is certainly one of vital importance and should equally concern us all even though we are not alike gifted. He to whom the one talent was given (which was perhaps equal to his advantages) was quite as much at fault for the neglect of the same as though he had been the recipient of ten.

I know not what the feelings of others are on this subject but if I were of the sterner sex and were commissioned by the church in conjunction with the Savior's command to "*go into all the world, and preach the gospel to every creature,*" methinks I *could* traverse with untiring zeal and agility, not only the west portions of the American Continent in quest of those trophies of immortal value, who in this enlightened day are garnered in ignorance and unbelief but if need be could extend my mission across the blue waters; to proclaim salvation full and free to all to erect the standard of the cross where heathen altars with their vain oblations to the unknown God, have stood through succeeding

ages where Sharon's Rose has never bloomed, for there the light of the gospel has never reflected its rays and the refreshing showers of divine grace have never descended to encourage its youth. "The Lord will fill the desire of those that fear him. He will hear their cry and save them" A little more sleep, brethren; a little more slumber, and a little more folding of the hands & the sayings of the prophecy of this book will be sealed, & the destiny of the nations will be unalterably fixed. Then woe to the watchman whose trumpet has given an uncertain sound. Expectant nations have heard the sound afar off, but the echo died away in the distance. The shadow has been vainly chased in search of the substance but it will vanish forever and forever. If I am permitted to urge the matter I will here add: "What thy hand finds to do, do with thy might."

"The world appears
To toll the death-bell of its own decease—
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful word;"

The christian dispensation is waning, and what remains is merely as the rocking of a sea before a calm. and what is yet to take place or what events are to be crowded into the number of years yet remaining of the present century may be imagined but cannot with certainty be described. The seventh thousand, "the Sabbath of the world" may in all probability usher in the millennial era. And who of us in view of the past, the present, and the futuro, will be able to stand when "the Deliverer shall come to Zion, and turn away ungodliness from Jacob." These are solemn reflections and should earnestly engage the attention of every thinking mind, for "He which testifieth these things saith, Surely I come quickly, Amen, Even so, come, Lord Jesus."

M J. E. ECKER.

Walnut Bottom, Pa.

For the Companion.

Patience.

Patience we understand to mean the power of expecting long without discontent, and supporting injuries

without revenge; passiveness; calmness under pain or privation. The apostle James says, "Let patience have her perfect work that ye may be perfect and entire, wanting nothing." If we are not patient we cannot become perfect. Brethren let each one of us examine our disposition and actions, and compare them with the disposition of patience, and see how they agree. Then let us look at the example of the Master, so patient that even Pilate marveled and said, behold the man. It is declared in Holy writ, if we have not the spirit of Christ we are none of his. Let us bring the subject right home to ourselves; how is it with us? Do we exercise that patience before the world in dealing, and with our domestics, and before our children? Do we ever correct them in anger? Perhaps we say no; but then why did you talk so loud to your child, and afterwards not do what you threatened? Because you got out of patience; got angry in fact. Now I said some time ago, and I'll say it again, that preachers and parents at least should tell the truth, because they have the mind of the rising generation to train. Parents, let us be patient with our children; and you, my fellow laborers in the vineyard of the Lord, cultivate patience with the sinner; don't pour out your fury; tell them of the love of God. Be patient with your weak brother; help him along; encourage him. We all need help from man, as well as grace from God. Lastly have patience (mind the definition) with one another, and love one another. By all means don't envy one another. "In your patience possess ye your souls."

EPH. W. STONER.

Union Bridge, Md.

SPEAKING THEIR MINDS.—Nothing is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behavior, fully as innocent, might have preserved his friends or made his fortune.

LOCAL MATTERS.

Tyrone City, Pa., Mar. 12, 1867.

EDITOR'S DIARY.

Sunday, March 3rd.—Attended preaching at our meeting-house (Warriors Mark).—Took for our text the words: "Behold the Lamb of God that taketh away the sins of the world."

Joseph Horst was present, whom we gave the benefit of a free notice in last volume, and solicited the meeting house to preach in, some week-day evening. Of course we could not grant it, as we require a good moral character as an essential qualification in the minister of the Gospel among ourselves, and it would not be consistent if we allowed others to preach for us without it. He is now endeavoring to associate himself with the Menonites. They had better beware of him. Just the other week we had an inquiry concerning him from the West.

Monday, 4th. Press day. Everything worked pretty well, which is quite satisfactory, especially since we have concluded to make our next issue a double number.—Speaking of double numbers we will say that our patrons may expect at least nine double sheets during the year.

Tuesday, 5th. Went to Johnstown to see a brother-in-law (P. Shoop) who was reported dangerously ill, but whom I found convalescent, though still confined to his room. O, what a blessing is health. We cannot be thankful enough for it, because we cannot fully appreciate it until we lose it.

The cars being crowded, we were obliged to stand, and took our position by the door, at fore end of second car. Presently we were disturbed by several men passing forward, and presently several others, and others again. Turning our face in that direction we learned their object. The front car was the smoking car. There through the cloud of smoke that filled the car, we could see visages of all classes; from the raw Irish, and German, with their white clay pipes, to the city merchant and the useless dandy with their cigars and meerschaum; persons who would associate, perhaps, under no other circumstances. After they had satisfied their habits for the time, they distributed themselves through the train, giving us a portion of their effluvia.

Wednesday, 6th. Took a deep look into our "Manuscript Box." Dear, O, dear, how are we to dispose of all of it. "Enlarge your paper," said a friend the other day.—He is not an Editor. Of course we would

rather not publish all of it. Yet there is very little that we would not feel disposed to give an abbreviation of the subject matter contained therein. Some of our contributors are becoming impatient, even some of whom we had not expected it. If all would study brevity we could accommodate a few more.

Thursday, 7th. Finally succeeded in getting the promise of a house to move into by the first of April, being obliged to move again. It is very inconvenient when one has to be shifting from place to place, pay a high rent, and put up with such as we can get.

While looking over the secular papers we noticed a report of an earthquake in Oregon, on the 8th of January last. The second shock lasted about two or three minutes. It is generally supposed to have been caused by the breaking up of a volcano near the Klamath Lake, as the lake is reported to have lowered about 6 feet, and a creek is entirely dried up.

Friday, 8th. Had a visit by brother Graybill Myers, who came to see how we are doing. It is a consolation to know that our brethren are concerned in our welfare.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

E. R. Zug. You have now credit till Vol. 4, No. 5.

TESTAMENTS. We prepay the postage on all books sent by us at the rates in our advertisement. We have only the 25 cts., 50 cts., 75 cts., \$1.25, \$2.00, and \$2.50 books on hand at present.

BACK NUMBERS. We have yet some odd numbers of volume 1 and 2, which we have preserved for those of our patrons who may need them to complete their sets. They are now becoming burdensome and we must dispose of them. We therefore give this last notice, and when the time has elapsed that we could hear from all, we shall send what remain on our hands, to those who ask for specimen Nos.

RATHER SHOUT. "If you do not intend to give us all the numbers I don't care of having any," says one of our subscribers, who failed to get all his numbers. We do intend to give every subscriber all the numbers, and have even robbed our files to accommodate them, as in this instance, and such daggers as the above pierce one rather sharply, after having done all in his power to evade it. When a

paper fails to arrive subscribers at once put the blame on the publishers, just the place it does not belong once in a hundred cases.—Give the Post-masters, Messengers, and Mail agents a share of your reproof.

SAMUEL P. FORRER says: "This is the third letter I have written to you, and have not received the 'Companion' or an answer."—In No. 5 we noticed his second letter and requested him to give the addresses of those brethren for whom he ordered the paper, and now he writes his third letter, but leaves us as much in the dark as ever. At the top of his letter is Luvay or Luray, but no State or County. He mentions the names of H. H. Props, Nathan Spitler, and John Huffman. Now if any of our readers can give us the addresses of either of the above persons, they will confer a favor upon us and them, as we can then write and have the matter attended to.

JOHN E. BOSSERMAN. No. 6 is entirely exhausted. This number has been particularly unfortunate, from what reason we cannot tell. We have sent you the last three Nos. of Vol. 2 again.

The New Hymn Book.

As can be seen from our extract from the *Visitor*, in our last, the New Hymn Books will be ready about the first of next month. We have written to brother Quinter in regard to obtaining a supply of them and expect to be able to inform our readers in our next whether they may be ordered through this office, and if so, at what rates. We anticipate for them a rapid sale as they have been long and anxiously looked for.

Why?—Why Not?

Christ said: "Go ye therefore and teach all nations;" (Matth 28: 19.) And: "Go ye into all the world and preach the Gospel to every creature;" (Matth. 16: 15.) Why, then, were Paul and Silas, with their companions, "forbidden of the Holy Ghost to preach the word in Asia?" (Acts 16: 6.) And, when they assayed to go into Bithynia, "the Spirit suffered them not." (Acts 16: 7.) Why not?

J. W. BEER.

Shelbyville, Ill.

CORRESPONDENCE.

Brother Holsinger; All the numbers of the 3rd volume of the *Companion* are on our table, and they contain, as usual, very interesting and edifying sermons. We must believe that it cannot fail of accomplishing much good throughout our Brotherhood. As far as we have learned it has given very good satisfaction in our congregation, especially the second volume. It had only about 15 subscribers from the beginning, but about the middle of the volume received an addition of some 20 names, and nearly all have renewed, and besides 15 or 16 new subscribers. And by a little renewed exertion more might be obtained. It is not so very easy to please all, for there are always some of a selfish disposition. We should always bear in mind that the best of men will make mistakes, and the editor of this paper should be no exception.

Dear Readers: Perhaps there is yet a brother or sister, or a friend in your neighborhood, that is not acquainted with the "*Companion*." If so, lend them a copy or two. Let them read them, and if they think it would be a benefit to their families, get them to become regular readers. We believe the more readers the "*Companion*" will get the more wholesome it will become. The more readers the more writers; and then the editor will not need to sift them out so closely. Therefore let us use all diligence to increase its circulation, and we hope by and by the paper will be enlarged. As we learn by the "*church news*," that our Brotherhood is spreading wider and wider, and as there is yet much latent talent which needs to be brought out, we ought to have a larger sheet to work with. If every branch would increase its list as ours (Berlin) did, from 15 to 50, the editor would soon be able to give us double size. Though I know but little of publishing a paper, yet I do know that the larger the circulation the cheaper the paper can be sent out. We do not

ask it cheaper but we would be pleased to see it enlarged.

FRANKLIN FORNEY.
Stony Creek, Pa.

Remarks.—We should be pleased to have our friends continue to solicit subscribers for the *Companion*. They need not relax because the full volume can no longer be obtained. Our offer is still open: for every one hundred new subscribers added to our list we will give two double numbers.

Could we not have an addition of several hundred names to begin with No. 18 to the end of the present volume for one dollar.—If every tenth subscriber now on our list would obtain one new name, we could add over two hundred. This would make four double numbers. There is time enough to try, and we believe much may be done by using proper efforts. Those wishing to labor should order specimen numbers, which we supply gratis.

We have not been sending as many specimen numbers during the first two months of this year as we did in the corresponding months of last year. Of course our list has been largely increased, and is still daily increasing, but we cannot think that our field is yet nearly supplied. We think that 6000 copies would but scantily accommodate our territory. Let all our friends, then, order a supply of specimen copies, and give us one more effort.

Brother Holsinger:—It was my purpose when I moved to this State, to hunt up the scattered "sheep of the house of Israel," as I had understood there were members in nearly every county of the state. But hindrances came in my way and I could not get away until a few weeks ago, when brother M. T. Baer, (a visiting brother) and myself started in a sleigh, northward, and found in the evening old brother and sister White,

whose joy was like that of little children when father and mother come home. They were visited in the Fall before our communion, and they then came, and communed for the first time, as they said, in fourteen years, and in that time they had seen no br'n., but Br. Kurtz & afterwards Jesse Calvert and John Stretch;—Hoffmaster, with whom they lived, died 3 years ago without obtaining his desire to be baptized, while he was yet well. Alas for procrastination!

From brother White's, we went still north another day's ride, and found a brother Hively, and his wife and mother, near Granville, on Grand River. From thence we turned East, another day's ride to Iowa Co.; stopped with brother Andrew Shapbell, and found fourteen members living within about 6 miles of each other, in a goodly country. Here it seemed the hand of God had directed us, just at the time of their need. They had been looking over a year for a shepherd to move to them; but were disappointed; then wrote a letter to me but mis-directed it; so, not hearing from us, they had consulted among each other about selling out and moving where brethren lived. Adding yet to all of this to heighten their distress, here comes in protracted preaching, gathering into their number for a six months religion all they could; going from house to house, "taking captive silly,"—nay would say weak women, arguing and disputing about the "non-essentials" in the Gospel, till the brethren were worried and disheartened. Under these circumstances we commenced our meetings on Saturday evening, 9th inst., and continued in different houses until Wednesday evening, receiving the approbation of preachers and laymen publicly and privately. Though we do not labor for applause, yet when we do labor, and our labor is accepted and approved of, we feel better than when opposed. But what gave us the most satisfaction was the happy appearance of our dear brethren and sisters, and the prospect of meeting them again, if not in this world of trials it will be

in the land of bliss and happiness. Having extended our stay several days longer than intended, and the snow melting away with rain, we had to turn our way homeward instead of pursuing our course further in search of brethren. We learned here of a brother that there were three brethren from Iowa living near Battlecreek. We desire to find them, and any one that can give us information about them or others, will please do so.

Leaving brother Darwin Wood, one mile from Carroll Centre, Berry Co., on Thursday morning, and traveling a South-west direction, we reached brother White's in the evening; enjoyed sweet communion and a good night's rest; we left for home leaving appointments for three weeks hence, and so we reached home Friday evening, 15th inst, all well; having been out 11 days, traveling 200 miles in 5 days, and laboring 6 days; visited twenty one members, being assured by the word of God that our labor (though in great weakness) is not in vain.

With this I would close, but receiving letters from different parts by brethren inquiring about the country, the climate, and the society of people, I will state for the information of the brotherhood, that the country is a good one. Wheat produces better than many other states. Corn is equal to any other; potatoes are excellent, and other vegetables in abundance; fruit of all, or nearly all kinds, especially peaches. The climate is more mild especially east of Lake Michigan, than is expected for its latitude, late spring and early fall frosts are seldom. Snow generally falls about the beginning of December, and lays till the beginning of March, keeping vegetation green. The thermometer in the coldest days ranged from 5 above to 2 deg. below zero this winter. In the two preceeding winters, the coldest was 13 deg. below zero. The society of the people is not to be dispised, though the adversary is not idle; but if we could induce good soldiers of the cross to place the standard of King Emmanuel upon the battlements, and blow

the trumpet with a clear sound; many—yes many would come forth to join the hosts. We number now (from 14 when we arrived) to nearly sixty, without the 21 we lately found. Come brethren—do come and help us. Go to Battlecreek by rail; then to Hastings by stage 11 miles north, at Carrollton Centre inquire for Darwin Wood. They need a speaker there. Their country is good; conveniences satisfactory; the field wide, the harvest inviting. Our health hath improved much since we are here.

God prosper you, dear young Editor.

FRED. P. LÖHR.

Bloomington, Mich. Feb. 21, '67.

Brother Holsinger:—While the *Companion* is a medium thro' which the brethren and sisters can afford encouragement to each other in the Holy Services of the master, and while we would encourage the members to a lively interchange of thought and experience, and thus make our periodicals useful and successful in their aims and efforts, we at the same time would have those who contribute articles for publication, to do so judiciously and honorably. We do not insist that every thing that is written for publication shall be original. We are allowed, to some extent at least, to incorporate other men's sentiments into our own. This however should in no instance be done to any great extent without giving the author credit for the sentiment. To write as original entire paragraphs, or a number of them, enough to constitute an article, from Thomas Dick, or from Winchester, or from Musser, and have them published as our own, which unfortunately has occurred, is, to say the least, not commendable.—We hope this will however not be the case to any great extent hereafter.

Respectfully yours,

S. S. MOHLER.

Validation of Committee to Tennessee.

Forasmuch as brother M. Neher has called in question the labors of the committee sent by last An-

nual Meeting to Tennessee, and seems to have found an error in our proceedings, and thus sent his strictures out among the brotherhood; and lest the old rule of "silence for consent," should be measured out unto us, a few words of explanation may not be amiss.

1. Can brother Neher cite to a man, or a body of men, whether ecclesiastical, political, or civil, sitting in council on matters of importance, (as ours was) whose labors or decisions were not called in question by some one? And until he shows such a body of perfect counsellors, I, as one, am not ashamed of our labor.

2. We did what we could or dared to do; and that is all any body of men, can, or should undertake to do.

3. Whether any one of that Committee, had any fears of falling into the hands of cavers, I cannot say: I had none.

4. We did guard against falling into the hands of the Annual Meeting; and hence decided as we did; otherwise we might perhaps have been fully as liberal, as from the tone of his article, brother Neher would have been.

5. Our instructions were: "If possible to effect a union;" and we felt quite justifiable, under existing circumstances, in offering the compromise we did, (for the time being) but considered that when the line of separation was once, legally struck, it would be transcending our authority to leave that compromise still run on.

6. The Annual Meeting, entrusted us with the power of the keys; (if I may use the term) we did open a door which that body had closed some years ago; but feared the result of returning the keys without shutting again; or leaving our compromise run to time indefinite.

The delicacy of the case forbids a further, public explanation; but it is to be presumed, if brother Neher had been one of that committee, he would have been a unit with the rest.

DANIEL M. HOLSINGER.
Newry, Pa.

Brother Holsinger:—As I often feel much benefited by the good and encouraging news I find in the *Companion*, I feel it is the duty of every christian to support it, not only in taking it and paying for it but also in furnishing reading matter for it. I myself do not feel justified in giving it the support it deserves, as my circumstances are very limited, not being able to take it and pay for it, yet having the privilege of reading every number through the kindness of a brother living close by. Feeling as one who has but one talent but desiring to improve that one and keep it bright and shining, I would desire to briefly notice a few of the christian duties by which others may benefit as well as myself.

It is very important for the christian to examine himself, whether he is living in conformity with the Gospel. If we do not ask ourselves the question we do not find wherein we err. If I had never asked myself the question whether it is true what I read in the gospel, and if I do not repent and be immersed as our Savior was, and follow his example, that I would be cast in a burning lake and there be in torment forever; I say if I never sincerely had asked myself the question I would not be a brother in the church of Christ. Many say they believe the Scripture but still do not try to serve God; but I feel justified in saying no man has ever asked himself the question sincerely whether the scripture is true, but he would cry to God: be merciful to me a sinner.—He would realize on what a slippery precipice he was standing, and not knowing what moment his feet might slip and he be plunged into eternity. He would not rest day nor night until he had found pardon at the throne of grace. Hence the importance of christians asking themselves the question whether they live in conformity with the will of God, or whether they are living in conformity with their carnal desires. We should know no will but God's will, and hence should practice no other than God's will. We should feel that we have given our bodies a liv-

ing sacrifice to the Lord, and we should feel that we are the Lord's, and our desire should be to serve the Lord, and not ourselves, and whatever we do we should do it heartily as unto the Lord. The Lord's will should be in conformity with our heart's desires; but how often is it the case when we have some urgent business in which we expect gain in worldly riches, it must be attended to, no matter how bad the weather is; cold, rain, or snow, it must be attended to or we lose a few dollars, and we attend to it, and that hastily; but when it comes that we should go to meeting and the weather is a little cold or a little rain or snow: "well I don't feel very well and it is unpleasant; I don't feel like going to meeting;" and if we do go we feel as if it were a hard task. Kind reader, let us examine ourselves and see whether we are thus dilatory; and if so, let us pray that the Lord will give us a better heart. If man is well enough to work, he is well enough to go to meeting; and if the weather is not too bad to go forth to attend to business pertaining to the body, it is not too bad to attend to business pertaining to our never dying souls, and if man is rational enough to attend to business he knows enough to pray, and every brother and sister should be praying men and women. Pray for yourselves; pray for our ministering brethren; pray for the Church; pray for the sinner; pray for all, and let your prayers always be in accordance with God's will, and he has promised that he will hear and answer our prayers. I feel and trust I have written this out of a motive of love and I hope the reader will take it as such and excuse all imperfection.

Yours in love,

SOLOMON KLINE.

Cassville, Ohio.

Brother Holsinger:—We had a series of meetings here commencing on the 5th of Feb. and ending on the 19th. In the first place brother Kauffman and Keyser, from Logan Co., Ohio, came and preached two days and nights for us. Then Br'n.

George Studebaker from Delaware Co., Ind., came and preached one week. We feel much encouraged and comforted from the brethren's labors. Seven were added to our number; all of great importance to the church; one Minister's wife, and one Deacon's wife; four interesting young people, and one young man who endured much suffering in the service of our country has now enlisted under the banner of peace and good will to men. One little girl 13 years old came, and her mother soon followed her.

HANNAH KNAUFF.

Covington, Ohio, Feb. 26, '67.

Dear Brethren:—Please (inasmuch as the brethren contend that the word "baptize" means to dip or immerse) give us through the *Companion* a thorough explanation of Eph. 4: 5, as our critic has promised us that if we could make it appear that the apostle meant one mode of Baptism or dipping, that he would retreat; and now we have fought on that ground till we need better drilling and more men.

C. C. ROOT.

Queries.

Was not the death of Adam accentuated in the person of Christ? hence the Savior had to die.

2nd. Was the transgression of our first parents a hell deserving sin?

3rd. Is the Church of Christ considered to be the Bride or the Lambs wife?

4th. Can the wise Virgins be the same persons as the Church; as they only went in to the wedding?

In my mind the question is who got married?

This is written for the purpose of receiving information.

JOHN HUNSAKER

Logan Ohio

What do the Brethren mean, when they say that part of the Bible we must understand in a spiritual sense, or in their writings, they often make use of the phrase, "I understand it spiritually, or I take it spiritually." I will refer to one case and that is

to Brother Pfoutz's article in Vol 3 No 2, not that I wish to find fault with his explanation of Mark 15: 17, 18, but merely that I may be fairly understood. Brethren if there is any sense or meaning in such an expression, please make it known to one seeking truth. I do not wish to be wise, above what is written.

ISRAEL ZUG

Franklin Grove Ill

Graybill Myers' Report.

Returned home from a visit to Columbiana, Trumbull, and Stark Counties, Ohio, on March 4th, at 4 P. M. Found all well. Had a pleasant visit in general, and found the brethren earnestly contending for the truth.

GRABILL MYERS.

ElDorado, Pa.

Advertisement.—Farm for Sale.

I desire to sell my farm to a brother. It is situated in Elkhart Co., Ind. It is a number one home, and has all the necessary facilities. Good Roads, Good neighbors, and prospects of Railroad, North and South, close by. We can attend meeting in either of seven different branches on Sunday morning. It contains 120 acres, more or less, well improved. Price, \$85.00 per acre.

For particulars address,

DANIEL SHIVELY,
New Paris, Ind.

D I E D .

In the Middle Fork branch, Clinton Co., Ind., Jan. 6th, brother Wm. HETRICK; aged 32 years, 4 months, and 2 days. He died after a long and lingering illness, during which time he began to think that he should do something for his never dying soul; he then wanted to be baptized. At first his wife opposed it, but he would not give up, and still kept begging at her to let him go; at last she gave up, though fearing it would kill him if he would go into the water; but this did not scare him; on the morning of the 7th of December he was taken out and baptized according to the command of our Lord and Savior; after which he said that he felt good. He was so weak that he could not walk; he was carried, by two, on a chair, into the water and out again. After he was baptized he was satisfied, and it appeared that death could not come too soon. Funeral services by the brethren.

D. D. SHIVELY.

In Trumbull Co., Ohio, Dec. 22nd, 1866, brother JACOB KAGY; aged 75 years, 9 months, and 14 days. Funeral services by the writer, from Rev. 14: 13.

GRABILL MYERS.

In Fern, Miami Co., Ind., Feb. 5th, at the residence of her son, E. M. Cable, sister ELIZABETH CABLE, widow of Elder Martin Cable, decd., in the 67th year of her age. Her remains were brought to this place (Som-

erset) on the 7th, where services were held by brethren John Shively, John Whiteneck and others, after which the body was deposited in the Brethren's grave yard, by the side of her companion, in hope of a glorious resurrection.

H. D. LAWSHE.

In the Dunceansville branch, Blair Co., Pa., Feb. 2nd, GEORGE, son of James H. and Anna BURKHART; aged 10 months and 19 days. Funeral services by Joseph B. Sell, from Matth. 19: 13—15.

J. S. BURKHART.

In the Lower Conewaga branch, York Co., Pa., Jan. 19th, ANN BELL, a Quaker lady; aged 71 years, 9 months, and 4 days. She leaves 4 children and many friends to mourn her departure.

In the Upper Canawaga branch, Adams Co., Pa., SALLY JACOBS; aged 2 years, 2 months, and 17 days. Funeral services by the writer.

ADAM HOLLINGER.

In the Pipe Creek branch, Carroll Co., Md., Dec. 28, 1866, brother J. SHRINER; aged 76 years and 16 days. Occasion improved by brethren present, from 2 Sam. 14: 14.

Also, Dec. 31, 1866, sister MARY PIPER, of Consumption (age not given). Funeral services by the brethren present, from Heb. 9: 27.

Also, Jan. 30, our young friend SUSAN ALICE ROOT, niece of brother D. P. Saylor, of Quick Consumption; aged 18 years, 7 months, and 18 days. Thus early she passed away to the great Judgment day. Youth pause and reflect. Occasion improved by the brethren, from Luke 21: 36, 37.

Also, Feb. 9, sister HANNAH ENGEL, in her 87th year.

Passing away.

E. W. STONER.

In the Beaverdam branch, Frederick Co., Md., February 18th, of the Lingering disease, Consumption, AGNES IDILA, daughter of Brother Evan and sister Amanda OGLE, aged 15 years, 7 months, and 12 days. Funeral services by Elder Isaac Pfoutz and the writer, from Jer. 31: 16, 17.

D. R. STIFELY.

On the 24th of Feb., ELIZABETH, wife of John H. SPENGLER, and only child of Michael and sister Mary Yingst, aged 23 years, 10 months, and 20 days; disease Consumption. Funeral services by C. Bucher, John Hertzler, and John Zug. Text Isa. 38: latter part of 1st verse.

C. CUCHER.

In the Turkey Creek branch, Koslosco Co., Ind., Feb. 4th, Elder JOHN LEATHERMAN; aged 90 years, 7 months, and 24 days. He bore his sufferings with Christian fortitude; he had no desire to get well, but desired to be absent from the body, and present with the Lord. He was a consistent member for many years, and a Bishop for 50 or 60 years. He was much beloved by all who knew him.

Funeral services by Elder David Miller and others, from 2 Cor. 5: 1.

In the same branch, Feb. 5th, SARAH M. daughter of Robert WYSONG; aged 6 years, 2 months, and 19 days. Disease Spotted Fever. She took sick in the evening and died at 4 o'clock in the morning. "Suffer little children to come unto me for of such is the kingdom of heaven."

Funeral services by Nathaniel Drake and others, from Rev. 8: 13.

DANIEL WYSONG.

S. E. MILLER.

"Visitor" please copy.

List of moneys received, for subscription to the *Companion*, since our last.

Jonathan Rench Mnlberry Grove Ill	1.50
Allen Tayler Vandalla Ill	1.50
Jacob Mack Masontown Pa	1.50
Joseph Mack, Fort Martin W Va	1.50
C Thompson Pleasant Monnd Ill	1.50
Jacob B. Rinehart Union Ohio	1.50
John Gyer Milford Ind	1.00
Robert Wysong "	1.00
Dan'l Wysong "	1.00
Ellen Wirt Fairview Ind	1.50
Simon Snyder Martinsburg Pa	1.50
J L Glass North Georgetown Ohio	1.50
E E Ross Simpson Station W Va	1.50
Elizabeth Wikel Sengersville Va	1.00
E R Zug Mastersonville Pa	1.25
David Boop Laurelton Pa	.75
John Hotman Scalplevel Pa	1.50
Jacob Holsopple "	1.50
C S Holsinger Alum Bank Pa	1.25
Peter C Layman Johnstown Pa	1.50
Rebecca Brubaker Shaffersstown Pa	1.25
G W Helwig, Alliance, O.	1.00
C R. Suplee, Phila. for daughter,	
Mrs. Charles Soper, Danville, Pa.	1.50
Ell Grabill, Hillsboro, Pa.	1.00
Peter Helfer, Plymouth, O.	.75

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All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called literary or Political journals.

Subscriptions may begin at any time. For further particulars send for a specimen number, enclosing a stamp.

Address H. R. HOLSINGER,
TYRONA PA.

YOUTH'S DEPARTMENT.

A Queer Old Lady.

How different people appear at different times, as, when we are sick or well, rejoicing or mourning, laughing or weeping. A few days since, I met an old lady, who nodded very familiarly to me and yet I hesitated to call her by name, lest I should miscall it. She looked old, and yet young: soft and smiling, and yet wore stern frowns. She was fair in face, yet her hands were iron. It seemed as if the wind would blow her away, and yet she moved with the strength of an elephant.

"Why sir," said she, "you seem to stare at me, though you have seen me a thousand times before."

"That may be, madam; but I never saw you so loaded down with all sorts of things. I am curious to know about them. Would it be rude if I should ask you a few questions?"

"Not at all. Ask away."

"Well, what are you going to do with those small, ladies' shoes?"

"Why, make the ladies wear them, to be sure."

"Not in this cold wet season? Why, I can hardly keep my feet warm in these thick, double-soled boots. I must have over-shoes.—How can they wear such thin cold-catching shoes?"

"O, sir, I have only to bring them to them and they never hesitate a moment. They know me!"

"And those little half dresses, hanging on your arm?"

"They are to be put on little children in cold weather, or to walk out in—naked at the knees, naked at the neck, and hardly covering half the body. You can't think how eager parents are for these dresses."

"What have you in this little tin box?"

"Lozenges, sir: troches, hoarhound candy—things that always go with thin shoes and thin dresses. And this bright red box, contains what is called conscience salve, which I always keep on hand to rub on the conscience when any one

feels that he has done wrong in obeying me. It's in great demand, sir, and a certain cure."

"Pray, madam, what are those serews for?"

"Why, to pinch the feet, and make them look small without regard to corns and bunions. They can't wear those little, dear little shoes, except they have these pinchers to go with them."

"And that great heap of books in your arms?"

"Those! They are the latest, most exciting, and the weakest, most silly novels. But I hand them out, and shake my head with a smile, and crowds read them."

"Madam, I am very inquisitive, I know, but I do want to know what you have in that bag thrown over your shoulders."

"A great variety of valuables—such things as 'late suppers'—in great demand, and which send people to the grave early, and make room for more. Then there are 'late hours,' and 'late rising,' and all manner of hair dressing—things that ladies must have, even if their husbands fail. Here are diamond pins and rings—just the things to stir up envy and create extravagance—here are gold watches, cigars, meerschaum pipes, gold headed canes, eye glasses, and all manner of things to suit all manner of people. And I laugh and coax, and frown and command, till I get them to wear and use them, and do just what I please. Now, I have stopped to talk with you a few minutes; don't you see what a crowd have gathered round me—low necks, thin shoes, muslin dresses, tight boots; some on crutches, some coughing, some breathing short, all crowding to get near me, and when I move you will see how they all run, and rush, and crowd after me. O, sir, I am the great power of the world. I rule kings and queens, beggars and philosophers. Don't you see?"

"Truly, Madam, truly. And now may I ask your name?"

"Name! Fashion, sir: my name is Mrs. Prevailing Fashion! I thought everybody knew me!"—*John Todd,*

The Mother.

There is something in sickness that breaks down the pride of manhood; that softens the heart, and brings it back to the feelings of infancy. Who that has languished, even in advanced life, in sickness and despondency; who that has pined on a weary bed, in the loneliness and neglect of a foreign land, but has thought on the mother "that looked on his childhood," that smoothed his pillow and administered to his helplessness? Oh! there is an enduring tenderness in the love of a mother to a son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor be daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude.—She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame and exult in his prosperity; and, if misfortune overtake him, he will be dearer to her from misfortune; and if disgrace settle upon his name, she will still love and cherish him in spite of his disgrace; and if all the world beside cast him off, she will be all the world to him.

A Lesson from a Dog.

"I wish I could mind God as my little dog minds me," said a boy looking thoughtfully on his shaggy friend, "he always looks so pleased to mind, and I don't."

What a painful truth did this child speak! Shall the little dog thus readily obey his master, and we rebel against God, who is our Creator, our Preserver, our Father, our Savior, and the bountiful giver of everything we have?

The *sweetest* word in our language is Love. The *greatest* word in our language is God. The word expressing the shortest time is Now. The three making the *greatest* and *sweetest* duty man can perform!

Temperance has promising children: but Drunkenness has a scaly family: we have seen among his sons, Debt, Dishonor, Disease, and Death.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME III.

TYRONE CITY, PA., TUESDAY, MARCH 19, 1867.

Number 12.

Selected for the Companion.

The Tongue Instructed.

Guard well thy lips; none, none can know,—
Prov. 13 : 3.
What evils from the tongue may flow;—
James 3 : 5, 6.
What guilt, what grief may be incur'd—
Judges 11 : 35.
By one incautious hasty word.—Mark 6 : 22,
27.
"Be slow to speak;" look well within,—Prov.
10 : 19.
To check what there may lead to sin;—James
1 : 26.
And pray unceasingly for aid,—Col. 4 : 2.
Lest unawares thou be betrayed.—Ps. 151 : 3.
"Condemn not, Judge not," not to man—
James 4 : 11.
Is given his brother's faults to scan;—I Cor.
4 : 5.
One task is thine and, one alone,—Matth. 7 : 3
To search out and subdue thine own.—John
8 : 7.
Indulge no murmurings; Oh, restrain—1 Cor.
10 : 10.
Those lips so ready to complain; Lam. 3 : 39.
And, if they can be numbered, count—Ps.
106 : 7.
Of one day's mercies the amount.—Lam. 3 : 23.
Shun vain discussions, trifling themes;—Matt
11 : 56.
Dwell not of earthly hopes or schemes;—
Deut. 6 : 7.
Let words of wisdom, meekness, love,—James
3 : 13.
Thy heart's true renovation prove.—Luke 6 : 45
Set God before thee; every word—Gen. 17 : 1.
Thy lips pronounce, by him is heard—Ps.
139 : 4.
Oh! couldst thou realize this thought,—Job.
34 : 21.
What care, what caution would be taught.—
Luke 11 : 3.
"The time is short," this day may be—1 Cor.
7 : 29.
The very last assign'd to thee;—Eph. 5 : 16.
So speak that shouldst thou ne'er speak more,
—Col. 4 : 6.
Thou mayst not this day's words deplore.—
Rom. 14 : 12.

D. H.

Phila., Pa.

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

NUMBER VI.

"I am with you always." Matth. 28 : 20.

This is but a little crumb, as to the number of words contained in it, but it supplies the soul with nutriment through endless ages. All the hosts of bliss have been feasting on it since the earliest morning star dawned in the firmament of glory.

It constitutes the unalloyed, uninterrupted bliss of the Paradise of God; and its antithesis constitutes the unmitigated, unbroken horrors of the bottomless pit. It is the sum and substance of the Saint's joy and glory in the Church Triumphant and in the Church Militant. The fulfilment of this promise is the essence of all our desires and the burden of all our prayers. When we hear the dear, well-known voice, saying, "Fear not it is I, be not afraid," the fury of the tempest and the surging of the billows no longer inspire us with terror. "When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee." Is. 43 : 2. Why this exemption from the destructive power of waters, and floods, and fires and flames? "Lo I am with you always." With this Jesus at our side, we will rejoice even in the "belly of Hell," and sing praises "in the midst of the burning fiery furnace." So indissolubly are we wedded, with such deep, thrilling, divine rapture do the Bridegroom and the Bride cling to each other, that neither "tribulation, distress, persecution, famine, nakedness, peril, or sword, shall separate us from the love of God which is in Christ Jesus our Lord.

"Now we see through a glass, darkly; but then face to face."—Now our Beloved "standeth behind our wall, He looketh forth at the windows, shining himself through the lattice;" but then we shall sit in his Banqueting-house in the Temple not made with hands, feast at his table, rest in his embrace, *be like him*, and be forever canopied with the banner of love. Here we are often sick of love, but there we shall take our fill of love. "Lo, I am with you always," even when reason-

ably absent, busied in preparing my pavilion of love for your reception. Here we often sigh, "*O that I had wings like a dove! for then would I flee away, and be at rest.*" The weary, troubled spirit often and ardently longs to have its fetters broken, that it might soar into a purer and more congenial element. But we must wait for the Lord, and wait patiently, and serve out our time cheerfully, and yet pray "Lord Jesus, come quickly." When our desire to depart is akin to murmuring at our detention in this vale of affliction, we may conclude that our desire to see Jesus is preponderated by the desire to escape from the soul-torture, crucifixion, and burning heartaches incident to our wilderness-discipline. In the furnace of affliction Jesus is designed to be so imaged in us, and to become so precious to our souls, that love to Him fills the soul with ardent longing to be "absent from the body, and present with the Lord." When likeness to Him, as the result of suffering's refining process, begets a strong, sense-surmounting desire to be with Him, it is well. But when our eagerness to depart springs mainly from weariness of discipline, we need some more smelting before we can say from the heart, "*Thy will be done.*"

The blessed hope—"the hope of glory"—may well sustain you in all your sufferings. Look beyond the Cross to "the glory which shall be revealed in us," and the unfading inheritance which our dear Redeemer has provided for you in his Heavenly Kingdom. The Lord scourgeth every one whom he receiveth, and if we endure chastening, and kiss the rod that smites us, He deal-eth very tenderly with us. He sees the end from the beginning, and He will not lay upon us any heavier burden than what he sees will best promote his end in our sanctification.

Your cup is often brimful of vinegar and gall, but you have in it the love of Jesus, which is an ingredient so sweet and unearthly, that you forget all that is unpalatable. "Lo, *I am with you always.*" He is the root and life of all your graces. In your faith, Jesus is with you. In your love, Jesus is with you. In your patience, Jesus is with you. In your hope, Jesus is with you. Faith reaches out its hands into the dim future, and plucks fruit from the Bowers of Paradise. "*Only believe.*" I am with you *always.*" While you sit in your chair, or lie on your couch of suffering, the "angels of God are ascending and descending" on the mystic ladder, bringing you grapes, and figs, and pomegranates from the glorious Eden beyond the stars.—Many a soul-refreshing crumb has been given you from the Master's table in the New Jerusalem, since it has pleased him to place you in the test-fire of love. The Good Shepherd never drives His lambs into rough paths, but *leads* them, marking the foot-prints in which they are to walk, pointing out the fresh, tender grass, and the pure, gushing spring. It matters not how barren the desert, if Jesus is there, "five loaves and two small fishes" will feed a great multitude. He is the true bread that came down from heaven, and where he is there is abundance for the hungry soul. If we come to the waters of Marah, the Tree of Life will stand near its brink, with a branch of which to sweeten it. All your journey through, this Rock goes before and follows, guiding your course, supplying your wants, girding you with strength, and making you more than conqueror. It may be that the solemn hour of death is not far distant, when your pain-shattered tabernacle shall be dissolved, and then, yes *then* you will find Jesus more glorious and precious than in your whole life. A few hours, at longest, of wrestling with the last enemy; a few buffetings with the swellings of Jordan; a few minutes under the clouds that hang over the dark valley; and then, oh then, my dear sister, your ransomed soul will be escorted by

angels into the presence of that Jesus who was with you always, even when your "eyes were holden," and whose love-tokens you prize more highly in your afflictions than all the glory of ten thousand worlds. Be of good cheer, there is a destiny of ineffable glory awaiting you. "Lo, I am with you always." This is Heaven.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

The Missionary Cause.

The question as to the propriety or necessity for the Church to send out brethren as missionaries to preach the gospel more extensively, and to carry it to parts where it is not known in its primitive purity as it is understood and preached by the Brethren, has been agitated and discussed to some extent, during the last ten or fifteen years through the columns of the *Gospel Visitor*, and latterly in the *Companion*, and if I remember rightly, the writers on the subject have generally agreed that there is a necessity for such a work; only disagreeing as to the manner of sending these "missionaries," or as to the means of supporting them after having sent them.—But as far as any practical results are concerned, arising from said agitation, the prospect is gloomy and discouraging, and I do not see that we are any nearer toward anything practical in the matter than we were ten years ago. You cannot even perceive "a small cloud, like a man's hand" as a precursor of the rain of grace which would follow this work if properly prosecuted—no, not even in the farthest distance. There are, indeed, some few brethren who propose to go and preach if somebody will assist them; but who is going to do it? What does the church think of this matter, or what is our faith in the premises? Do we not all believe that thousands of souls are perishing every year, that might be saved if they had the Gospel preached to them in the spirit of God? I think there are few but would, at least, *profess* to believe that this is the case; and, according

to the teachings of the gospel, who can doubt it. Where, then, remains our faith, if we content ourselves from year to year by simply talking or writing of the necessity of the work, and in the mean time suffer the thousands to perish for want of action on our part? Do we not thereby prove that our faith is a dead one? How can it be otherwise when we make scarcely an effort towards extending the life-giving gospel to the millions, who, we profess to believe, are dying yearly for want of it.

One of two things is true in regard to this point: either the church is too poor in worldly goods to set on foot any efficient measures toward having the gospel thus preached; or it lacks the vital faith, and is too much engaged in worldly affairs—in the accumulation of wealth, to care for the extension of Christ's kingdom. Will any one say that the former of these propositions is true? I think scarcely; for any one acquainted with the brotherhood knows this is not the case. Doubtless there are many poor members who could scarcely give anything; but then there are many rich ones who could do a great deal. The inference then is plain; but I forbear to comment on it. I will leave every one to draw his own conclusion from the premises.

Does any one think that we have not a sufficient number of men who are willing and competent to take upon themselves the task and suffer the privations incident to an extensive crusade among the unchristianized people of the world? There may indeed be something in this, and even if it were so it would not be irremediable; but I do not know that this has ever been urged as an objection to the cause; on the contrary, there seem to be many willing and anxious to go if there were only somebody to send them. Is any one afraid that, if the Church would send out its ministers to preach and furnish them with the means of support so as to enable them to devote all their time to the work,—that it would lead to corruption and demoralization and abuses

of the privilege among them. There would, probably, be some who would be anxious to accept appointments simply for the sake of being thus maintained. But is this a sufficient reason for deferring the work? Was there not a Judas among the twelve apostles who held the purse, and are there not hypocrites in the church at home who profess religion for no other purpose than to gain some sinister end? And besides, would not the church have these men under its control; if any one should misbehave he could promptly be recalled, or disowned. At the same time the support could be so restricted that there would be no inducement for designing men to covet the position. As to the gospel authority for supporting ministers there is no question.

The want of a proper plan, then, seems to be the great obstacle to the carrying out of this work. While one favors the itinerant system, in which, as they are constantly traveling and preaching, the ministers would have to be supported by the church, if they had not sufficient of their own, another wants them to settle in new districts from time to time as local preachers and at the same time support themselves, and thus reclaim district by district by these slow means. Now this latter plan would doubtless work well as far as it would reach, but its efficiency would be comparatively limited, for, a minister who should devote all his time to the work would probably effect ten times as much as one confined to one place, and probably to preaching only on Sunday, or once in two weeks. Why not set to work all these plans as far as practicable, and thus effect all the good possible. When ones circumstances will not permit his traveling let him settle in some place where he can do some good, and where one can travel let him go, so the word may be preached—"in season and out of season,"—only so it is preached.

But it is not, I apprehend, for the want of a proper plan that the work is kept back. We do not push it forward because we do not realize

the necessity for it, and because we have laid up our treasures—not in heaven—but on earth. It would cost a great deal of money to set on foot an efficient movement toward preaching the gospel even to the unregenerate of our own country; and whatever touches the purse is not apt to be held in much favor; and especially, it seems, when money is asked for any purpose connected with the church, or for charity it is given more grudgingly, than when asked for other purposes. Now, there are large amounts of money spent every year, within the pale of the church (by members) for the purpose of decorating and furnishing houses, for costly equipages and other purposes, which do not add anything to the real comfort of those who spend their money for them, excepting in so far as they gratify the lust of the flesh, the lust of the eye, and the pride of life. If all the money thus spent were saved how many an humble missionary might be supported in the field thereby, and how many a famishing soul might be led to the fountain of life! It is but fair to presume, in this connection, that if our rich brethren could once feel that many perish daily who might be saved by a judicious application of their surplus money, they would at once commence to unwind their purse-strings.

D. J. SPICHER.

Cedar Falls, Iowa.

For the Companion.

Will You not try to Save me?

Watching by the bedside of Harriet Lochr, my oldest son's wife, for several days, her last moments seemed to draw near. I took her by the hand with a "farewell Harriet, I shall not see you here on earth alive again, for you must soon leave us." Looking at me with an intense look, she said: "Will you baptize me?" I answered I thought it was too late, that she was too far gone. Closing her eyes a few seconds, then looking at me a second time, saying: "And will you not try to save me?" Oh! what a question! Who could forbear trying at least to fulfill the dying wo-

man's request. A number of members being present, we prepared and carried her to Bair Lake, where she was immersed in the order of the Gospel, and, oh, how happy did she feel, and how she did entreat her husband to obey the Lord, so that they might meet again in heaven.—Though he promised to fulfil the dying woman's request, he procrastinated in the vain hope to become more fit. Oh delusion! After she was baptized indications of recovery appeared, but, Alas! the icy hand of death was laid upon her on the 7th day after her baptism. On the last day of June 1866, at the age of 21 years, she breathed her last having first parted with an infant a few days old, and leaving another, not two years old, in the care of a sorrowing father.

The words at the head of this essay have again and again occurred to my mind, when viewing the hundreds and thousands that call on us: "Come and help us!" And oh, how it cheers my heart to read the glad news of sinners being brought into the ark of safety by the labors of my dear brethren, and how much more could be done if our brethren would say to their ministers, "Here brother, I cannot preach, but I will work in thy place, go and answer the calls of precious souls." Or take brother John Wise's plan in "Companion," page 54. It truly makes the servants heart to bleed when call upon call, request upon request is made: "Will you not try to save me?" and the iron hand of necessity forbids him to go.

I have stated this case out of three that I was called to administer baptism to, each having resolved beforehand, but were put off to the last stage, and seeing in print how brethren do put off such applicants without baptism, I would encourage them. Brethren, have faith in God; it can be performed while life exists, and the consolation such persons receive is past expressing.

FRED. P. LOEHR.

Bloomington, Mich.

Every man is a volume, if you know how to read him.—Channing.

*For the Companion.***A Warning.**

Our times are solemnly eventful. They demand of us as faithful sentinels to watch the movements of the enemy, that we may sound an alarm to keep clear of the blood of souls. And as the enemy is working with "all manner of deceivableness, and lying wonders," it demands activity and zeal. "Exhort" says the apostle, "the young men to be sober minded." Then young man suffer a word of exhortation, from one who like yourself is in the fiery heart of youth. Lift your minds higher than the jar and tumult of earth's political strife; concentrate it upon things eternal and divine, and with an eye of faith look up and catch a glimpse of the glory to be revealed, and a desire to participate in that glory, will cause you to breathe in accents "soft and mild." "Wherewithal shall a young man cleanse his way." I can give you no better answer to this, than that of David, "by taking heed thereto according to thy word."

O what dreary world this is to some young folks if they cannot enjoy a "yankey notion," or con over a dull novel, and thus destroy their precious blood washed time, which is measured out to them by the king of all the earth; and hiding that talent which the king said: "occupy till I come." But speak a word against such a course and you will soon be invited to produce scripture against it, and if you fail to give them a quotation that says, thou shalt not do so and so, then they think their position is sustained. So we must journey on; the voice of mercy is slighted, and even ridiculed: The novel pile gets so high that it sinks the Bible and other good reading into oblivion. The mind is led far out on the sea of imagination; still they will pass for time; but there is a center around which we all cling whether we will or not, and still draw nearer and nearer.

That is the bed of death. But the expression is so common that it is looked upon as an idle tale. Here is where your fictitious reading will thunder damnation around you.—"Slight it though you will, scorn it

though you may, but deny it if you dare." The day is coming fast that will reveal it, and every man's works shall be tried by fire.

Parents a word to you. It is said of children, and we think well said, that if home is not made attractive and pleasant they will wander out from the paternal roof in order to have pleasure, or where they can be happy and joyful (for this is the underlying principle of man.) Hence it is the duty of parents, if they wish to have pleasure with their children or raise them to love their homes to make home pleasant; it should be a place of sunshine when all the world besides is enveloped in thickest darkness.

The same is true of reading; if parents do not keep good and wholesome reading in their families, the children will secure their reading matter elsewhere, and there is now teeming from the press a corruption of fictitious reading, as water from a mighty fountain, flooding o'er all the land, and they of course will stop to drink of this. If you regard the future usefulness and happiness of your children we entreat you then to provide for them such reading that will lead them to the fountains of living water,

"Where they may quench their raging thirst
With streams that never dry."

JA'S. A. SELL.

Tyrone, Pa.

*For the Companion***"Passing away."**

A few weeks ago, while reading the proof-sheet, the above words fell under our notice, after an obituary. Where can we look that we do not see this truth engraven as it were with a pencil of light; it is written on the rose, it is written on the verdant plains and painted on the leaves of the forest; when they begin to change from deep green to olden, to scarlet colors.

The little stream it courses its way o'er its pebbly bed toward the boundless deep, teaches us that we, too, must return, pass from life away, and leave all we hold in life most dear.

We presume that there are very

few who have gone any distance along the pathway of life, that have not from sad experience seen and felt this truth manifested in the departure of a loved one from earth's stormy night, when the spirit winged its flight to the celestial clime, or to the regions of dull despair: when it went almost like tearing limb from limb, to part with them here.

Solemn thought: "passing away." This should arouse us from our coldness and dullness, to a lively action. This world is not our home; "we are passing by, and the period of scoffing and sneers. We are going where witless jests will die away, and where lying lips will be hushed in utter silence; we are passing to ward that hour when amid the tumult of battle and the crash of arms, amid confused noise and garments rolled in blood, men shall expire with fear. The stern grim realities of blood await the world." "What manner of persons ought we to be;" all things are "passing away".

The sun himself, that bright orb of light, must cease to shine. The moon shall change to blood; nature will wear a sickly hue. But away beyond the dark clouds of passing time, falls a gleaming sunlight of a never ending eternity. Then

"On the tree of life eternal,
Let our hopes of heaven be laid;
This alone forever vernal,
Bears a leaf that will not fade."

JAMES A. SELL.

Tyrone Pa

Brother Henry: I learn through the *companion* that there are ministering brethren in the east that could be easily spared; I take this method of informing them that if any feel like moving west, we would be glad to see them coming here. There are eight members living here and no speaker.

The country is good; and land can be had from 8 to 25 dollars per acre.

For further particulars address
DAVID ROTHROCK.

HAZLEDELL,
Cumberland Co., Ill.

He who cheerfully commits the universe to God has nothing in the universe to fear.

LOCAL MATTERS.

Tyrone City, Pa., Mar. 19, 1867.

CORRESPONDENCE.

Response to Archy Vandyke.

Brother Holsinger: I notice a query in "Companion" No. 2, by brother A. Vanlyke, in regard to wearing costly apparel, &c. I have selected the following as an answer to brother Vandyke, with some instruction what it leads to, and what it is worth. I think I can see it growing in the Church, and that not only in the laity, but some of our ministering brethren are at the head. No wonder we have so much trouble with some of our private members, when the ministers set the example, who ought not only to be a light to the world, but an example to the flock, at the head of which they stand as watchmen. When there is humility in the heart it will certainly hang out a sign. If pride is in the heart it will hang out its sign, and that is the wearing of Gold and costly apparel, which I believe is conforming to the world, which Paul forbids, which I believe he learned from the teachings of the Savior, who has said that he is "meek and lowly of heart:" and "he that is ashamed of me" (that is my person) of him will I be ashamed before my Father and his holy angels." Apparel, what is it? Can decorations derived from the labors of the insect; the animals of the forest; the birds of the wood, or the plants of the field, be worthy of the inordinate affection of a rational creature. O, foolish and unwise, to glory in that which is a badge to our shame! what childish, misplaced regard is this, and yet how astonishing is its influence. Who is there that is not, or has not been affected with it.

It may be said by some that they can well afford it, and that they have a right to do as they please with their own property; but admitting that some difference may be made for situations in life, how great our folly of placing our happiness in mere external ornament.—How many poor families might be supplied by the unnecessary ex-

pense of costly apparel. After all what is more admirable than simplicity. What rationality is there in expensive form of dress, while one of a more easy, cheap, and convenient nature will suffice. What charity is there in lavishing so much upon ourselves, while with less expense we could make the hearts of multitudes glad. What dignity is there in mere apparel; and how little must that mind be that pride itself is in it. How quick the exchange of the costly raiment for the shroud. How many of the "upper tens" are clothing themselves with purple and fine linen, and faring sumptuously every day, while many are almost perishing for want of a comfortable garment, or a loaf of bread. O contracted pleasure that is bound up in a garment, a moth, a worm will destroy; poor enjoyment that depends on the quality and the form of apparel. O how much time is employed in idolizing the decorated form at the toilet; alas! it is there that too many admire their ornaments, forget what manner of persons they are! Go, brother, and look into another, a different mirror. Hear him who said: "Take no thought for your body what ye shall put on, is not the life more than meat and the body more than raiment? why take ye thought for raiment, consider the lilies of the field how they grow, they toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these, wherefore if God so clothe the grass of the field which to-day is, and to-morrow is east in the oven, shall he not much more clothe you, O ye of little faith; therefore take no thought wherewithal ye shall be clothed, for your Heavenly Father knoweth that ye have need of these things. Here then is a precept worthy of attention: is it not of more value that the soul be clothed with the garment of righteousness, than the body to be adorned with superfluous attire? How infinitely superior is it to have our souls devoted to the interest of truth and religion than to be distinguished only for adopting

every new fashion, and to be absorbed in the silly admiration of dress. The body must soon be unclothed and lie down on the bed of death; it must soon die, and be put out of sight; but the soul enlightened and arrayed with the ornament of truth and grace, shall not be deprived of its beauty nor even lose its lustre and glory.

But is no attention to be paid to our apparel? Are we to live like hermits, and care not how we appear? No, you are not to go into the opposite extreme, you are not to become singular for the sake of singularity; much less are you to neglect your apparel and become a sloven. Decency is always requisite, without this you cannot well be considered a fit member of society. The great evil of which we are speaking is an inordinate attention to it (that is dress).

Let us then beware of this fascinating influence, let us elevate our thoughts to nobler objects, let us pray that we may be adorned with superior ornaments, that our faith may be genuine, our hearts right with God; then when the earthly house of this tabernacle is destroyed we shall have a building of God; then shall we be clothed upon our house which is from heaven, and mortality be swallowed up of life.

Why is it then that we are so apt to engage in things that are of no advantage in time, and may be a condemnation in eternity? Why not follow the meek and lowly Lamb of God. Brethren, we all profess to have the spirit of God. Why then does the spirit allow one to wear costly apparel, and the other not? Why can one man wear a gold chain to his watch, or ring on his finger, and the other does not like to indulge in them, and all pretend to be governed by the same spirit? I think the mystery is here: I do not believe that a person that is regenerated and has received the Holy Spirit, has any desire to indulge in superfluities; but as we grow in days and years, we often grow careless, and by this means quench the Spirit, that it has not free course to our hearts, and the result is if we do

not strive against these evils, we become to think more of our bodies than we do of the inner man. My candid opinion is, that if we are legally adopted into the Church of Christ we have the promise of the meek and lowly Spirit, and in the language of Jesus, "Watch and pray," that we will be enabled to walk in the Spirit, and that will manifest itself on our person.

Brethren, let us all try and keep in the valley of humility, and give heed to the disciples: "Keep yourselves from idols."

GEORGE MYERS.

Thompsontown, Pa.

To the Brethren and Sisters going to next Annual Meeting.

The Baltimore and Ohio R. R. will return, free of charge, all those members who have paid full fare going. They will buy their tickets and pay as on other occasions, asking no questions in regard to half fare, &c., as that matter will be arranged for you at the place of meeting. All Western members who can reach Wheeling as well as Pittsburgh had better come by the Baltimore and Ohio R. R., as you need not change cars from Wheeling to Baltimore, while on the Pa. Central from Pittsburgh you must change cars at Harrisburg to Baltimore, and of all the Railroad traveling I ever did, Harrisburg is the most unpleasant place for a stranger to change cars. As the Meeting will be held on the line of the Western Maryland R. R., all members going by rail must go to Baltimore. Those going by Baltimore and Ohio R. R. will have to, upon their arrival at Baltimore, go to Calvert Depot, Northern Central R. R., Franklin street. Those coming on that road from Harrisburg need not change depots, but take the Western Maryland cars and run back 7 miles on the same road to the Relay, where they will run on the Western Maryland proper. Those coming via Pittsburg, and wishing to visit the Cumberland Valley churches, Pa., will take the Cumberland Valley cars at Harrisburg, and stop off at those points they wish. Those com-

ing via Baltimore and Ohio R. R., wishing to visit the Washington Co., Md., churches, will stop off at Martinsburg, Va., and come by coach to Hagerstown, 10 miles. Those visiting the lower Middletown Valley church, will stop off at Point of Rocks. Those visiting Beaverdam and Monocacy churches will change cars at Monocacy Junction to Frederick, 4 miles. Those visiting Bush Creek church will stop off at Monrovia. Lynn Wood is the station on the Western Maryland R. R. for meeting.

All those coming by Baltimore and Ohio R. R., who will be in Wheeling to take the train which leaves there East on Sunday evening, will reach Baltimore in time for the evening train, on Monday, on the Western Maryland railroad.

I will try and arrange for half fare on the Northern Central from Harrisburg to Baltimore; also on the Western Va. Some other brother must attend to the Penna. Central. And if any of our Eastern brethren wish to come by the Baltimore, Wilmington, and Philadelphia R. R. please make your arrangements, as I have no acquaintances on said road. The church at Pipe Creek appointed me to make the arrangements with our nearest railroads.

Yours in Christian love,

D. P. SAYLER.

Double Pipe Creek, Md.

Appeal to the Churches of Middle Pa.

The brethren at Antietam desire an other appeal to be made to the Churches in the district.

By a letter from brother J. F. Rohrer, it appears that, since the time the last statement was given through the *Companion*, the amount received was \$127, from four churches. It is further stated in his letter, that \$900 of the money, was borrowed from persons who are not members, and that they want their money by the first of April; and that our brethren, on the strength of what was concluded at our last district meeting, have promised to be ready for them. But now are fear-

ing they cannot fulfil their promise, if the churches do not soon send more help.

Brethren and Sisters! I know that none of us feel good with a church debt resting upon us: let us then make an other *united*, effort and we can liquidate it without becoming any the poorer. "*That thou dost do quickly.*"

By request.

D. M. HOLSINGER Sec.

Newry, Pa.

MADISON, GA., Mar. 5, 1867.

Brother Holsinger; Again I am seated to inform you of my present doings. All has gone well with me thus far and I have been blessed with most excellent bodily health, for which blessing I feel grateful to God the giver. Being quietly settled among the people, and laboring with them daily, I can begin to understand the nature of their wants, and also their habits. In speaking of the Freedmen it must be remembered by our readers that there is much difference, the different parts of the Southern Country, and Border States, and what may be true here, would seem very strange to brethren having acquaintance only with the Freedmen in the Border States. I say this, wishing it to be remembered by all that I speak of this people as I find them here, in Georgia. But I shall now only speak of my present employment. After coming into this country I was at once satisfied of the duty of Christians to labor for the good of these people. My first desire was to go alone into some settlement of Negroes and there labor with them. But I soon learned that it was necessary to labor under the Protection afforded by the Government, through the Freedmen's Bureau, not only that they might assist in selecting a suitable location, but such is the feeling against Northern men who would educate the Negro, that I would not be permitted to remain, as one working independantly, or without authority from the Government. With that understanding I consulted the State Superintendent. He requested me to take charge of

the school in this place. Not being employed by Government or bound by any rules, I am here with promise to labor for the moral and mental good of the freedmen. The bureau rents a house and employs an assistant *Teacher*. We have upon our day List 76 pupils mostly children. We hold a night school having 82 names on the Roll. These are principally men and woman who labor in the day, and of all ages up to 65 years. We opened a Sabbath school last Sabbath, and 62, pupils were there. All our scholars are learning to read, a few only studying Arithmetic, Geography and Penmanship. I have short religious exercises every session being closed, day and evening by hearing all the Pupils repeat with me the *Lord's Prayer*. In the evening, I occupy a portion of time, after instruction has ended, in explaining some portion of scripture. All are very respectful and attentive listeners. I also preach for them when requested to do so. But I have already grown lengthy and will close asking an interest in the brethrens prayer's.

I am Respectfully,

E. HEYSER

Brother Holsinger:—I feel it a duty we owe to our brethren and friends (among whom we journeyed and labored) to give them a short account of our visit. I left home in company with Elder Michael Bollinger, of Cherry Grove, Ill., on the 6th of January; stopped with the brethren in Clarion Co.; had one meeting; found brother George Wood (speaker of this congregation) sick of Typhoid fever; were brought on our way by friends, to Red Bank. Here we met with kind brethren and sisters, with whom we often united in worshipping God.—During our short stay here, we enjoyed the pleasure of visiting (for the first time) Elder John Wise's family, and other members, with whom we had a comfortable time.—Thence we were forwarded, by brother Philip Shoemaker, to Plumb Creek; here we found brother John Wise engaged in holding a series of meetings. Stayed some three

days, assisting the brethren in the good work of the Lord; were revived and encouraged in mingling with God's people, and were forwarded by brother Jacob Kimmel to Indiana; over night with brother Fyock. Took train in the morning; arrived at Huntington in the evening; visited our former place of residence, (Lick woods); met many relatives and friends, with whom we had an interesting meeting at Sugar Grove school-house. Then we passed on to Kishacoquillas Valley; had one meeting; next to Spring Run, Mifflin Co.; here we had four meetings, and a good time with the members and friends. Next we visited the Church at Aughwick, where we met many dear members, with whom we frequently united (formerly) in worshipping God; here also we met brother Jacob Spanogle of Philadelphia, who preached to us on Lord's-day evening.

While laboring here, the thought came to my mind, what a change a few years bring about. Formerly I was permitted to sit here in the Sanctuary of the Lord, hearing those dear brethren (who are now seated around) instructing us in the way of life. Now they listen while I try to preach "Christ and him crucified;" but it matters not whether *I* or *they* so Christ is preached, and the work of the Lord is carried forward. We continued in the vicinity of this church some days, and had a number of meetings in different places. returned to Sugar Grove; had three more meetings. O how I long to see this people, (to whom the Gospel has been faithfully preached for a number of years) *come out* on the side of the Lord; how many young persons here might *shine* in the Church, as the *stars* in the firmament, if they would but turn to the Lord, and live in *obedience to his will*.

While in Huntingdon we called with brother A. B. Brumbaugh, M. D. Had an interesting meeting in the Baptist Church, of this place.—Brother Brumbaugh suggested a matter, which I will try to notice at some other time. Came to Warriors Mark; had several meetings

in this church; were brought to Tyronne, received and kindly treated by brother Holsinger's family; did not see brother Henry, he being absent attending meetings; but were pleasantly entertained, and shown through his printing establishment, by brother J. A. Sell, his assistant; took the evening train west; parted from brother Bollinger at Pittsburg. I got home Feb. 26th; found all well, thank the Lord.

JOHN H. GOODMAN.

Erie, Pa.

Brother Henry: Our church is progressing slowly, and we still enjoy refreshing seasons. Brother Allen Boyer from Ill. was with us for several weeks, and Archy Vandike and George Hanawalt paid us a visit. The weather being bad at the time and the roads drifted with snow, our meetings were small; still we enjoyed a happy season and felt strengthened.

May the Lord abundantly bless those brethren for their labors of love.

CHARLES ROYER.

Mifflinburg, Pa.

Brother L. J. Grove, M. D., Baltimore City says: "I feel quite lonely as regards fellow pilgrims, but I hope to see the time when the Church "will come up out of the wilderness, leaning upon her beloved." I trust our brethren who go on preaching tours will not pass through or around the city without giving us a word in due season. The material is here. May the Lord speedily revive his work.

I heard a Lecture yesterday on the "End of the World." The speaker advanced the idea that Daniel's "time, times, and a half time will expire" in the twenty-third century."

District Meeting.

The Brethren of the Eastern Ohio District are invited by the Sandy church. Columbiana county, O., to hold their meeting the ensuing spring at their meeting house near N. Georgetown. The council will be held on Saturday, May 25th next ensuing, and of course brethren

should arrive in the neighborhood on the evening before. Those coming from the East will stop with the Mail train at Smithfield station, and notify of their coming by letter to David S. Bowman, N. Georgetown, and those coming from the south or West will stop at Winchester, and notify previously Daniel Mountz. Winchester, Columbiana county, O.
LEWIS GLASS.

The North Western Ohio District Meeting will be held with the brethren in Logan county, on the 23rd of May.

JOSEPH N. KUFFMAN

There will be a District Meeting for the State of Kansas, and for the Western part of the State of Missouri held in the Washington Meeting-house, Douglas county, Kansas, commencing on Easter Sunday, April 21st.

J. STUDEBAKER.

The Missionary Cause

Evidently the Spirit of the Lord is at work among us in behalf of a spread of the Gospel. There is no movement among us that affords so much pleasure as the evident advancement of the interests of this cause, the necessities of which *must* be evident to every thinking mind. The able manner in which the subject is being advocated by our correspondents relieves us from further participating in its discussion. All we can do, and expect to do, is to stir the minds of our brethren upon those subjects which concern the vitality of the Church, and when the greater minds take hold of it we shall turn our attention in another direction. In addition to what has already been said we give this week an interesting article by brother Spicher. We have also on file an essay upon the same subject, by brother S. B. Furry, consisting of seven chapters, which we hope to begin in our next. We also re-

member others but cannot now recall the names of the authors.

But the best evidence that we have of the advancement of the good work, is the effort of brother Emanuel Heyser from whom a report will be found in this weeks paper, and to which we would call special attention. Let brother Heyser have the benefit of our united prayers; not forgetting to permit him to reap a portion of our "carnal things." At whose expense brother Heyser is laboring we cannot tell, but we know he is serving in the cause of Jesus, who is abundantly able to support him and as we are all indebted to Jesus we should be careful to redeem all His orders to brother Heyser.

The "Companion Mission Fund," which now amounts to nearly fifty dollars is awaiting an opportunity for investment in the cause of Jesus, and brother Heyser may afford it.

EDITOR'S DIARY.

For the week ending Saturday, March 16.

Our friends who are so fond of reading our Diary must be satisfied with a very brief note. Some six or eight columns intended for this week's paper have again been crowded out. If we could possibly afford it we would certainly enlarge our paper at once. What say our patrons? Would they do anything toward it? How many will give fifty dollars, how many twenty-five, how many ten, five, and one?

On Lord's Day last we attended preaching at ElDorado. Brother Graybill Myers and father, (D. M. Holsinger) spoke from the words: "Brethren, it is my heart's desire and prayer to God on their behalf, that they might be saved." Romans 10; 1. Spent a pleasant afternoon and evening at the house of brother Graybill.

The balance of the week was spent in attending to our various duties.

D I E D .

In the Donalds Creek branch, Clark Co., Ohio, Feb 22nd, sister MOYERS, in the 82nd year of her age. She was a great sufferer and died in the hope of a blissful immortality.

In the same branch, Feb 23rd, sister LIZZIE SHELLABARGER, wife of brother Isaac Shellabarger; in the 45th year of her age, leaving a kind husband and three children to mourn their loss, which is her gain. She was a con-

sistent member, and died in the full triumph of faith.

Also, March 4th, sister ELIZABETH GHARST, wife of brother David Gharst, in the 45th year of her age, leaving a kind husband and a circle of relatives to mourn their loss. Funerals improved by brethren Frantz, Funderburg, and Christ.

JOHN SHELLABARGER.

"Visitor" please copy.

In the Conemaugh branch, Cambria Co., Pa., March 2nd, Elder DAVID ALBAUGH; aged 79 years, 6 months, and 7 days. Funeral services by brethren Solomon Benshoof, Wm. Byers, and the writer, from Job 14; 1, 2.

STEPHEN HILDEBRAND.

"Visitor" please copy.

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Mrs Mary Kinports Grant Pa	1.50
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David Schrock Shanksville Pa	1.50
John Trnmp Melrose Ill	1.50
Abraham Flory Mt Crawford Va	1.50
Sevillia Coffman Moultrie Ohio	1.50
Mrs Jane A Barb Bristolville Ohio	1.50
L J Grove M. D. Baltimore Md	1.50
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Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Chnreh of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, MARCH 26, 1867.

Number 13.

The Christian's Home.

"For here we have no continuing city, but we seek one to come." Heb. 13 : 14.

My home is not by ocean's wake,
That ebbs and flows on every shore ;
For I shall surely see the time
When its proud waves shall dash no more.

My home is not beside the stream
That flows in silent grandeur on ;
For I shall surely see the time
When rivers all shall cease to run.

My home is not among the hills,
Where feed the flocks and herds so gay,
For I shall surely see the time
When every hill shall pass away.

My home is not 'mid forest's shade,
Where warble birds in bowers so green ;
For I shall surely see the time
When these shall never more be seen.

My home is not 'mid camps and courts,
Where mad ambition power craves ;
For I shall surely see the time
When pride and pomp lie in their graves.

My home is not beneath the stars,
That shine on this terrestrial ball ;
For I shall surely see the time
When suns shall faint and stars shall fall.

My home is not among the spheres
That roll in their majestic way ;
For I shall surely see the time
When heaven and earth shall pass away.

My home is not beneath the skies,
Here as a stranger now I roam ;
For I shall surely see the time
When my dear Lord shall take me home.

My home is with my blessed Lord,
Where pain and death shall never be ;
For I shall surely see the time
When we from sin shall be set free.

SALLIE.

Springfield, Ohio.

For the Companion.

Winning and Losing.

A LETTER TO BROTHER JOSEPH MILLER,
OF CUMB. CO., PENNA.

Well-beloved in the Lord, Grace, Mercy, and Peace be to you. What a blessed paradox is this : "I have suffered the loss of all things, that I may win Christ." Every eye on earth is by nature blind to the meaning of these words. That the forsaking of "houses, or brethren, or sisters, or father, or mother, or wife or children, or lands," should be only as the turning away from a heap of filth, is an idea that owes its birth to a Divine paternity. Phil. 3 : 8. 1 John 2 : 20.

Our eyes are open to the loss, but the film of sin hides from our view the magnitude of the believer's gain. Of the prize we have no proper conception, and the race by which it is to be reached demands sacrifices too painful and appalling for sin-fettered, sin-loving human-nature to attempt. In early life we sometimes think, and find some excuse in the thought for continuing in sin, that youth is too icy and slippery a season to venture on the path that leads to Heaven. They are desirous of winning all they can on the side of carnal gratification, as far as the cheeks of the conscience will allow, and very often much farther, even at the risk of losing all that the soul in a glorified body, is capable of enjoying in a world of endless bliss, and inconceivable glory. But when we grow older, we find that our adversary can make the last stage of our way as slippery and dangerous as the first. The loss which Satan paints as far preponderating the gain, will only be augmented in proportion as the pleasures of sin become sweeter by gratification. We, who have through grace, suffered the loss of all things in order to win Christ, have found it so. Oh what folly, what forging and riveting of the chains of Apollyon, to harbor the conviction that it is easier to forsake all for Christ when we get old, or have become settled in life, than in the early morn, and before we have united our destiny with a fellow-mortal!

In the transition from darkness and death to light and life, we consecrate ourselves wholly to Christ, and "count all things but dung, that we may win Him ;" but in our subsequent career, we nevertheless daily suffer loss in the crucifixion of our sin-engendered inclination to do our own will. Those elements in our nature which we thought reduced to ashes in the first and great

conflict in which we "suffered the loss of all things," and "won Christ" as the all in all now and forever, will often be raked up afresh by the "wicked one" when we have passed into "the scar and yellow leaf" of existence, and kindled into a flame which burns our hearts with grief, and our cheeks with shame. I do not believe that a true child of God who reads these lines, one who has in the light of the Cross made self his study, but will sigh a solemn attestation from the depth of his soul to this humiliating fact. We have seen the Devil dead and buried, or at least we thought so, and yet rise again, and be a more implicable Devil than before. When we have the consciousness of victory, in the "crucifixion of the flesh, with the lusts and affections," the old serpent blows with his bellows upon the smouldering sparks of inbred sin, and in a moment, before we are aware of it, the whole house is in a blaze. But we are ever winning in the midst of defeat ; ever growing richer with all our losses ; provided we are completely panoplied with "the whole armor of the Gospel." "He that is begotten of God keepeth himself, and that wicked one toucheth him not." We "are kept by the power of God." We are kept, and we keep ourselves. We are not touched, and yet we are touched.—We sin not, and yet "if we say that we have no sin, we deceive ourselves, and the truth is not in us." If the wicked one would not touch us at all, in any sense, we would be better off than Christ himself, who was "tempted of the Devil." And His temptation was, as to the matter of it, in all points like ours. In this sense we are hourly touched by infernal powers, and in every contact we lose somewhat, and gain much, provided we keep ourselves, so as not to be touched in the new creature in Christ Jesus. Those

who have great wealth, are careful, not only to stow away their money in the safest part of the building, but to lock it in iron coffers, so that if the house is wrecked by fire, or flood, or tempest, their *treasure* may remain free from harm. So also with the temple of the Holy Ghost. It has windows and avenues where Satan can creep in, and do much mischief, and greatly annoy and plague us; but if we *keep ourselves* he cannot enter into the Holy of holies in our deepest being. He cannot reach the Ark of the Soul, in which are treasured the precious articles of the New Testament, and over which the Divine Glory broods with holy and tender solicitude. A proper, vigilant *self-keeping* will make our losses many, and our gains glorious. The outer doors of the temple are open, and too often the enemy gains admittance. If we turn our head but for a moment to look after the things *that do not belong to our calling*, he is sure to slip in. But within the veil he cannot go. God dwells there. The enemy may storm the outworks, but he cannot penetrate the *citadel*. He may fire the house, but he cannot plunder the "Pearl of great price." He may cause us to cry out, "*Oh wretched man that I am*;" but he cannot keep us from saying, "*I thank God, through Jesus Christ our Lord*." Our treasures are locked up, not in coffers of brass or iron, but in an *Ark of Gold*. We may rest assured that if we "keep ourselves," however fiercely the wicked one may tempt us, he cannot touch the Divine within us. Christ was tempted, buffeted, tortured, but was ever intact as to his deeper and more proper self. Our earthly tabernacle, which sinks into the grave, the victim of *death*, which is the fruit of *sin*, of which the Devil is the author, can be touched by the wicked one. Job is a perspicuous instance. He was touched, and yet he was *not* touched. Our psychological constitution, as a part, and the better part, of apostate humanity, can be touched, and that most painfully, by the wicked one. "The Prince of this world cometh, and

hath nothing in me," was spoken by Christ only a few hours before he said to the menials of the Devil, "this is your hour, and the power of darkness." The *wicked* one had complete possession of the *Holy One*, in one sense, while in another he *could not touch Him*. Oh what a loss!—Oh what inestimable gain! Archangels fail to compute the mighty sum! So with the true christian.—That which is born from above, the new *creature*, the life of God, the wicked one cannot touch. It is Jesus Christ in us the hope of glory. God dwelleth in us. Christ is a guest in the inmost soul. We are temples of the Holy Ghost. If we keep ourselves, every collision with the wicked one, will take away a little of our own, and give us more of Christ instead. Every conflict will result in loss, and every loss will enrich us. The renewed nature never sinned and cannot sin. To say that those who are regenerate never give expression to their corrupt propensities, in unguarded moments, is simply to contradict a universal fact. But the inner life, which is perpetually and essentially at war with sin, never gave its consent to the commission of sin. When a believer does what is wrong, no one thinks of ascribing it to the *God-life* within him. The Divine leaves the carnal, and if we do *not* keep ourselves, but allow the wicked one to make aggressions into our interior life, thus impeding the *progress* and limiting the expression of the new being, the wicked one will surely touch us where no watchful christian was ever touched; and if we struggle not as a drowning man in the floods, the Holy One will take his departure, and then the wicked one will enter our inmost being, and be the life of our life. Woe to such an one! When the Holy Ghost leaves the soul once made his home, will He return again? There is but one generation in the *order of nature*, is there *more* than one *regeneration* in the *order of grace*?—Therefore let us *always* suffer the loss of all things, that we may win Christ *forever*.

C. W. BALSBAUGH.

For the Companion.

Review of the Companion.

BROTHER HENRY; I think I am one of the first subscribers for the *Companion*, and have received every number to this present time.—The first volume I have bound, the second volume will also soon be bound. I would not like to be without the *Companion*, for two reasons: the one is, I can see how the different churches of the Brethren do prosper and increase; and some very instructive lessons are contained in the same, all of which is edifying and encouraging. The other reason is, we do receive a knowledge of the things advocated, which do not belong into Christ's Church, against which the brethren can be on their guard, because it becomes public throughout the Brotherhood, by the "*Companion*."

I have lately examined and carefully and cautiously reviewed the *Companion* from the first page of the first volume to the present number, and I think, with a pure motive; and by doing so I found, many interesting and edifying pieces; but, alas! I am sorry to say, I also found things, advocated by some brethren, which, I think, should not exist among the followers of the meek and lowly Lamb, Jesus; things which can be, and are construed in a very plausible manner, even as if it were a Christian duty—things which are so very estimable and popular among the so called Christians, who have invented ways and means to improve the way to heaven, contrary to the teachings of the apostles, by which they expect to reach heaven. Brethren, will we accept of, or co-operate with them in any of their inventions? God forbid. The things to which I am alluding are things which some spirit has introduced into nearly all the so called Christian Churches. The apostle John says in his first epistle, 4: 1, "Beloved, believe not every spirit, but try the spirits whether they are of God."

Brethren, bear with me. It seems to me I see something very unbecoming and detrimental creeping gradually into our Brotherhood,

which will certainly terminate in conformity with the fashionable and popular Christianity of these last and perilous and deceivable days, such as Sunday-schools, paying preachers, high schools or colleges, &c., which is construed to show out a very good and Christian appearance, but Satan is at the head of it, if I am allowed to make the expression. Sunday-schools, in itself, if well conducted, may perhaps do no harm, but the root from which it sprung up, is the same root out of which the present ill improved and fashionable spurious Christendom sprung. It was invented and introduced by a class of men, who as early as 1820 or 1821 petitioned to Congress for an act to levy a general preachers tax, and that no one shall be allowed to preach except he has received a theological collegiate education. The same men, as a protestant sect, petitioned to have the entire control of all the printing presses in the United States, under the plausible pretext which they asserted, namely, that they, on their own expense, printed so many Bibles, and distributed them among the poor, and that they also introduced and established Tract societies, Bible societies, Sunday-schools, &c., which evidently shows that the design of Sunday-schools and other institutions, in their origin was spurious, and can not be trusted at the present time. I am now three score and two years old, in which time I have been Superintendent of a Sunday-school for six successive years, until I discovered the origin and intent of the deceitful hypocrisy, which caused me to shun and abhor all and every deceitful institution and practice of carnal humanity.

And as for paying preachers; I think those who preach only at home to their own congregation, need no support or pay, except when they are unable to maintain themselves, such should be sustained by the congregation according to necessity, as well as poor lay-members. And as regards the missionary cause, I refer the reader to the writings of brother A. J. Correll of Tenn., in the *Companion*, on pages 70 and 71,

No. 8, Vol. 3. I fully coincide with brother Correll.

High schools or colleges at the present time are in generally too much like infidel incubations, at least I know that public infidels are chief principles of some colleges. What else can be expected of the students. As soon as the brethren tolerate and sanction such things so soon that spirit who will guide us into all truth will leave the church; it cannot be otherwise, the word of God is against it. We all know that a college is a place for students to receive a high and classical education, which the world and nearly all the protestant churches so highly recommend and praise. No one can or will deny this fact. Now let us compare it with what Christ and the apostles says, as follows: "God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God." Luke, 16, 15.—"Not many wise men after the flesh, not many mighty not many noble are called." 1 Cor. 1, 26. "Let no man deceive himself. If any man among you seemeth to be wise in this world let him become a fool." 1 Cor. 3: 18. "Professing themselves to be wise they become fools." Rom. 1: 22. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." 1 Cor. 3: 19. "Mind not high things but condescend to men of low estate." Rom. 12: 16. "God resisteth the proud, but giveth grace unto the humble." James, 4: 6. 1st Peter, 5: 5. "And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12: 2.

Brethren, I am bound to advocate and defend the simple truth as it is in Christ Jesus and oppose all and every high mindedness, craftiness and spurious religion, of which this world is full. All protestant churches do more or less co-work and co-operate in extending and building up traditions of men. Remember brethren, we are no protestants; we do not originate from any protesting

Roman Catholic priest; we should stand aloof; we are or should be strangers and pilgrims in this world; our home is not here below; we are not in this world to seek after carnal gratifications, high education, wisdom of this unfriendly world, honor &c. We are here for a more noble and sublime purpose, namely, to prepare through grace of God, for that glorious and everlasting kingdom above, to the honor and glory of our God and the Lamb; yes let us hastily press forward on the way to that glory and not procrastinate. Perilous times are before us; it is blossoming, the fruit will soon appear. I shall now come to a close. Brethren, I pray once more, bear with your weak brother; I have written what I have learned from God's word, and what I have in part experienced: prove it by the word of God; if you find me wrong correct me in love, but beloved brethren, I feel not at present to yield to any other correction than that which is founded on the true doctrine of Christ and his apostles. May the Lord our God sustain and preserve his church on earth, is my sincere prayer.

J. E. PFAUTZ.

Ephrata. Pa.

For the Companion.

The Duty of Parents.

Family worship is a duty devolving upon every one whom God has entrusted with the care of children. O what a pleasant thing it is to see a christian family, all gathered around one common family altar, and there uniting their hearts and voices in sending the gratitude of their hearts to him whom they love. I would persuade every brother and sister that have not as yet erected a family altar in their house, to go at it at once, and erect one that the gates of hell shall not prevail against. Sisters, I would say to you that much power lieth in you to erect a family altar. It is not said that the brother is to do all the praying; you can assist much in this, by calling on the brother to read something out of God's word, or sing something suitable to the

occasion, promising him to assist in prayer. "Let your light shine that men may see your good works, and glorify our Father in heaven." Let it not be said by your children, "I never heard my father or mother pray." Consider what plain and pressing commands of God require this at our hands. "These words thou shalt teach diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Train up a child in the way he should go, and when he is old he will not depart from it."—"Bring up your children in the nurture and admonition of the Lord." Joshua resolved, that "he and his house would serve the Lord." And God himself says of Abraham, "I know him, that he will command his children, and household after him, and they shall keep the way of the Lord." Consider it is a duty you owe your children in point of justice. From us they received the defilement and misery of their natures; and therefore we owe them all possible help for their recovery. Consider how near our children are to us; they are part of ourselves.—Consider, God hath made our children our charge. Every one will confess they are the minister's charge. And have not we a greater charge of our own families than any minister can have of them? Doubtless at our hands God will require the blood of their souls. It is the greatest charge we were ever intrusted with; and woe to us if we suffer them to be ignorant or wicked for want of our instruction or correction.—Consider what work there is for us in their disposition and lives. Their's is not one sin, but thousands. They have hereditary diseases, bred in their natures. The things we must teach them are contrary to the interests and desires of their flesh. May the Lord make us sensible what a work and charge lieth upon us.

Consider what sorrows we prepare for ourselves by the neglect of our children. If they prove thorns in our eyes, they are of our own plant-

ing. If we should repent and be saved, is it nothing to think of their damnation, and ourselves the occasion of it? But if we die in our sins, how will they cry out against us: "All this was wrong of you; you should have taught us better, and did not; you should have restrained and corrected us, and did not?" What an addition will such an outcry be to our misery! On the other side of the picture, think what a comfort we may have, if we be faithful in this duty! If we should not succeed, we have freed our own souls, and have peace in our own consciences. If we do, the comfort is inexpressible, in their love and obedience, their supplying our wants and delighting us in all our remaining path to glory. But the greatest joy will be, when we may say, "Lord here am I and the children thou hast given me," and shall joyfully live with them forever.

Consider how much the welfare of the Church depends on this duty. This is the cause of most all the troubles and miseries in the church, even the want of a holy education of children. I would say, let us consider what excellent advantages we have for promoting the salvation of our children. They are with us while they are tender and flexible; you have a twig to bend, not an oak. None in the world have such interest in their affections as you have; you have also the greatest authority over them. Their whole dependence is upon you for a maintenance. And we are ever with them, and can never want opportunities; especially you mothers; remember this, who are more with your children while young, than their fathers. What pains are you at for their bodies! And will you not be at as much pains for the saving of their souls. Your affections are tender, and will it not move you to think of their perishing for ever. I beseech you for the sake of the children of your bowels, teach them, admonish them, watch over them, and do all you can to bring them to Christ. I shall earnestly request all christian parents that read these lines, that they would have compas-

sion on the souls of their poor children, and be faithful of the great trust that God hath put on you. If we cannot do what we would for them, yet let us do what we can.—The Church groans under the neglect of this weighty duty. If our children know not God nor his laws, but "take his name in vain" and slight his worship, and we neither instruct them nor correct them, therefore God corrects both them and us. Wonder not if God makes us smart for our children's sins, for we are guilty of all they commit, by our neglect of our duty to reform them. Will we resolve, therefore, to set upon this duty, and neglect it no longer? Our children are like Moses in the bullrushes, ready to perish if they have no help. If we would not be charged before God as murderers of their souls, nor have them cry out against us in everlasting fire, let us see that we teach them how to escape it, and bring them up in holiness and in the fear of the Lord. If we are not willing to do it since we know it to be so great a duty, we are rebels, and no true subjects of Jesus Christ?

I would say, let us lead them, by our own example, to prayer, reading, and other religious duties; inform their understandings, store their memories; rectify their wills; quicken their affections; keep tender their consciences; restrain their tongues, and teach them gracious speech; reform and watch over their outward conversation. To these ends, get them Bibles and pious books, and see that they read them. Examine them often what they learn: especially spend the Lord's day in this work, and suffer them not to spend it in sports or idleness. Show them the meaning of what they read or learn. Let us instruct them out of the Holy Scriptures, and keep them out of evil company; and acquaint them with the godly. Especially show them the necessity, excellency, and pleasure of serving God, and labor to fix all upon their hearts.

"Restraining prayer we cease to fight.
Prayer makes the christians armor bright;
And Satan trembles when he sees,
The weakest saint upon his knees."

J. W. CLINE.

For the Companion.
The Missionary Cause.

CHAPTER I.

The Redeemer's arrangements and commands for the extension of the Gospel.

After the Savior's resurrection, and while standing but one step from the throne of the Eternal, he proclaims his great and unlimited power both in heaven and on earth, and upon that strength enjoins with supreme authority the all-absorbing duty of his followers—that of the extension of the gospel. "Go ye," says he, "into *all* the world, and preach the gospel to every creature." Plain as this command is, and novel as the duty may appear, since the project it contemplates is without limitation upon the earth, and so vast, that doubts are likely to arise as to its import and obligation. He therefore repeats it again and again, (though in somewhat different forms,) and declares unto them that "these are words which I spake unto you while I was yet with you, that all things must be fulfilled," which were of old predicted as a new injunction. He even found it necessary to open "their understandings" that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among *all* nations, beginning at Jerusalem." Though they were "witnesses of these things," yet he tells them of the induction of that "power from on high," which the Father had promised—the out-pouring of "His spirit upon all flesh." As he was leading them out as far as Bethany, "he lifted up his hands," significant of a final departure, "and blessed them." While in that glorious and affectionate act, he was majestically and triumphantly "carried up into heaven," leaving with them the most consoling promise of his spiritual co-operation, "even to the end of the world." While the disciples were in Jerusalem, upon the day of Pentecost, "suddenly

there came a sound from heaven as of a rushing mighty wind and they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance." Thus the Holy spirit came down from the regions of endless glory, expressly to testify of Christ—and, as the great Missionary spirit of the church, to "convince the world of sin." The evangelist Luke tells us in his "Acts of the Apostles," how the apostles began to proclaim the gospel at Jerusalem, "as the spirit gave them utterance, when three thousand souls received their testimony and how Paul, the apostle of the Gentiles laboured for the extension of the gospel of Jesus Christ! The Holy spirit ever leading, directing, and inspiring them with holy zeal" to impart instructions and blessings, not only for the alleviation of physical infirmities, but principally offering a spiritual salvation to all who desired an interest in the merits of the atonement of Christ. After the apostles were "endued with power from on high," and after they had proclaimed the glad tidings of great joy to the Jews, they still doubted the extent of the commission they had received. But they were divinely allured from the Jewish restriction, and vision after vision drew them on to invade the neighboring territories of idolatry. Eventually, the confines of Asia were to be crossed. A vision was seen far back in the western regions of idolatry—a Macedonian suppliant—the emblem of Europe—entreating, "*Come over and help us.*" Bursting that last enclosure, the outermost circle of restriction, Paul, (to whom this vision appeared,) was not disobedient, and in view of this vision and his lofty office he believed himself thus fully authorized to traverse the world without any restriction to proclaim the gospel. We would now be ready to presume that the extent of the commission was fully realized and understood by the followers of Christ. But apparently, something must yet be lacking, for we find the Savior once more coming forth from the realms of invisible glory, reiterating the

same missionary duty of the church. Not that the church had already lost sight of her missionary office, for the servants of Christ were carrying their testimony in all directions, but it appeared as if the everlasting gospel did not speed on its wings fast enough to satisfy the yearnings of infinite compassion. He came fourth and makes the encouraging announcement and extends an unlimited invitation as coming from the Holy spirit and the church. "The spirit and the bride says, *Come!* and let him that heareth say, *Come!* and let him that is athirst *come!* and whosoever will, let him *come* and take of the water of life freely." We have thus endeavored to give a brief summary of our Redeemer's arrangements and commands for the diffusion of the gospel. He having opened the fountain of salvation in the midst of a sin polluted world, the waters of eternal life are now gushing forth in liquid streams of benign munificence. It flows through the channel of eternal love, down from the ethereal regions of bliss to this world of degradation, misery and woe—with its soothing virtues of redemption from the curse of a broken law. Man upon option, as a free agent, can now release himself from the firm grasp of that crest-fallen angel—the enemy of souls; and when thus released as a servant of Jesus, he will feel and acknowledge his duty to cast his influence to carry out the propagation of the gospel

Though sated at his efforts' rage,
 And storms of sorrow fall;
 Yet he will cry without amaze,
 Come sinner, one and all.

S. B. FURRY.

New Enterprise, Pa.

To be continued.

Albeit no man may be so single and perfect in obedience as Christ was, yet it is possible to every man to approach so near thereunto as to be rightly called godlike, and "a partaker of the Divine nature."—And the nearer a man cometh thereto, and the more godlike and divine he becometh, the more he hated all disobedience, sin, evil, and unrighteousness, and the more they grieve him.—*Thauler.*

LOCAL MATTERS.

Tyrone City, Pa., Mar. 26, 1867.

CORRESPONDENCE.

Our Southern Correspondence.

Brother Holsinger :—Brother Jesse Crosswhite, and myself started on the 2nd inst, (March) on a preaching tour to Johnson Co., and South Western Va., to fill a routine of appointments. We traveled a day's journey through the rain, and reached Watauga River, but it was past fording, so we rode a few miles, up the river, and put up until morning, expecting to swim our horses across next morning by day-light; but Sabbath morning's dawn showed us the waters were too boisterous for that. We then went on up the river to Dr. A. Crosswhite's and put up, expecting the river to fall. But to our disappointment we had to remain lying on our oars from Sabbath morning until Saturday morning following. We could not return for the rapid streams of Elk and Doe rivers, neither could we advance for the foaming billows of the Watauga; indeed we could not pass over six hundred yards either way. But Dr. Crosswhite and family being zealous Baptists, treated us very kindly, free of charge. May the Lord reward them for their hospitality. On Saturday morning the Dr. piloted us across the river, through the hills, and on to Roanes Creek, in crossing which brother Jesse Crosswhite's horse fell, and threw him off. The water was running very swiftly which compelled him to abandon his horse and he then swam out to the bank, the distance of thirty yards, safely; but his saddle pockets with both our clothes in them floated off in the stream, and sunk, to rise no more. After drying a little we resumed our journey, and after a tedious and perilous day's journey we reached brother Landen Loid's house, where we began to feel ourselves at home. By the kindness of the family we were furnished with clothing suitable, and we went on through the rain to Loes Chapel to our appointment on Sabbath, had meeting there, and in

the evening at brother Loid's, and on Monday we preached at Charity, and in the evening by request at John Loid's, and baptized sister Jane Poe. Had good meetings, and they were well attended considering the high waters and bad roads. Tuesday morning the 12th we started home; on the 13th we arrived home and found all well, and thanks be to the Lord for it, for we believe if our business had been any other than the salvation of souls, we never could have escaped a watery grave, but the Lord was with us, and delivered us from dangers seen and unseen to us; and glory be to his name for his mercy and goodness.

I would furthermore say that in those mountain regions, there is a great field of labor opening for the Brethren. These people are kind and hospitable, and insist on the brethren visiting them often.

We here in East Tennessee have just had the most extensive freshet ever known in this part of the country. In Johnson and Carter Counties, Iron-works, mills, corn-cribs, stables, and dwelling houses were washed away. I am informed that in Sullivan County thirty one dwelling houses were washed away and some of the inmates with them. Holson and Cherokee rivers were higher than ever before known. Holson river at the Strawberry-plains bridge it is said was fifty feet above common water-mark. Many boats of produce, and mover's in boats were utterly destroyed; boats, burdens, and crew in many boats, were dashed to pieces, and sank beneath the raging billows. Along some of the rivers, the soil of whole farms was literally washed away.

Thus the maddened billows swelled with fury, rushed onward, bearing on their bosom swift destruction in obedience to Him who said to the turbid waters in ancient days:—"Peace, be still."

Sinner where are you drifting upon the bosom and stream of time? Stop, and reflect before you further go; "Repent, for the kingdom of heaven is at hand." "Be ye also ready for the son of man cometh when ye think not." Who was

looking for the flood? Perhaps no one; then let us be ready that death come not upon us as a thief in the night.

P. R. WRIGHTSMAN.

Freedom, Tenn.

DEAR *Companion*; The clouds that have been hanging over the little flock here, have suddenly lifted and lo! the bright sun has burst forth to rejoice our souls again. God poured out his spirit largely upon his people, until their hearts overflowed with the gift, and now the stream must flow onward to gladden the vineyard of the Lord.

Brothers Cover and Debolt of the Fairview arm of the Georges Creek branch, and brother Miller of this place met with us and held a series of meetings, beginning the evening of fifteenth ultimo. Although the weather was inclement, the congregation was large and attentive. Three candidates presented themselves and in the pure waters, were buried with Christ in baptism, and arose to newness of life. It was a blessed season and a solemn occasion, and our minds drew in their wanderings and centered on Jesus our Savior. To us the way of life was more clearly opened, and our souls mounted upon the wings of faith to a sacred nearness with our Redeemer. We pray the good word spoken may return to the Lord in full measure, for, "he that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bearing his sheaves with him."

But at our own fireside altar where the brethren knelt with us to offer up their oblation, we most felt the Lord present; to our waiting souls it was none other than the house of God and the gate of heaven." It was a happy season, and a glad time long to be remembered.

"Sweet hour of prayer! sweet hour of prayer!
That call'd us from a world of care,
And bade us at our father's throne
Make all our wants and wishes known."

Yours in the one hope.

L. H. MILLER.

Valley Farm. West Va.

MADISON, GEORGIA,)

March 14, 1867. (

Brother Holsinger; I have this day received the *Companion* for March 5th, and learned, through it, that others had been sent to me. It satisfies me of neglect somewhere.—Brethren who have been absent from any branch of the Church can appreciate the visit of the “*Companion*,” to one circumstanced as I now am, how refreshing to hear from the brethren and from the different branches of the Church, knowing that, though we are far distant from each other, the fire of love is burning in each heart, and all are laboring in the same cause, and desiring to lead souls to the Lamb of God. Let us then prove ourselves faithful, willing to labor where, and as the good Lord directs, try to follow where duty leads, willing to be anything or nothing, that we may win Christ; and although we may not be permitted to enjoy ourselves in the society of the beloved, yet let us look with an eye of faith to the meeting that awaits the faithful.—Methinks ’twill be the sweeter to meet after long separation, and when the trials, labors, anxieties, disappointments, and dangers shall have passed, to meet around the blood washed Throne, and in that *Rest* to enjoy the fruits of labor, in God’s service. May the good Lord bless all who are willing to be guided in the path of duty. Let us never mind the scoffs or the jeers, but ever looking to the prize, let us press forward. Alone, and unaided by counsel, I am trying to make use of the time. With a desire to labor the most effectually, I have accepted the oversight of the Freedmen in this vicinity; not, however, in the employ of the Government, nor under any restrictions from Government or Missionary Societies. I am left free to select my own manner of teaching. With the understanding that I came here to labor for the mental and moral good of the Freedmen. The Superintendent of the Bureau rents a house for us, and protects us in our rights. The school had been started by a lady of this place before I came. We now

have 86 children entered on the list for day scholars. At night we teach from 7 to 10 o’clock, and on the night list we have 109 names, mostly men and women who work in the day. Since my coming we have opened a Sabbath-school, and after two Sabbaths we have 91 who desire Sabbath-school instruction. Our numbers are steadily increasing, and at the present time it is not possible to do justice at our evening and Sabbath schools. No white person except my assistant and self have been in any of our schools, day evening, or Sabbath, and no colored persons are capable of assisting. All seems to be progressing as well as could be expected.—Our pupils, generally, make good progress, and our daily exhortations, relating principally to the spiritual welfare of us as accountable beings, are attentively listened to, and I trust, received in good ground; at least I pray that good may result. Success here must only be looked for as a result of patient and persevering labor. “But if we faint not we shall reap in due season.”

In brotherly love,

E. HEYSER.

Brother Holsinger; As I have been a reader of the *Companion* since its commencement, and have seen queries in it, and generally answered satisfactory to me and as “all Scripture is given by inspiration of God, and is profitable for doctrine,” &c., I should like to have an explanation on 1 Cor. 14: 3, 4. “Let your women keep silent in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as saith the law.” Now, we read in 1 Cor. 11: 5: “But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head.” And in Luke, 2nd chapter, we find: “And there was one Anna, a prophetess, and she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.”

Now I know that the Scripture does not contradict itself, but I

should like to have this compared by some brother or sister, for I am at a loss to know what the apostle meant when he saith, “The woman should be silent;” for we can read of prophetesses in the Bible.

ABRAM BURKHOLDER.

Clear Springs, Pa.

Brother Holsinger. I see the Brethren are agitating the question of “spreading the Gospel” in a way I heartily concur in; that is of spreading out and settling down in the great field that lies ripening for the harvest. In this way even private members may be the means of influencing many to return unto the Lord. Scatter the salt around and its saving influence will be manifested, so that at a day not far distant there may be a refreshing ingathering of souls.

I have been at different times written to, by brethren who have in view a change of residence, for information relative to this part of West Va. I would here say we have a remarkable healthy country; land productive; excellent section for fruit; and for stock raising not easily surpassed. Land, unimproved can be had for \$2, to \$6 per acre. Improved land from \$5 to \$25, per acre, according to improvements.

Much of the land is well watered with springs and running brooks.

I will freely give all desired information if applied to by letter, enclosing stamp to prepay answer.

J. S. FLORY.

Fayetteville, W Va

Brother Noah B. Blough, after requesting us to change his address from Stoystown, Somerset Co, to St Clairsville, Bedford Co, Pa, says: “I give this information that the brethren may write to us, and visit us, and so that if there are any Brethren in that vicinity that they may make themselves known to us.

I was told there were some in the Township by the name of Holsinger.”

You will find brethren in St. Clair Township, some six miles from St. Clairsville, by the name of Holsin-

ger, Rogers, Burger, and other names which we do not now remember.—EDITOR.

Brother Holsinger:—There are three mistakes in No. 11, in my communication about our series of meetings in Newton (not Covington) 4 miles South of Covington, and ending on the 15th (not 19th). The other mistake time may correct. I suppose my penciling rubbed off.
HANNAH KNAUFF.

District Meeting.

The District Meeting of the Brethren in North Western Ohio, will take place, God willing, on the 23rd of May next, at our meeting-house, in the Logan County church, being in the care of Elder Abraham Frantz. The brethren are invited to be with us. Those coming from the West and North West will stop off at De Graff, and those coming from the North East and South will stop at Bellefontaine.

J. L. FRANTZ.

Bellefontaine, Ohio.

Queries.

What is the order of the Brethren in regard to members of the Church who have become a Church charge? Have they the privilege of moving from one arm of the Church to another without the consent of the Church where they are moving to? Or should said Church first be counseled that there be an understanding, and thereby preserve a union among the Brotherhood. Will some brother please answer?

D. BROWER.

Lima, Ohio

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

ISAAC KILP. Have been sent. Can not fail, as we have printed labels.

JAN. 16 AND MAY 22. There were no papers issued on those dates. Never ask us to send you papers by the date, but always by

the number of the paper; then we can tell at a glance whether we have them or not.

St. LONG, Jefferson, Ohio. We should be pleased to have you explain what argument against Sunday-Schools you can draw from Titus 1: 9, 10, 11, and 2: 1. Please show us how you make the application, without making yourself guilty of the charges there mentioned by the Apostle.

ADDRESSES. Brethren D. P. Saylor and John Brindle have kindly furnished us with the addresses of Samuel P. Forrer, &c.—Thanks.

EDITOR'S DIARY.

For the week ending Saturday, March 23rd.

On Saturday last I accompanied brother Graybill Myers to Conemaugh, Cambria Co., where we attended preaching in the Presbyterian meeting-house in the evening. On Sunday attended meeting at the Horner meeting-house, about four miles from Conemaugh; and on Sunday evening again at Conemaugh, where we had a good turn out. Owing to the inclemency of the weather the former meetings were rather small, but we were pleased with the zeal of the brethren there.

On Thursday afternoon we were favored with a visit by brother Allen Boyer, of Lena, Stephenson Co., Ill., who sojourned with us until Friday morning, when he resumed his journey Westward, expecting to stop next with brother Henry Kurtz, at Columbiana, Ohio. A deep snow having fallen on Thursday night, and continuing to snow all day on Friday, he no doubt had slow traveling.

The Companion Reviewed.

Under the above head we publish an article this week, from brother John E. Pfantz. As we do not agree with the writer, and do not wish to be held responsible for his ideas, we desire to give our reasons for publishing it entire.

1st. We did not like to lay our hand upon the mouth of a brother of the age of three score and two years.

2nd. In order to show the peculiar views that are still entertained by some of the brethren, and give others an opportunity to meet them with the better light.

3rd. For its own merit, in affording an opportune warning against becoming too much associated with the world and its popular religion.

D I E D .

In Allen Co., Ohio, on the 9th Inst., of Typhoid fever, ANNIE, daughter of Samuel and M. STEHMEN (Menobites). Funeral services by the writer and others, from Rom. 8: 28. The deceased was in her 19th year, and had made up her mind to become a member of the Church of the Brethren, but before this was attended to she was called from time to eternity.

D. BROWER.

In Logan Co., Ohio, (time not given) of Consumption, CHRISTIANA NEUFARMER, wife of Henry Newfarmer; aged 40 years and 29 days, leaving a husband and 9 children to mourn their loss. Funeral services by Elder Ab. Frantz and the writer, from Rev. 14: 13, 14.
J. L. FRANTZ.

List of moneys received, for subscription to the Companion, since our last.

Barbara Layman North Clayton Ohio	.25
Mrs Elizabeth Coble James Creek Pa	1.00
Miss Elizabeth Norris, McConnelstown Pa	1.00
John Knisley Plymouth Ind	1.00
John J Emmert Mt Carroll Ill	1.50
John Harshman Zimmermansville Ohio	1.50
Mary Strom Bristolville Ohio	1.50
Jacob Bowser Kittanning Pa	1.20
Wm C Mill r South Bend Ind	1.50
Jacob Funk Chili Ohio	1.50
Sarah E Rittenhouse Mansfield Ohio	1.50
John Hoover Seventy Eight Iowa	1.50
Samuel Sitz Clarksville Iowa	1.50
Daniel Sell Newry Pa	1.15
J B Cabaugh Conemaugh Pa	1.20
B S Whitten Liberty Va	.50
Christian Sheller New Guilford Pa	1.50
Daniel Stover Haldane Ill	1.50
Augustus H Williar Unionville Md	1.50
J W Diehl New Oxford Pa	1.00
P Diehl "	1.50
S A Diehl "	1.00
John Mouse "	1.00
C A Diehl "	1.00
Samuel Driver Swoops Depot Va	1.50
David Brandt Martinsburg West Va	1.50
Jacob Early Lima Ohio	1.50

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME III.

TYRONE CITY, PA., TUESDAY, APRIL 2, 1867.

Number 14.

For the Companion.

Morning Hymn.

Thanks be to God, who safe hath kept,
And has refresh'd us while we slept;
And has permitted us to rise,
To pay our morning sacrifice.

Whilst many souls by death have fled,
Since we retired to our bed;
Yet thou, O Lord, hast been our guide,
And did'st protect us by thy side.

O may we please the Lord to-day
In all that we may do or say;
Grant, Lord, to guide us in thy way,
That we may never from thee stray.

In all our actions let us prove
How much we prize thy wondrous love;
'Till we shall fill our course on earth,
And raise our songs in heavenly mirth.

LEVI GARBER.

For the Companion.

A Fragment.

BY C. H. BALSBAUGH.

The fact of our deep sense of unworthiness, in connection with our realization of the life of Christ as an actual indwelling, is a most encouraging evidence that our name is written in Heaven. When once the soul can say, on evidence harmonizing with the word of God, that *Christ is precious*, that nothing is so satisfying to the longing spirit, as the consciousness of *oneness* with the Fountain of bliss, credited by the testimony of Eternal Truth, we want no higher assurance, and God himself can give no higher, that we are wedded to the Adorable Bridegroom of the Elect. The intense yearning of the soul after Jesus—after more consummate joy in Him, after more complete assimilation to Him, more perfect conformity to his Divinely—beautified human life, is a clear, unmistakable proof of renewal of heart, even if we are pressed down with so profound a sense of imperfection and unworthiness, that we dare hardly so much as lift up our eyes to the Mercy-seat. The most blissful state of which we are capable—and those in Christ are alone capable of it—is when we have a full view of both sides of the Cross.

One side is black as hell, and flaming with Divine wrath; while the other is bright as the canopy of the "Third Heavens," and gilded with Divine Love. To look at the dark side only, begets despair: to gaze on the luminous side only, engenders presumption. A view of the dark side shuts out the exceeding mercy of God. A view of the bright side shuts out the exceeding sinfulness of sin. The dark side will never allow us a glimpse of the heart of God in its redemptive purposes. The bright side only will not afford us an insight into our own hearts as to their utter and total depravity in the deepest element of being. On the dark side is written Gal. 3: 10. On the bright side, John 3: 16.—And like a rainbow of emerald, *spanning from side to side*, is the Heaved-and-earthastounding inscription, 2 Cor. 5: 21. It is when these three wonderful ideas, conceivable only by the Infinite Mind, converge to a focus in the believer's heart, that he is able to spell his own name in the Book of Life, the New Testament, with a feeling of security amounting to the certainty of sense. Not that the Elect must needs always walk in such *assurance*, or that they are the *less* secure in the *absence* of such assurance; but it will most certainly follow such view of the Cross as He had of it who died thereon for our sins. The majority of believer's have their gaze mostly riveted on the dark side, and are, consequently, distrustful of their piety, sitting in severe judgment on themselves, and find it difficult, oftentimes, to believe that they have any saving interest in Christ. There are few for whom this is not the *safest* condition. We get round into the sunshine often enough to keep us from despair.—We value the grace of God all the more by reason of the *self-knowledge* obtained on the sombre side of

the Cross. It is to be feared that there are some, alas! that there should be any, who have so turned their backs to the *sin-revealing* side of the Cross, that they become guilty of improprieties, if not actual sins, by which the bride of the Lamb is made an object of reproach and derision. Oh that the ambassadors of Christ, especially, would "abstain from all appearance of evil," and "give none occasion to the adversary to speak reproachfully."—How it must grieve the Holy Spirit and pain the heart of Jesus, when ministering brethren lift up their voice like a trumpet against sin in all its forms, while in their domestic life, and in their journeys thro' the Brotherhood they manifest a levity in conversation and a looseness of demeanor, which is truly pitiful to witness. "He that is able to receive it, let him receive it."—To all such I would say, with a brother-heart, turn to the mid-night side of the Cross, and there learn, if you have never known it, what God thinks of sin—of *your* sin.

When we consecrate ourselves to Christ, *body* as well as soul, we hold nothing in reservation. The new-born soul makes no conditions. Its language is: "Lord, what wilt thou have me to do?" An utter abnegation of self, and a readiness to fall in with the Divine will in its *explicit* revelation and in all its implications, is the grand characteristic of a true believer. The employment of *any* of our members as "instruments of unrighteousness," and *unwillingness* to tread into any footstep of Jesus which the Divine Illuminator may reveal to us, will not only obstruct the channel of grace, but will imperil the acquisitions already made. When clearly convinced of the necessity of self-denial in any thing that we feel endangers our relation to God as our Father, or of obedience to any injunction or pre-

cept, however simple it may appear, or however repugnant to our inherent hostility to self-crucifixion, and we resist the strivings of the Holy Ghost, we will most assuredly be seriously hindered in our Zionward progress, and we may be so unharnessed by a single violation of conscience, that the door is open to every foe, and the way prepared for the resurrection of the body of sin, until, before we think of it, we have but a name to live while we are dead: A seemingly trifling gratification of vanity, if it was no more than the placing of a button or ribbon, or the adjustment of the hair, or a particular part of the plainest attire; or a smile, or pressure of the hand, or a movement of any part of the body, prompted by the "lust of the flesh;" these and similar *little things*, as we are perhaps inclined to think, have not unfrequently been the first steps on the path whose terminus is in "outer darkness, where there is weeping and gnashing of teeth." Some duty which to those in different circumstances and of different disposition, would be too trivial to notice, but which seems to be the testing point of our fidelity to Christ, is habitually neglected, or an evil propensity is allowed a little *surface-play*, and then a *little more*, and *still more*, until the conscience is so blunted as to pass by the "weightier matters" of the Gospel without compunction. This opens the way for gross moral obliquities, and such glaring violations of the will of Heaven, which in our "first love" were as *hateful* to us as the penalty of sin is *dreadful*. Instances will no doubt occur to the reader where such as were once enlightened by the Holy Ghost, and were even "burning and shining lights" on the watch-towers of Zion, were in this way again entangled in the snare of Satan, and eventually whelmed in ruin. "Consider thyself, lest thou also be tempted."—"Be not highminded but fear."—"Let him that thinketh he standeth, take heed lest he fall." "God hath *not appointed* us to wrath, but to obtain salvation by our Lord Jesus Christ." There is room for us all;

there is provision for us all; there is hope for us all. If any of us fail of the grace of God, it will be because we suffered the wicked one to take our crown. "Yet a little while and he that shall come will come, and will not tarry." The orient is gilded with the coming glory. Although we have no chronologic calendar to point out the day and hour of his coming, the inner ear hears the distant rumbling of "the Chariot of Israel and the horsemen thereof;" and the eye of faith discerns indications of "the glorious appearing of the great God, and our Savior Jesus Christ." And then, oh then—but the tongue of neither man nor angel is adequate to the theme! A decade, a century, is but a span in the scheme of Him who holds the reins of Universal Empire.

In the mean time let us watch, and pray, and hope, and be of good cheer. Nothing surely can so inspire the fainting believer, bowed down with adversity & sorrow, as the prospect of *Eternal Bliss*! Earth's bitterest tears are turned into nectar at the thought of the "unspeakable joy" in the morning of immortality! In the midst of great tribulation, our hearts can leap with thrills of rapture as the eye of faith descries in the distance the glorious mansions of the Father's House. Under every cross, our steps will be quickened and our sinking spirits revived, by the love-lights that flash in the distant windows of the Heavenly Jerusalem. Rays from the "Excellent Glory" will illuminate our desert-pathway, and the spies of Faith and Hope will supply us with grapes from Eschol, and keep our souls aglow with foretastes of the inconceivable blessedness awaiting us beyond the foaming Jordan of death.

For the Companion.

"One Baptism."

As brother C. C. Root has made a call for volunteers to fight against our common foe, we obey the call with pleasure; and as we all expect to use the same sword, (it being sufficiently large and powerful for all) we will shove our end as near the enemy as possible, as we do not

claim to be neutral, but willing to be loyal to the kingdom of our Redeemer. The text referred to is recorded as follows: "One Lord, One Faith, One Baptism." We infer from the preceding verse that the Apostle meant that *there is* "one Lord, one faith," and "one baptism." This, however, need not, and does not imply that there is but one action in baptism. As soon as a man and woman are united in marriage "they are no more twain, but one flesh." They are "one flesh" yet "our critic" would not, we hope, be so presumptuous as to assert, or even *imagine* that either the man or the woman do not still represent one individual. From the above language we readily infer that two individuals may become "one flesh." Thus it is with baptism. Although there are several actions required, those actions constitute but one baptism. We know that the apostle had reference to the *mode*, and not the *number of actions*, from the fact that if he would have meant that there is but one action necessary he would have plainly contradicted the command given by Christ in his commission. Hence we see that to prove that the apostle meant the *mode only* consists in proving that there is more than one action necessary, which lesson "our critic" has probably been taught before this. At all events, if he will be careful and place no construction upon it to conflict with the commission he will doubtless see the great mystery solved.

E. UMBAUGM.

Pierceton, Ind.

For the Companion.

"One Lord, One Faith, One Baptism." Eph. 4:5.

In order to understand the epistolary writings, which is not as easily understood as a narrative, we should make use of the golden key; that is get into the spirit and channel of the writers, and place ourselves into the circumstances of those that are addressed. The apostle, in the above verse, does not have reference to the *mode* of baptism; he does not use the verb, nor

participle, but the noun BAPTISM, or dipping; simply gives the ordinance that the Savior commanded a *name*; and when he says "One Lord," he means, not one Lord for the Jew and another for the Gentile; not one Faith for the Jew and another for the Gentile; not one baptism for the Jew and another for the Gentile; but, as he says in the 3rd chapter of Gal.: "As many of you as has been baptized into Jesus Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, but we are all one in Christ."

But if brother Root's critic contends for one dip, because Paul says, "One Baptism," (or dipping) can we not with the same propriety contend for a plurality of dips, because Paul says baptisms. Heb. 6: 2.

But baptism is no where in the epistolary writings given in the imperative mode; hence we must go to the language of the Redeemer in order to learn how to administer the ordinance.

ELD. GEO. W. STUDEBAKER.
Muncie, Ind.

For the Companion

Drunkenness.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20: 1.

We sometimes grow careless about our duty, and often leave things undone which should be done; even till necessity drives us to it.

Having seen the other day, in front of our office, one of the most degraded spectacles of human nature, a man reeling under the influence of liquor, sunk even below the brute creation, it called upon us loudly to sound an alarm to the young readers of the *Companion*, not to *touch, taste, nor handle*, the dangerous thing. Consider, O, young man, before you take another drink what you are doing; think of the remorse and sorrow you are heaping up for old age; think of the mother that bore you, and the father whom you are bringing with sorrow to the grave. O, what pain and anguish it must be to the grief-stricken mother to think of her

child, the tender offspring of her own body, who is debauching himself by frequenting the gilded saloon and drinking to excess and then being turned out and exposed to the drenching rains and chilling night winds; thus hurrying himself on unprepared to sink into an early grave. Well do I remember the instructions of my youth; it is written on the mind with ink indelible, and cannot be blotted out; and would to God that it might be photographed upon the minds of all our readers.

"My child will not be a drunkard!" cheering thought! How it swells the heart with emotions too big for utterance! What an animating prospect does it open to the mind! Alms-houses, and jails and penitentiaries, and state-prisons will then stand only as so many monuments of the vices of an age gone by; and the evils consequent upon the use of ardent spirits shall exist only upon the historians' pages, as so many records of former degeneracy and the errors of mankind."

"Then shun, oh, shun the enchanted cup!
Though now its draught like joy appears,
Ere long it will be fanned by sighs;
And sadly mixed with blood and tears."

And is there a companion clinging to you for support? then do not be deaf to the appeals of love; think of the throbbing of a lifetime that swells in her heart, when she says, *O husband drink no more?* Who can picture the feelings of the young wife, when she looks through the dark labyrinth of time, and nothing rises to her sight but blackness and dull despair; all her bright hopes are blasted; her sun (as it were) has set never to rise, and all because the companion of her choice, and youth has betrayed her trust; and drank of the maddening bowl, and has become a little lower than the beasts of the fields. To such a one life will grow almost an intolerable burden, and the silence, and solitude of the tomb, be welcomed as the place where the weary might be at rest. To such we must say,

"If ever life should seem,
To thee a toilsome way;
And gladness cease to beam,
Upon its clouded day;

If like a wearied dove,
O'er shoreless oceans driven
Raise thou thine eyes above,
There's rest for thee in heaven."

But do you regard neither Mother nor wife? we then entreat you with a burning love to think of your devoted country; it was this heaven-daring, hell-deserving sin, to a great extent, that caused it to bleed at almost every pore, and caused many a noble young man to fall a victim to death on the plains of conflict far from his home and kindred, and draped our temples in mourning; when they might have been hung around with wreathes of flowers.

When we turn our eyes to the crimson pages of history, we see mighty nations dead and dying, all from the effects of drunkenness, *God grant* that this may not be the lot of our beloved country; but it is greatly to be feared. The convulsions of the sin are grating beneath our feet. As we advance in art and science the mighty storm grows thicker; we can hear its mutterings, seething and surging as a mighty earthquake. *Great God!* interpose we pray thee, thine own all-saving arm! We believe the day is not far distant when we shall behold the bright and morning star! and the thought that it is near is a joyful one! but all things predict the intervening time a *dark and doleful one*. "Abide with us for the day is far spent, and the night is at hand." Human nature the workmanship of thine own hand is sunk in shame; thy laws are trampled under foot. The sin and curse is devouring even the remnant of thy people. "Save Lord we perish." The darkness is encompassing us around, threatening to envelope us. Unto whom shall we go, thou hast the words and the power of eternal life, and we know that thy spirit has stamped its signet upon the records of eternal life, that "no drunkard shall inherit the kingdom of heaven. Our strongest efforts are but weak; those we dearly love only slight us! "we can but weep where most we love." We find no help but to flee to thee. O! then leave us not without an assurance of thy presence beaming upon us.

JAMES A. SELL.

For the Companion.
The Missionary Cause.

CHAPTER II.

The Apostle Paul's zeal for the extension of the Gospel.

When we consider the missionary of the Christian Church—the apostle of the Gentiles—we are compelled from a knowledge of duty to admire his zealous missionary career. It is not only for us as servants of Christ to admire his great zeal, but it is our duty to imbibe and imitate his entire spirit. The same principle of loyalty to Christ and love to man we must possess; and from that same principle must we rise superior to selfish indulgence, and be able to appeal to our self-sacrificing piety that for us “to live is Christ.” Before his conversion, in common with the world, he regarded life as superlatively valuable, but he now looked on it as comparatively insignificant, for he had found an object of far greater importance. This spirit of life's insignificance was no momentary impulse of God, but was the result of a sober thought continually impressed upon him, and of an enlightened principle gradually matured. “Others might copy the example of their fellow-men; but he had risen to the high and holy ambition of copying the example of incarnate perfection—of God manifest in the flesh. Others might waste their precious time in ease, and sloth, and worldly indulgence; but he aspired to enter into the counsels of heaven, to become a co-worker together with God, and instrumentally to mingle in the operations of almighty love in renewing and blessing a world of apostate but immortal beings. Others might content themselves with the praise of men; but he aspired to a high distinction of pleasing God. Others might be satisfied with their own personal salvation—but feeling he had a Savior for the world, he panted to go everywhere, claiming that world for Christ—panted to present every man perfect in Christ Jesus,—travailed in birth for the regeneration of the human race.” All the ter-

rors and instruments of persecutions could not swerve him from his duty; he could point to all the instruments of torture, and exclaim, “none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify of the Gospel of the grace of God.” Thus inspired by the Holy Spirit, and with a sense of duty, he led the van of the army of the cross, stormed the very strongholds of idolatry and sin, planted the standard of the cross in the very citadel of the foe, till his progress from place to place could be traced, not by blood, as satan's diabolical conquests, but by solemn entreaties to forsake satan with all his pernicious ways, and to glorify God in obeying the *Truth* with unfeigned love. In all his heroic devotedness and missionary zeal, he accounted himself less than the least of all saints, and only spake of himself as constrained by the love of Christ. Finally, when his mission of love was soon to end, and his race nearly run, he exultingly exclaimed, “I am now ready to be offered, and the time of my departure is at hand. I have fought a *good* fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.” This is but a slight glimpse into the history of the apostle Paul, while the other apostles were, in many respects, no less diligent and zealous in the dissemination of the blessed doctrine of Christ. Now we simply ask, for what is all this piety and missionary zeal which is not equally obligatory on the Church at the present day? The spirit of God impelled and directed them; but it was in answer to earnest, united, and persevering prayer,—and is the throne of grace less accessible to us than it was to them? It is said that zeal for the glory of Christ incited them; but are we less indebted to redeeming love than they? We do not hope for less than eternal life, and did they expect more? Is not the same spirit saying to the Church now, by

the voice of Scripture, and the movements of Providence, as distinctly as to the church at Antioch, “Separate unto me a Paul and a Barnabas?” Most certainly; and the Church is positively inexcusable for neglecting the *missionary cause*.

When we survey the wondrous cross,
 On which the Prince of glory died;
 Why not to timely action rouse,
 And sound the trumpet far and wide?
 S. B. FURRY.

New Enterprise, Pa.

To be continued.

For Companion
The Shadows are lengthening.

As evening approaches, and the sun sinks to rest the shadows on the hilltops and in the valleys stretch away toward the East. Even silence and shade point with a true index toward the advance of night, for with long arms outstretched they seem to say, behold the night cometh!

Perhaps the silver bloom of age is beginning to cause remark, and those who were children when you were, and who grew to maturity with you, say in their careless thoughtless way, “why you are growing old already,”—“it seems but yesterday since we glided down the hill on our sleds or played hide and seek in the old barn together,” but alas the shadows are lengthening!

The ceaseless roll of years is overthrowing thrones, empires tyranny and oppression. The days of many a power on earth are numbered, and the old systems are crumbling before the march of intellect. The sun that rose in glory over ancient Rome, now lengthens her shadows as she sinks in eternal night.

“Coming events cast their shadows before them,” and even now the chill falls on our hearts, and our blood runs cold as the fore-shadowing of trouble to the faithful looms up in the future. Soldier of the Cross gird on your armor for

“The conflict is coming, 'twill be fearful and long.”

Every passing event marks the hour in Time's great horologe and now the day is far spent and it is well nigh eventide,—watch there—

fore that you fall not into temptation, neither fail when the trial hour comes.

Ah! the shadows *are lengthening* and the time of our redemption draweth near. Look up then sorrowing ones of earth for the day of the Lord is at hand.

L. H. MILLER.

Valley Farm, W. Va.

For the Companion
On Forgiveness.

In the latter part of the 18th chapter of St. Mathew, we find the kingdom of heaven likened unto a certain king which would take account of his servants. This king is our Lord; we are his servants. In our sinful nature we were greatly indebted to him. At a certain time our Lord came to reckon with us and we were extremely in debt and had nothing wherewith to pay. Now he demands sacrifice to be made. We must be sold; and all we have, and payment be made; and how are we to get this accomplished? Ten thousand talents are demanded and we are not in possession of one. What is now to be done? Our debt so great! We have wandered far from our Father's house and squandered all our living, and are indebted ten thousand talents. We do not wish to be sold and our family too; we want to be free as Christ maketh free; but how shall we escape the penalty? We resolve to fall at his feet, implore his mercy that he will have patience with us. Knowing our desire he accepted our will for the deed, and through our obedience to Christ he forgave the whole debt. Consequently, now we must possess that forgiving mind toward one another and not act the part of that wicked servant who was delivered to the tormentors because he would not forgive as he was forgiven; for as God through Christ forgave us, so likewise should we forgive our brothers and sisters and all fellow men. For if we forgive them not our Lord will adjust unto us our former sins, and deliver us to the tormentors until we pay all that was due.

MARY RORER.

Honey Grove Pa.

LOCAL MATTERS.

Tyrone City, Pa., April 2, 1867.

CORRESPONDENCE.

Brother Holsinger; I think that many of our brethren and sisters put too much stress on the wearing of apparel. Some sisters are all the time talking about a certain kind of caps. Why not drop it? The Bible teaches that a covering should be worn, but a bonnet, a hood, &c., is a covering. Why not educate the *Heart*, which is "desperately wicked," and show our love for Jesus in works. Wear plain apparel, but not odd. Now let us look at this plainly and see if Jesus dressed different from the world in his day. He wore a long loose gown; sandals on his feet, and probably a Turban on his head, as is the custom in all oriental countries. Religion is not in the clothing. And is it not injurious to the cause of Christ to dress odd; for instance: the brethren wear round coats and broad rimmed hats, and the sisters wear a tight cap—which as you know is odd from the dress of other christians (except the Quakers and Menonites)—and the christians being mocked and laughed at more or less, who go dressed odd—in this way, the young are loth to embrace our doctrine, while they swarm to Methodism, &c., &c.

Now brother, I have been a strict observer of this point, and the facts I deduce from it, are, that if they (the brethren) would dress plainly, instead of odd or different from their neighbors, the young would fly to our banners by hundreds. You may say that with you the young do flock in. I know with you more do because in some places in Penna. they nearly all belong to the brethren; but then recollect that dozens of other states have but few of our members, and the influences of other doctrines about them, or about the young in general, and they cannot see why we dress different from other churches, when the Bible does not tell us to do so. You may say it teaches us, though, not to follow the fashions of the world. Well we must take the right meaning of the order,

because Christ wore clothes just as other people did. It means, brother, that we are to adopt a plain neat dress, without affectation, and suited to our convenience, and also comfort, and then not to change every time the Cable brings news from Paris of a change in cut, ruffle, or something, following the fashions of the world. It means hanging on gaudy appendages, jewelry, for display, &c., also following the world in its sins and delusions.

Now, brother, we do not differ in opinion as to what we ought to do in the very short time that we have to do it in, but let us not deceive ourselves and expect our great righteousness to save us. It is the grace of Jesus Christ that will save us. Harken, repent, believe, and be baptised, every one of you, and you shall be saved. The carnal mind is enmity against God. Notice, it is a noun, and not even an adjective. Also, if you are guilty of the least jot or tittle, you are guilty of the whole. Also, the man that says he sins not, is a liar and the truth is not in him. The soul that sinneth it shall die. Then what do we learn from this? We learn that all glory must be given to the *Great God*, the *Holy Ghost*, and *Jesus Christ*, for saving us. For instance take Abraham's sons, Ishmael and Isaac. Paul has told us that the first was born after the *flesh*, and the second after the *spirit*. The first was a natural son, the other a spiritual one. Mr. Legality, expects his good works to save him. Isaac says he expects grace to save him, the grace of our Lord and Savior Jesus Christ. So God has not told you to work out your salvation by good works, but he has said, "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure."

Why is it that the Gentiles, who followed not after righteousness, have attained unto righteousness, when Israel who followed after righteousness hath not attained. It is this: because they sought it not by faith, but by the works of the Law. Let us give all the glory to God the

Father, Son, and Holy Ghost; then Christ will give you good works enough. His spirit will work in you to will and to do of his good pleasure, and will make you holy and perfect. "Be not entangled by the yoke of bondage, for you are not under the law but under grace."

"Nothing in my hands I bring,
Simply to thy cross I cling."

J. S. LAWVER.

South Pass, Ill.

Brother Holsinger :—This Church was organized (*i.e.* the Cold Water Church, Iowa,) eleven years ago. Brother P. Moss was our minister, and had the oversight over a small band of brethren and sisters at that time; but in a few years the Lord called him away by death; and the little band of brethren was left as a flock without a shepherd, for some time; but through the grace of God and the prayers of the Church, we were again blessed with ministers, some that came to our assistance, and have since gone to other parts of the country to assist others, while others were chosen to the ministry, and preside over the church at this time. So the ark of the Lord has moved slowly but steadily, along. So we have increased to about the number of seventy members, and at this time three speakers, two in the second and the other in the first degree in the ministry; and five deacons. Our church is extended over a large territory, some three or four counties, which makes over one hundred miles travel to attend our appointments, in going once around to different parts of our Church.

So I would say in the conclusion, brethren, that travel through Iowa, make this one of your stopping places, to encourage us in the work of salvation; and labor to convince the sinner to the truth as it is in Christ Jesus. There are thousands in this Western country, that are strangers to the covenant of grace, and have never heard the gospel preached as we believe it teaches, or at least have never obeyed the commands in all things as they are left upon record for us.

J. F. EIKENBERRY.

Elm Springs, Iowa.

A Canard.

The letter and "appeal," which will be found below, should have appeared sooner, but slipped our notice for some time. A few such impositions from our world be political friends will have a tendency to confirm us in our anti-voting principles.

The circular in its form, style of printing, paper, and all about it, bears the impress of counterfeit; and yet we learn that even some of our Brethren, who have the Detector in their houses, in some of the Southern counties of this State, were duped by this vile forgery, and even engaged in circulating it. May we not hope that their consciences will lead them to make a public confession.

First read the "appeal," and pass your judgment, before reading brother Miller's letter, and see if you could have detected the counterfeit.

AN APPEAL!

TO THE BRETHREN IN PENNA.:

The undersigned, members of the denomination of Christians known as Dunker Brethren, would respectfully address their brethren in Pennsylvania in the interests of peace and brotherly kindness. We reside in Rockingham county, Virginia, and though perhaps, unknown to you we would ask you to hear us. We always were Union men and wanted to see the old flag triumphant. But we thought when the war would be over and the Union army triumphant, we would be back in the Union and at peace with the people in the North. It seems, however, that such is not the case. We are still out of the Union, and Oh! the suffering and misery of this people! If you could but behold it, you would never, never support a policy which is so cruel and unjust. We are no politicians! Heaven forbid that we should be! But we desire peace, and brotherly love, and reunion. We cannot live without these. Will you deny us these

blessings? We are innocent of the blood of your people, yet we are made to suffer. Have we not suffered enough, and has not the whole South been dreadfully punished? Hence we would appeal to you to vote against the RADICALS, or if your party ties are too strong, not to vote at all. If you love us as we love our brethren everywhere you will not be deaf to this appeal!

Farewell!!

J. C. MILLER,

J. G. MOYER,

JOHN HAWMAN,

JACOB HOCHSTETLER.

Rockingham Co., Va., Sept. 22, '66.

Brother Henry; I will inclose an appeal, as you see in this letter, and I want you if you please to publish the contents. And further tell the Brotherhood that we have no such brethren in our county, by those names that are signed to that appeal; with the one exception.—There is a brother by the name of John C Miller, but we are satisfied that he had no hand in that matter. But as for the other three names, I could not find out by inquiry by many brethren. So we are satisfied that the thing was made up outside of the Brotherhood to have its bearing with the Brethren in Somerset county, Penna. As we hear that some of the brethren have found fault with us in this matter, we want them to know that we Brethren had no hand in the matter whatever.

JACOB MILLER.

Green Mt., Va.

Answer to brother Hunsaker's Queries. Present Vol., Page 102.

Query 3. "Is the Church the Bride or the Lamb's Wife?"

Inasmuch as the parable is designed to illustrate the coming of Christ, or gathering his elect, or saints, or church, which is termed the coming of the Bridegroom, I would say, comparatively speaking, to take his wife home, and not his bride.

Query 4. "Can the wise virgins be the same as the church?"

The church is composed of wise and foolish virgins, which constitute the Lamb's Wife. The marriage

takes place when the covenant is made to live true and faithful to God through Christ until death. Rom. 7: 4, Paul says "I speak to them that know the law," &c, illustrating the Church as man and wife. "Wherefore my brethren ye also become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead." The wise virgins are those who are entirely dead to law, hence are married to Christ out of a motive of love; nothing will do them, but bear what the Bridegroom says, and do it. The foolish are such as have been married to Christ, but not entirely dead to the law; there are other things that they love more than they should.—Now, comparatively speaking, the Bridegroom comes to take his wife home, and of course all that claim the discipleship will go out to meet him. Now the wise will go in (comparatively) to the in-fare, which will last a thousand years. The foolish will not be admitted, not having love or oil enough.

Now, in my estimation, the people have been marrying and giving in marriage since the Church of the living God was organized. Wise and foolish have been married and given in marriage.

I think it will not be long until the Bridegroom will come to take his wife home, and separate the wise and foolish; this is the first resurrection. My heart's desire and prayer to God is that all may be wise, hear what he says and do it. Now something like this is the best I can give at present concerning the parable.

May God grant us clear conceptions of his will.

GRAYBILL MYERS.

El Dorado, Pa.

The New Hymn Book.

[By Request.]

We are glad we can say to our brethren the work on the New Hymn Books is progressing. But a fire having occurred in the establishment in which the stereotyping is being done, the work has been hindered a little. Our plates as far as they were completed, with our

copy, and a large amount of other stereotype plates and material made a narrow escape from being destroyed. But fortunately our work was saved. We still hope to have the books ready for circulation in the fore part of April. We would now say to our brethren, you may send in your orders, which you will please accompany with the money, and they will be promptly filled as soon as possible. We have a pretty large edition under contract, but as we cannot tell the amount that may be wanted to meet the first demand we shall take the preparatory steps for getting out another edition immediately if it is necessary, & hence it is desirable to hear from the churches and to ascertain what number may be wanted. In this way all who may want books may be supplied in a short time.

As much of the responsibility in preparing the work, and all the responsibility in furnishing funds for getting it out has fallen upon us, we hope the brethren will appreciate our position and assist in circulating the book. The amount of money necessary to get the book out is considerable, and the expenses had to be met as the work advanced. As far as the sheets from the press have been examined, the type and appearance of the work have been admired, and it is hoped the book will give general satisfaction. It will contain about eight hundred hymns, and between five and six hundred pages, yet not too large to be convenient, as the paper will be fine and the book well finished. When the size of the book, the quality of the paper &c., are taken into consideration, the book, at the price we propose to sell it, is cheaper than the old one. Owing to the different taste and views of the brethren, we are at loss to know what style of binding will be most acceptable. We however in this respect as in others will do the best our judgment will enable us to do. We propose to get the book up at first in three styles of binding, the plain sheep, the plain arabesque, and the extra finished arabesque. They will all look well, and be well got up, but

the last two will contain a little better paper than the first and upon the whole will make a better appearance, and be a little better book. None of these styles have gilt edges. For the price of these different styles and other particulars see notice on the cover.—*Visitor*.

The following is from the cover of the *Visitor*, referred to above.

BRETHREN'S HYMN BOOK.

NEW EDITION.

(Containing between five and six hundred pages, and about eight hundred hymns.)

The New Hymn Book will be ready for sale in a few weeks, and orders are solicited.

Sheep binding plain, single,	.75
per dozen	7.25
Arabesque plain "	.85
per dozen	8.00
Arabesque, burnished edge, extra finish	1.00
per dozen	9.00

Sent by mail prepaid at the retail price.

When ordered by the dozen, add \$1.25 per dozen for postage.

When several dozen are wanted, it is best to have them boxed. A box containing five or six dozen will cost about fifty cents. This should be added. Books sent in this way should be sent by Express. Express charges may be paid at the office to which books are sent.

Give plain direction in what way books are to be sent, and to what office.

All remittances of any considerable amount should be sent by Express, Draft, or postal money order. Remittance for books at the risk of the sender.

JAMES QUINTER.

Covington, Miami Co., Ohio.

District Meetings.

Brother Henry; I am authorized by the brethren of the Plum Creek branch, Armstrong Co., Pa., to give notice, through the *Companion*, to all the churches composing the Western District of Pennsylvania, and the ministering brethren generally, that a District Meeting will be held the Lord willing, in the Plum Creek meeting-house, on Monday, May 27, 1867, and it is hoped that all the churches will favor this meeting with delegates in person.

Yours in the love of Jesus.

Jos. I. COVER, Cor. Sec'y.

New Geneva, Pa.

P. S.—Will the Brethren in West Va., known as "Fish Creek," "Hughes River," and "Kenhawa," inform me whether they have been, as yet, Districted in Virginia, or not? and do they wish to be Districted alone? or will they meet us in council on the 27th of next May in Armstrong Co., Pa. Will they,

or their ministering brethren, inform me by a *private letter* as to what they desire, as soon as they can obtain a proper result. Address as above.

J. I. C.

The Brethren's New Hymn Books May now be ordered, though we do not expect to be able to supply them much prior to the first of May. We have the promise of them as soon as they are printed and bound, and the publishers expect them to be ready by the middle of April. We give below a list of prices at which they may be ordered from us. In all cases the money must accompany the order, and the name of person post office, County, and State must be plainly given.

Where 1 or 2 dozen are wanted, in places adjacent to Railroads, they may be sent cheaper by express.

PLAIN SHEEP BINDING:

One copy post paid .75
12 copies post paid 8.50

PLAIN ARABESQUE BINDING.

One copy, post paid, .85
12 copies, post paid 9.25
ARABESQUE, BURNISHED EDGES, EXTRA FINISH.
One copy, post paid, 1.00
12 copies, post paid, 10.25

Certificates.

We would again call attention to the fact that we have printed a supply of certificates of church membership, which we offer to the churches at 20 cents per dozen, or \$1.50 per hundred.

We have also a plain though respectable Marriage Certificate, which we have gotten up for Minister's use entirely. We offer these at 30 cents per dozen, or \$2.25 per hundred. Postage in all cases prepaid.

Our brethren need have no fear of distance, as we can send them safely to the remotest part of our country.

The Certificates of Church Membership are adapted for the Church of the Brethren alone, and we hope

they will be ordered rapidly, and thus be taken out of our way.

Never get proud of your humility.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

P. P. BRUMBAUGH. The January and February numbers of Vol. 1 cannot be had. We have a few copies of the following Nos. of Vol. 1; viz: No. 11, 12, 15, 17, 19, 20, 23 to 31, 34, 36, 39, 42, 43, 46, to 49, and no others. Of the above some are imperfect.

VOLUME 3. Full sets of the back Nos. of present volume can not now be had, though we have a few odd numbers.

G. S. F., Phila. Why do you not give us your name. It looks suspicious to send an article for publication and erase the name of the author after having signed it.

D I E D .

In the Elk Creek branch, Somerset Co., Pa.; Feb. 1st, Elder JAMES KELSO, Sr., of a pain in his left side, which he contracted while on a tour to the State of Ohio, some 30 years ago. It seems he was not entirely rid of said pain until it finally terminated in death, at the advanced age of 79 years and 15 days. The deceased was a consistent member of the Church for upwards of fifty years. He was known by a great many brethren and sisters both East and West of the mountains. There are perhaps at this time, few of our brethren in the ministry who have traveled more, and who have labored more zealously for the cause of their Master than the subject of this notice. A record found among some of his papers, shows that he was elected to the ministry at the age of 28 years and 10 months. From that time on he labored more or less in his ministerial functions until nearly the close of his earthly life; also that he was ordained in the year 1854. For the satisfaction of those who knew him, we would say, that his mind was not much affected, especially not in his prayers. The latter part of his life was spent in reading, meditation, and prayers. So we may truly say he died in the full hope of a blessed immortality. On the 3rd, his remains were taken in the Brethren's meeting-house, near Salisbury, where the occasion was improved, by his request, by the v. Alter, from 2 Cor. 5: 1, to a large and attentive congregation. C. G. LINT.

In Union Center, Near New Paris, Elkhart Co., Ind., Jan. 8th, our dear young sister ANNA WHITEHEAD, daughter of our brother Samuel and sister Sarah Whitehead, after an illness of 24 hours, of spotted fever. Her age was 24 years, 7 months, and 8 days.—Many tears were shed at her funeral, though not without hope. Funeral preached by Eld. Neff, Burkholder, and D. Shively, from Rom. 8: 1—3. CYRUS LENTZ.

At South Aunville, Lebanon Co., Pa., Jan. 10th, of Typhoid Fever, sister MARY D. BUCKS, second daughter of Samuel and sister Catharine Bucks; aged 21 years and 19 days. She bore her illness of about four weeks with Christian fortitude and resignation, in the full assurance of a happy immortality. M. A. MILLER.

In the Duncansville branch, Blair Co., Pa., Oct. 12th, 1886, ISABELLA L., daughter of brother Joseph B., and sister Elizabeth Jane SELL; aged 3 months, and 16 days. Funeral services by D. M. Holsinger, and J. S. Burkheart.

List of moneys received for subscription to the *Companion*, since our last.

Peter Garber, Chambersburg Pa	1.50
Adam Beech Springfield Furnace Pa	1.00
Isaac Kulp Skippack Pa	.75
Susan M Fahrney Boonsboro Md	1.50
N J Kelm Grantsville Md	1.50
Geo W Lambert West Alexandria Ohio	1.50
Michael Herman Brooklyn Iowa	1.50
Joseph Amick Idaville Ind	1.50
Paul Myers Mt Carroll Ill	1.00
John Minniels Dora Ind	1.00
Henry Burkett Goshen Ind	.75
Julia Ullery Covington Ohio	.75
Susan Goon Washington Iowa	1.00

The Revised New Testament.

OCTAVO PICA EDITION.

Plain Cloth Binding, post paid,	\$2.00
Sheep Strong Binding, post paid,	2.50

18 MO. EDITION.

Plain Cloth Binding, post paid,	\$1.00
Cheaper Edition,	.75
Sheep Strong Binding,	1.25

32 MO., SUNDAY SCHOOL EDITION.

Plain Cloth Binding, post paid	25
25 copies to one person, by express,	5.00
Roan binding, red edges, post paid	50

All orders should be accompanied with the money, and the name of person, postoffice, county and state written in unmistakable letters.

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME III.

TYRONE CITY, PA., TUESDAY, APRIL 9, 1867.

Number 15.

For the Companion.

The Works of our Creator.

Thy powerful works, O, Lord,
Are marvelous in our eyes;
Thou hast created with thy word,
The earth, the sea, and skies.

The foaming waves that roll,
Across the briny deep:
Thy mighty power doth control,
And in their bounds they keep.

The sun that rules the day,
The moon and stars sublime,
With one accord thy voice obey,
And heed thy power divine.

How should we mortals then,
That bear thy image dear;
Behold that we are dying men,
And thy great name revere.

G. D. ZOLLERS.

For the Companion.

A Letter to a Brother.

Your missive of a date long ago contains much that is valuable, and is quite creditable to your attainments in Biblical lore. But I am sorry to find that you are led away by the conclusions of those who have the hardihood to fix the time of the second coming of "the Son of Man." Your exegesis of 1 Pet. 1: 10—13, does violence to the apostle's representation. The prophets "inquired and searched diligently," first, of the "salvation" which Peter told them was theirs by "faith;" and, secondly, of the "time and manner of time, the Spirit of Christ which was in them did signify" respecting it. What did the Prophets look for? Does not the whole Bible testify that it was the glorious event of the seed of the woman bruising the serpent's head, and the blessed results that would follow such an achievement? Even so. In other words, it was the incarnation of Deity, and the wondrous work accomplished in and by such an incomprehensible conjunction. It was the salvation of humanity from the curse by "God manifest in the flesh;" of which "salvation" the "Prophets have inquired, and searched diligently."—When Christ was incarnate, but not yet born, but was here anticipative-

ly through his new-born Harbinger, "Zacharias was filled with the Holy Ghost, and prophesied, saying, blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us, in the house of his servant David; as He spake by the mouth of his holy Prophets, which have been since the world began." This *salvation* and these *Prophets*, are the same of which Peter writes, and the "time and manner of time," as a *specific* matter, is clearly restricted to the assumption of human nature, by "the Son of God." "The glory that should follow" does in no wise relate to any specific point of time, but has reference to the glory that results from the fulfilment of "the promise unto the fathers," independent of any *divisions of time through which it is to continue*. When Christ was born the "heavenly host," who desire to look into the things above which Peter wrote, chanted this very glory which should follow his incarnation, and his "sufferings" as the inevitable and predestined consequence. What more? "On earth peace, good will towards men."—This is the *salvation* of which "the prophets have inquired and searched diligently." When Christ was brought into the temple, and Simeon was also led there by the Holy Ghost, he took the Divine babe "up in his arms, and blessed God, and said mine eyes have seen thy salvation,"—"a light to lighten the Gentiles, and the glory of thy people Israel." The *salvation* which Simeon saw, and the "light," and "glory" of which he spake, were the same concerning which Peter wrote to the strangers scattered abroad, and with reference to which the prophets made diligent inquiry. So that the time does not refer specifically to the "glory that should follow," or the "revelation of Jesus

Christ," spoken of in the 13th verse. No *specific* application of time can be made to the glory that followed, save at its commencement. It follows something, and must therefore have a beginning, as in its relation to us, or the *form* in which it will be available to salvation. Christ had "glory with the Father before the world was." But it must become incarnate. God cannot undeify Himself. When he was conceived, He was as glorious as when "He ascended up on high, and led captivity captive." God is as glorious at one time as at another, but does not manifest His glory with equal effulgence at all times. God can neither be more or less than He is, or he would not be God. Man may lose a limb and still be man. Amputation removes a member of his body, but not an element of his nature.—So God can be "manifest in the flesh" without detracting one iota from His essential glory. Christ, as very God, was as glorious during the nine months of incarceration in His vestal prison, as He is now on the Throne of the Universe. He was God manifest in the flesh, which would be utterly impossible if he first laid aside the glory which distinguishes him as God. If man could lay aside any intrinsic element of his nature, he would no longer be man, but something of which we cannot possibly form a just conception. The incarnation of the Second Person in the Trinity, was not a robbery of his glory, not a *disrobing* of the intrinsic, essential constituents of his nature, but a *veiling* of it. The "glory that followed his assumption of the nature he came to redeem, began in his incarnation. He could not be God manifest in the flesh, before he was in it. From his manger in Bethlehem to his enthronement at the right hand of the Father, there was an ever increasing splendor of Deific manifestation.

This glory was not *generated* as it was *needed*, nor was its generation dependent on the development of the organization through which it was manifested; but was an element of His eternal, essential Being. All the glory that has followed since his session at the right hand of the Majesty in the Heavens, and that which will break forth with overpowering emigence when He will return to fold his Bride into his eternal embrace of love, is all comprised in the words of the Apostle Peter. The *time* of which the "Prophets inquired," and alluded to by the Apostle, cannot be *concentrated* to a point in "the glory that should follow," without arrogating a liberty which no one can exercise without hazard to himself and the interests of the Church of God.

The other passages to which you have referred, and from which you think you derive confirmation of your views, I will not comment upon, as the principle of interpretation to which I have adhered in the exposition of Peter's language, applies to them all. I will undertake to say that the announcement of the *time*, in the days of *Peter*, would have frustrated the purpose of God as completely, as if we were to plead with a voluntary to follow Christ, and at the same time *assure* him, by *Divine authority*, that his life is to be prolonged to the age of Methuselah. There is a perfect adaptation of the Divine Revelation to the psychical constitution of man, that no one should for a moment allow the thought that any thing is found or can be found in the word of God, whose inevitable tendency is to make void the promises and threats of Jehovah, and which holds out an inducement to the sinner to persist his rebellion against God, and disregard the appeals of the Holy Ghost through the word, which ever limits the time to "*now*"—"today" if you hear His Voice." The affect upon the sinner of designating the time of his removal by death, with prophetic accuracy is but a *type* of mankind, in relation to the *end* of the world. I have made extensive inquiry of those who were, or re-

garded themselves as being on their death-beds, respecting the effect upon their minds of the announcement that they must die, or that they can recover; and have never met one who when apprehensive of the fatal termination of his malady, and yet not willing to give himself to Christ, did not, in some sense, regard the supposed certainty of his recovery a license to continue a while longer in sin. I speak of such only who were indifferent to the Divine Glory previous to their illness. All uninspired calculations or rather speculations, as to the precise time of Christ's second advent, have hardened the ungodly world, as a patient is made indifferent and skeptical, who has been often told that his *end is nigh*, and yet *always recovers*. The date of Christ's coming has often been announced by the most learned men, and the time of the consummation of all things predicted with all the assurance of inspiration. But time proved them liars. The event has falsified the prognostications. This, however, does not lessen the confidence of modern interpreters. The press teems with productions, written with *unshaking assurance* that to their authors has been revealed the time *when the dead shall be raised*, that there will be *two translations of saints*, what *length of time* will intervene *between the ascension of the saints to meet the Lord in the air*, and their descent with the *Bridegroom at Jerusalem, in Palestine* and a variety of other solemnities too numerous to mention. I have read many such works and have seen their most distinguished authors, but never read one that sounded like a revelation from Heaven, and never saw an author that looked like a man sent from God. They do not write like prophets, they do not speak like prophets, they do not look like prophets, nor do they live like prophets. Their is not the shadow of a shade of the prophetic element in their writings, and, if possible, there is less of it in their deportment. Some of their works are great historically, some are great philosophically, and some are great

astronomically, but all of them are a perfect nullity as to the specific object for which they were written. With reference to the grand purpose of their issue they are utterly destitute of that which can alone give them authority—"THUS SAITH THE LORD." The injunction is "*be ye ready*;" and the reason assigned, *for the Son of man cometh at an hour when ye think not*." "THUS SAITH THE LORD," and those who labor to prove the contrary do so at their peril. When the close of life approaches, we have every marked premonition of the solemn crisis; but the hour we know not. So the *signs of the times* foreshadow the great day of God almighty but designate neither the day nor the hour. "Watch therefore; for ye know not what hour your Lord doth come."

C. H. BALSBAUGH.

Union Deposit. Pa.

For the Companion.

Response to brother A. Leedy, Jr.

"Will we not be held responsible for not doing what we have in our power to do?"

Most certainly we will; for "The servant that knoweth his Master's will and doeth it not, will be beaten with many stripes." But, dear brother, there are yet many brethren like you were three years ago, who in sincerity of heart, object and oppose anything that is brought forth under the caption of "Missionary," because it is a new word in the vocabulary of the Brethren; and the Christian world has made merchandise of the word of God by their missionary scheme, so that the very idea has become revolting to many brethren.

To send out brethren to preach the Gospel, and to enable them to do so by furnishing means seems to be an unheard of thing, and hence the objection. Therefore, brethren will have to be convinced from the Scripture, that it is required.

Time was when brethren, for prudence sake, did not let the world know their non-conformity, non-resistant, and non-swearing principles; well knowing what they had suffered

in the *old country* on account of those principles; hence the custom of laying those questions before the candidate privately, and to this day it is thought wrong for brethren to do otherwise, though we had to declare this our faith before Magistrates and Governors, and now can preach the same from the housetops without fear of molestation. This was not the case when old brother — Lawsha moved to New Jersey, when he was warned by one of the popular clergy not to come there with his doctrine of heresy to cause disturbance in his church.

Time was when brethren would not go beyond the boundaries of their district *without a call*. Though "all things were lawful for them, yet all things were not expedient." When the present generation of Brethren looks back upon the Brotherhood of former years, one part of them are filled with awe and reverence, and would not be willing to change one iota, especially in regard to ministerial labor and custom, though some nice traits of character in the private walk of life have been changed long ago. Another part would lay charge the fathers with narrowness of mind, and a consequent failing in the discharge of their duties.

We now look over the length and breadth of this continent, and see a great harvest. Our duty is to go and preach. "But how shall we preach without being sent?" And who shall send us? Brother Wise has answered the question. But who shall furnish the means? You, brother Leedy, have answered that part. But "Who believes the report?"

But, after all that has been said, the question presents itself: Why should there be so much greater exertion used on the part of the Brethren at this time? The question of brother Beer may come in here: "Why were Paul and Silas forbidden of the Holy Ghost to preach the Word in Asia," &c.? And another question may be asked: "Why was not the Gospel preached on the continent, in its purity, until the eighteenth century,

and then by so small a number?" May not the answer be: The ground may not have been prepared for the reception of the seed; then little patches only being cultivated here and there, and laborers engaged in sufficient numbers. The great husbandman having brought about a renovation, and made susceptible his field to bring forth an abundant harvest. The enemy takes advantage; how industriously is he engaged to occupy the whole ground with his pernicious seed; though he was once busily engaged to kill and destroy the preachers of the Gospel, now he sends them out by scores and hundreds to preach a garbled Gospel. Though he once tried to abdicate or kill the inventors of the printing press, now he patronizes them, and sends out, by the millions, his foul sheets to poison even the air, as it were. All—all to stop the efficacy of the true word of God. Why then should we stand idle? Why not double our diligence, and come forth in the strength of the Lord!

Another view of the subject calls for redoubled energies. Satan is the prince of darkness, and he tries to enlarge his dominions by every scheme at his command. Why should not those who have enlisted under the banner of King Emanuel go forth with renewed zeal in their Master's cause! And if all can not rally forth with sword in hand to fight the battles of our King let all lend a helping hand. As one of our Governors said: "We not only want soldiers to fight our battles, but we also need money and means to sustain them that do fight; and if any there be that have no money, let them knit socks and mittens; add if any cannot do either let them offer up prayers and supplications to the Lord of Hosts."

Thus, my brethren, we shall be workers together, and co-workers with Christ Jesus, who shall soon come personally to our aid, with flaming fire to destroy the adversaries. Let us therefore not sleep as some do, but watch, "for we know not the day nor the hour in which the Son of man cometh." Both the sower

and the reaper shall be filled, but the sluggard shall be in want.

In the bonds of Christian affection. Yours,
FREDERICK P. LOEHR.

For the Companion.

The Goodness of God.

"And you hath he quickened who were dead in trespasses and sins, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephesians 2:1, 6.

Let us consider the goodness of God toward us, that when we were dead in trespasses and sins he hath called and quickened us unto a new life, even a life in Christ Jesus, begotten of the spirit of God, which spirit will lead us directly to all the duties we owe to God and man. If we but keep our carnal nature in bondage, under the control of the spirit, and quench not the spirit in its office, then it is that we can meet and sit together in heavenly places, having Satan under our feet, God in our hearts, and Christ in all our actions. Then when we meet to worship God we are made to sit together in heavenly places, and when we meet to celebrate the Lord's Supper, all surrounding one common board, we are made sit together in heavenly places in Christ Jesus, enjoying a heavenly feast; a foretaste of heaven itself; and oh, may we all realize that we do possess this spirit, the fruit of it is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, &c.; by this we may know whether we are the children of God.

MARY RORER.

Honey Grove, Pa.

A GOOD ANSWER. — A young lady in a Sabbath School asked her class "How soon a child should give its heart to God?" One little girl said, "When thirteen years of age;" another said "Ten;" another, "Six." At length the last child in the class spoke: "Just as soon as we know who God is."

Aim at the promotion of God's glory, at the destruction of sin, at the overthrow of Satan, at the conversion of sinners, and at perfection of Christian character.

*For the Companion.***The Missionary Cause.**

CHAPTER III.

The design of the extension of the Gospel.

In taking a glance at many of the prominent societies, termed christian denominations, we perceive that they are all very energetic in the Missionary Cause. They have established very useful publishing societies, out of which they issue thousands of copies of the Bible in almost every language of established usage. These copies are diffused throughout every department of the globe and generally followed by self-sacrificing Missionaries. Now if these missionary ministers were not all more or less governed by creeds and disciplines of their respective denominations, we would hail all such movements with the greatest satisfaction. But we are very sorry to know that the greater portion of such associations are moved by sinister motives, either of a sensual or pecuniary nature.—Hence, Satan, as an active secret agent, transforms himself into an angel of light and frustrates the prime objects such movements should accomplish. But, the abuse of such an enterprise should never set aside the enterprise itself. If we come to such conclusions we err most excessively, for we find no commands within the Sacred pages of the Bible, that are more explicitly and of much more frequent occurrence than that of diffusing the gospel throughout the world. These missionary enterprises may accomplish much good in counteracting stupid practices of idolatry, and opening a way to morality and civilization, for wherever the gospel reaches, its elevating influence will bring about a great advance of human welfare in all its material interests. But were they accompanied with the “power of God unto salvation,” what a blessing mankind and the world in general, would realize! Now, is the Church doing her duty in looking on all those things with indifference, and embracing the delusive phan-

toms of hope, that all nations will be blessed with the “power of God unto salvation,” without any efforts on her part? We do not believe with the present popular opinions of the various classes of professors, that the Millennial Era must be ushered in by the entire conversion of the world, but our opinion is that the design of the extension of the gospel will be that all nations must have an opportunity to receive the word; and that word followed by ministers sent by the true Church. “Go ye therefore and teach all nations,” has no limited signification, but extends throughout the entire globe, wherever nations, or immortal creatures exist. To presume different would be to set limits to the economy of grace, and bring us to the painful and rebellious position of fighting against the universal means of salvation. None should be tempted to believe that the christian church has exhausted its energies in its first days, and never expect them to be repeated in our day. The days of extraordinary natural miracles are past, but those of a spiritual nature are just as powerful as they were in the days of the Apostles, reaching to the uttermost parts of the earth with their saving effects, for which the gospel was designed. Those miracles performed by Christ and his apostles in healing the sick, raising the dead, &c., were chiefly performed to fully establish the supernatural agency of the gospel within the minds of a depraved people.

We presume all christians will agree with us that the end and chief design of the gospel was spiritual salvation. St. Paul is still exhorting, “that supplication, prayer, and intercessions be made for all men;” and declaring, that “this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come to the knowledge of the truth;” and the apostle Peter is still affirming that the existence of the world continues, because God is long suffering to us-ward, not willing that any should perish, but that all should come to repentance.” The office and agency of the Holy

Spirit is still within the church, “convincing the world of sin,”—and the Savior’s promise of co-operation and spiritual presence still continues, “even to the end of the world!” What more does the church desire as an incentive to missionary efforts? Perhaps we can offer some further inducements in the next chapter.

S. B. FURRY.

*New Enterprise, Pa.**To be Continued.**For Companion***The Missionary Cause,**

That some general plan is necessary to preach the gospel beyond the present limits of our Church, no one can fail to see; to put on foot and carry out an enterprise of such magnitude, it is necessary to have rules and regulations; I mean system, that will secure the co-operation of all our churches. I think all should feel impressed with the duty of uniting to fulfil the command of the great Head of the Church: “Go ye into all the world and preach the Gospel to every creature.” I doubt not that some will object on account of its costing a little money. Why my dear brethren, it is only our *reasonable* service which we owe to Christ and whose commands we are bound to honor. The command is: *Go*; it is imperative, it is binding. “Lord, whither shall we flee from thy presence.” Ah! but, says one, that only concerns preachers. What a cold hearted christian that, who could see his poor minister leave all the comforts and endearments of home, and spend his time and talents in preaching the Gospel to the perishing, and yet ask him to bear his own expenses. No, my brethren, you are not forgotten, and you cannot be excused, and I am fully persuaded that no brother or sister who has a heart to feel and a will to act will ask to be excused. I know that hundreds of my brethren will say by word and action it is not too much to give a portion to the Lord out of the abundance with which he has blessed us. Of course it will be attended with some expense to open missions and

establish an effectual system of teaching, but what of that? Do we not spend money for almost every thing else? Even for things that are unnecessary, while we hear the words of Jesus ringing in our ears: "Go ye and preach the Gospel to every creature." In the name of the blessed Jesus who wore the thorny crown that we might wear a crown of glory, I appeal to all my brethren for prompt action in fulfilling the command of that prophet whom we are to hear.

The plan heretofore pursued, and still insisted upon by some, was by emigration. In that way the command could not be fulfilled in a thousand years; as our brethren only settle where they like to live.—The organization of a more practical system for the spreading of the Gospel will not in the slightest degree interfere with the old plan.—If, then, the duty is a plain one let us go to work at once. The Lord says: *Go*; the Church says: *Go*; Jesus says "lo I am with you," and God will approvingly smile upon the Church. Then will she come up out of the wilderness leaning upon her beloved. Our beloved brother Meyer has opened the way, and is now teaching and instructing the ignorant and unfortunate of the South.

I endorse the sentiment of brother H. Christ says *go*; he says: Lord I will go at thy bidding. The Lord bless my dear brother Emanuel. I have no doubt that if others would act with the same promptness, that most of the apparent difficulties would vanish; but as a general plan, or system is required to engage the attention of the whole Church in the work, will our brethren that have good hearts and clear heads prepare a plan to be adopted at the A. M. pending.

J. SPANOGLE.

Philada. Pa.

YEARN after daily fellowship with Christ in his sufferings, and daily conformity to him in his meekness and gentleness. Learn to yield yourself entirely to God to be the means of bringing others to him.

For the Companion

An Important Question.

"Sirs, what must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 30, 31.

Few questions can be more important than this. It implies that man is lost—that he can not save himself—that he desires to be saved—and that he is willing to be saved in God's way. This being the case, salvation is possible—more, salvation is certain. "For this is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." He came in our nature, to labor, suffer, and die in our stead. On this earth he did all, and suffered all, that is necessary in order to save sinners. Justice has received all it requires: the law has obtained the whole of its demands; and now all that a sinner has to do, is to credit God's testimony, renounce all dependence on self, and rely alone on the person and finished work of Jesus. Faith is trusting Jesus to do all and provide all, and so save us freely, or by his grace. When we trust in Christ alone, his honor becomes engaged for us; he has undertaken our cause, and becomes responsible for our salvation. We commit our souls to him, to be cleansed in his blood, clothed in his righteousness, purified by his spirit, adorned with his grace, and admitted into heaven for his sake. He becomes our Savior. He undertakes for us. His word is pledged for us, for he has said, "Every one that believeth on the son shall have everlasting life, and I will raise him up again at the last day." He can not break his word, or fail in any one case. Every believer is safe; for him, God's justice is satisfied; for him God's law has been magnified; for him, Satan has been rendered powerless, for him, death is abolished; and to him the gates of glory are set wide open. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Romans, 10: 9

S. F. BEHM.

Derry, Pa.

LOCAL MATTERS.

Tyrone City, Pa., April 9, 1867.

CORRESPONDENCE.

MADISON, GEORGIA,)

March 30th, '67. }

Brother Henry:—Again I am seated for a short talk with the beloved through the only medium left me now; as I love to hear from the many who are engaged in the Master's work. It is with pleasure that I can inform your readers that all comes safely to me now, and as I am so circumstanced, at this time, that it is impossible to write to every one, to whom duty and inclination would lead. I will say to all, that I feel much encouraged, not only by the prospects for good to these people, but also by the interest manifested for the condition of the Freedmen in Georgia, by the many who have written to me. Let there be a free interchange of sentiment among the brethren; let wisdom and prudence characterize our every movement, and above all let us humbly address our heavenly Father at a throne of mercy on the behalf of those who are in so much need of moral and intellectual instruction. For myself, I ask the assistance which we as brethren can render; and I do feel grateful for the many kind words of cheer that have come to me as bonds of sympathy, binding more strongly because of united sympathies, on the behalf of those who need our assistance.

For the present I do not expect to accomplish anything so far as good to the white people is concerned. All Northern people are looked upon suspiciously, and especially those who come to befriend the Freedmen. This feeling I attribute, in a great measure, to politicians who have come as avowed friends to the people, (and many of them are clothed in the garb of righteousness) but their real object has been to widen the breach now existing between them and their former masters. Recent political movements have tended to increase that feeling of distrust, and so far as I am able to judge, no man of North-

ern birth is received with favor, let him be of whatever faith; all are looked upon suspiciously. But we who have never taken an active part in the political affairs of our country, might in accordance with our usual custom, teach the Scriptures, and while learning the Freedmen to read, and conduct themselves as becomes good loyal citizens, and exemplary christians, prove by example and precept that we are no enemies, to either the white or the black man; but that our grand purpose is to heal those feelings of animosity, that now exist between the two races, and citizens of our country. We must prove first that we come not to influence the Freedmen in the exercise of their political rights. When once the Southern people can look upon us as they who only wish to educate and christianize the people; accepting the issue as it has been decreed by those who are the rulers of our land, we may expect to labor for the good of all; till then, labor by Northern men, can only be of advantage to the Freedmen. But why should we despair, when we are assured that whilst laboring to gain the confidence of all, no day passes without its good result. Day, night and Sabbath, we have them flocking to us for instruction. And more attentive audiences I have never addressed. Can we not hope, a little while, remembering that teaching them to read, opens the way to the scriptures of truth, and what better way could be adopted, to overcome bad teaching, or to enlighten the darkened understanding. Let us reason together, brethren, upon a subject that is certainly worthy of our earnest consideration. And may the good Lord teach us in humility to walk in the path of duty.

Respectfully,

E. HEYSER.

Missionary.

The long deferred missionary labor in the South has at last feebly began. The voice of a brother is heard in Georgia among the benighted children of Ethiopia, thank God! The spirit of God is begin-

ning to operate upon the hearts of the Brethren and they are becoming alive to the importance of this work. Every *Companion* has one or more articles in its favor, but none against it. Many plans have been suggested to spread the gospel among the heathen in our own land; every article possessing merit, but I was particularly struck with the sensible remark of brother Spicher who advocates putting all these plans into operation. The plan presented by brother Wise meets with much favor so far as I have been able to ascertain the sentiment of the brotherhood, but I object to calling it brother Wise's plan and do not think he claims any originality himself because it is the *gospel* plan and therefore ought to be adopted; coming through the channel as it does, I expect to see some very important steps taken at the next Annual Meeting towards putting the plan into operation. In the mean time let us do all we can individually and unitedly. With this idea I have made up my mind to give myself and my means what I can spare from the support of my family to this work. It is but little I can give but that little I give cheerfully. I have no definite plan of operation but think of visiting the brethren through Virginia and Tennessee with the hope of learning what is wanted and what can be done. I presume I shall act in concert with the brethren nearest the field of labor. I am neither sent nor supported by any church, but I feel myself called and like Abraham of old I shall try to go forth trusting in God for direction and the most hearty prayers of the brethren that I may be endowed with wisdom from on high to preach salvation to a lost and benighted world.

S. Z. SHARP

Millersville, Pa.

Brother Holsinger; As we are often made to rejoice to hear of the progress of the church, we feel to say we have had a series of meetings in our little arm of the church, and had the pleasure of seeing eight added to the church by baptism.

Brother Jacob. C. Cripe and David Miller of South Bend were with us and preached to the people the blessed word of God, with power and zeal. May God reward them for their labors. In a few days after they left we had church meeting and reclaimed two more, making ten in all. God still seems to be working amongst the children of men.

GEO. W. CRIPE

Milford, Ind.

Brother Holsinger; The church at Pleasant Hill, Sullivan county Tenn., seems to be in a healthy condition ever since the committee was here last September, and we hope that their mission of love to Tennessee will result in much good. The brethren and sisters who have united with us seem to be very well satisfied, with a few exceptions, and we hope and pray that the God of love may continue to guide us by his holy spirit, so that every member of the Church of God, who has been ingrafted into the Vine, Christ Jesus, may walk worthy of the vocation wherewith we are called.

The brethren and sisters in Tennessee are generally well. We have not had many additions to the Church since last fall. Pray for us that the spirit of God may move upon the hearts of the unconverted sons and daughters of men in this part of God's moral vineyard. The Lord hath said: "I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit he taketh away; now the fruit of the spirit is love, joy, peace, long suffering, and meekness, and temperance, and against such there is no law." These are the Christian graces which bear fruit unto holiness, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now we are taught humility in the Holy Gospel, which we claim not to be ashamed of. My Christian brother how do you feel when you see your brother in distressed circumstances? Do you feel like going by without helping him out of trouble? If so, where is that love manifested

in you by which all men shall know who the disciples of Jesus are.

My dear readers, let us know for ourselves whether we have round our bodies the marks of humility as Christ had, who was the only true pattern of humility; he went about doing good to the children of men everywhere, preaching peace to them that were afar off, and to them that were nigh. "And my peace I leave with you, not as the world giveth." From this learn that the peace that the world giveth is but little profit to the soul of man; and if so, let us follow peace and holiness, without which no man shall see the Lord.

May the grace of God and the communion of the Holy Spirit rest upon all Israel of God. Amen.

HENRY GARST.

Blountville, Tenn.

A Call for Help.

The Union District of the Church of the Brethren, who are in Marshall, Stark, and Pulaski counties, Indiana, Greeting:—Beloved brethren, we appeal to you for a little help for our poor brethren who are in straitened circumstances, and in debt, and unable to pay the same, who were drafted during the late war and have had a large amount of commutation money to pay, which has caused the debt upon the church and upon individual members. We make this appeal to you with confidence, believing that when you shall have become acquainted with our trials, circumstances, and necessities, you will cheerfully render some assistance to relieve our poor brethren from their burden of debt.

We have paid four thousand eight hundred dollars commutation money. With the exception of one, the drafted brethren were poor men, and unable to pay their commutation money without distressing themselves. One sold his home to raise the money. As the draft came suddenly, and the money had to be raised speedily, and while the draft was pending it was unanimously decided by the counsel of the church that Elder John Knisley should borrow the money on the credit of the

church and relieve the brethren that were, or should be drafted. With much trouble this was done, from time to time. Subsequently those drafted brethren promised the church to pay their indebtedness, with such assistance as the church could give them. The church is now indebted between seven and eight hundred dollars. Individual members not less than eighteen hundred dollars. More, on the most of this we have to pay 10 per cent interest. We wish also to state that our members are generally poor in this District of the church.

Now, brethren, we have given you a correct and true statement of our circumstances and necessities.—If you can help us, if it is but a little, it will be thankfully received by many brethren.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19:17.

Done by the unanimous counsel of the church, on the ninth day of March, A. D., 1867.

Speakers.

JOHN KNISLEY, ABRAHAM MILLER,
M. HAMILTON, DAVID BOTTORFF,
JOHN HOOVER, FREDERICK SLIFE,
ADAM APPLEMAN, JACOB BRUMBAUGH
DANL. FREEMAN, MICHAEL MILLER,

Deacons.

JAS. Y. BENNET,
JOHN BURNS,
W. HARRIS,
JACOB SCIDERS.

All contributions to be sent to Eld. John Knisley, Plymouth, Marshall Co., Ind. The money can be sent by Express or Post Office Order, and will be accounted for and published in the *Companion*.

The First Sunday-School in the United States.

Under the above heading we notice an article in the *Cincinnati Weekly Times*, and according to the *Times*, Mary Lake started the first Sunday-school, in Marietta, March, 1791. Peter Thompson, a Quaker, also started a Sunday-school in Philadelphia the same year. Robert Ralke, of London, has generally been considered the father of Sunday-schools, and has the credit of

opening the first one in London, about 1780. But what mostly interests me is what is said in the same article about the Dunkers. It says: "The Dunkers, an earnestly religious sect, are said, however, to have had Sunday-schools in Germany over three centuries ago.—According to the *Friend's Review* there is now in Pennsylvania, in the library of a Dunker, in a collection of rare and old religious works, a printed manual of Sunday-school instruction, compiled by John Werner in 1546. The first edition printed in 1558. These people, the Dunkers, having been persecuted almost to extermination, came to Pennsylvania, where they arrived in 1734. They settled in Montgomery county, in that State, and there as early, it is believed, as 1834, George Weisz, a good scholar and eminent for virtue and piety, established a Sunday-school. A manuscript manual in the hand writing of Weisz, to assist parents and teachers, &c., is still in existence in the library that contains Werners printed manual. Weisz died March 2nd, 1740; forty years before Robert Ralke established his Sunday-school in London.—*Marietta O. Register*.

Will some of the brethren tell us how this is?

A. LEEDY, Jr.

Antioch, Ind.

Brother Henry; As it may be of interest to some of the brethren, I will give you a statement of the Church here. We belong to the Coon River branch; we have sixteen members at this place, and I heard of three more about 50 miles West; our housekeeper lives at Padora, about 50 miles East. There are two speakers and two deacons, and we have two speakers here and one deacon; we do not get together more than once or twice a year.—The members in this district are scattered East and West about 125 miles, still union and brotherly love prevails. We have meeting here every two weeks, and some times more frequently. Church meeting every three months, and think there

could be some good accomplished if some of our brethren would come and help us. We are pretty much all young, and but babes in the cause; we would solicit our traveling brethren to make this one of their stopping places, and especially those who wish to locate in the West.—We have a good country; timber is pretty scarce, as it is in all prairie countries, but there is plenty of coal in the State. We are 45 miles from Council Bluff, and 30 miles from the Northwestern R. R., from Chicago to Council Bluff. Brethren coming here will come to Denison or Woodbine, on the Northwestern R. R.—Brethren wishing to stop with us should let us know, and they will be conveyed wherever they wish to go. For further particulars address Washington Wyland, Adam Brandt, or the writer, at Botany, Shelby Co., Iowa.

H. H. FOLCK.

District Meeting.—III.

Brother Henry; Please notice that the Brethren expect to hold their next District meeting of Northern Ill. at Arnolds Grove meeting house, Carroll Co. Ill. on the 20th day of May next, which the members of the ten Churches composing the Northern Ill. district are invited to attend. We expect an interest manifested in this meeting by all the above named Churches.

By order of the Church.

C. LONG,

Mt. Carroll, Ill.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

SAMUEL BEATT. Your subscription is paid for Vol. 3.

JAMES S. KIRK. The Germantown list is always put in a wrapper.

A. A. OF INDIANA. If you wish your correspondence to appear, please give us your name.

JOHN R. DESLINOUR. The subscription of both those names you sent us expired with No. 4, Vol. 3. When the time of subscrip-

tion is up, we do not send the paper on, without being ordered again.

JOHN FISHER. Sixty cents more will pay to the end of Vol. 3.

JESSE L. BEAL. Where is your paper to be changed from.

JOHN M. MILLER's address is changed from Marriou Centre, Marriou Co., Kansas, to Emporia, Lyon Co., Kansas.

D I E D .

In the Buffalo Valley branch, Union Co., Pa., March 26th, brother **STEPHEN KURTZ**; aged 74 years, 2 months, and 1 day. Funeral services by Isaac Myers and the writer, from 2 Cor. 5:1. J. L. BEAVER.

Near East Waterloo, Juniata Co., Pa., Sister **MARY ANN STEM**, daughter of friend Samuel, and sister Sarah Stem; aged 35 years 7 month, and 21 days. She sought the Lord in her youth and was a pious and beloved Sister for 5 or 6 years, then her mind became distracted, and for 14 years she suffered the loss of her mind. On the 6th of February last she was taken to the Harrisburg Asylum where she died on the evening of the 23th. She was bought home and buried on the 6th of March.

Funeral service by C Myers, from Genesis 18: 25. Shall not the Judge of all the earth do right.

MARY ROBER.

In the pleasant Hill branch Sullivan Co., Tenn., March 10, Sister **CATHARINE COLE** consort of brother Solomon Cole aged 29 years, 5 month, and 24 days. She leaves a husband and five children, together with a large circle of friends to mourn their loss; but we hope our loss is her great gain.

Funeral service by brother Joseph Wine and the writer from 1st Thess. 4: 14.

In upper Conaway branch, Pa., February 28th sister **SUSANNAH M. PENTZ**, of lingering Consumption. The last 6 weeks of her life she suffered much and all without a murmur. She always expressed a desire to take leave of her friends here, and go to a friend above; a few hours before she expired she asked her mother if it would be long till she could go. She was known by many, and while able, always filled her seat in the sanctuary, and manifested great interest in the good cause. Her age was 31 years, 3 months, and 16 days.

Funeral service by Elder Joseph Myers and the writer.

ADAM HOLLINGER.

In Mechanicsburg, Lower Cumberland branch, March the, 8th of Consumption **HARRY M. STUDEBAKER**, son of brother Jacob Studebaker, dec'd. Funeral occasion improved from the 103. Psalm.

ADAM BEELMAN

SAMUEL S. SNYDER, son of Wm. H. and Ellen Snyder, departed this life on Sunday the 3 of March, at Jacksonville, Ill.; aged 17 years, 7 months and 14 days. Brother Samuel became insane; in September last he was taken to the insane asylum to be cured; having been there for six months he began to recover. The last two months that he was there he was in his right mind. We received a dispatch from the Superintendent of the Jacksonville insane asylum, stating that he was well, and that we should come for him; I left Dixon on the 28th of Feb., and arrived at Jacksonville on Friday the first of March.—Brother Samuel took a light headache on the evening before I got there, and still kept

growing worse; and on Sunday evening he closed his eyes in death. I was with him three days and had the pleasure of talking with him. His hearts desire was, if he could only die hoping to meet in that heavenly happy home, where parting is known no more.

J. M. SNYDER.

In the Franklin branch, near Mansfield, Richland Co., Ohio, brother **JOSEPH M. RITTENHOUSE**; aged 35 years, 1 month, and 11 days. He leaves a wife and a very large circle of friends to mourn their loss, but we hope our loss is his eternal gain; he died with that dreadful disease, consumption.—His sufferings were great but he bore it with christian fortitude. He was a member for five years, and during his sickness he often wished that death would come and take him out of his trouble in this world.

Funeral services by Christian Wise from 1st Cor. 15: commencing at the 40th verse.

In the Aughwick branch, Huntingdon Co., Pa., March 17th, of Pneumonia, in about 96 hours from the first attack sister **SUSAN MILLER**, wife of brother Henry Miller and sister to the writer; aged 73 years, 7 months and 17 days.

Funeral services by the brethren from 2nd Cor. 5th chapter.

A. L. FUNK.

List of moneys received, for subscription to the *Companion*, since our last.

Joseph G Snyder Philada Pa	1 50
David Daily Nimisilla Ohio	1 25
P C Musser Jane Lew W Va	5 00
Solomon Young Delphi Ind	1 00
Geo Shaver Maurertown Va	1 50
Evan Nearhoof Warriors Mark Pa	1 50
Polly Nearhoof "	1 50
Sam'l Beck " (long ago)	1 50
Jacob Snyder Double Pipe Creek Md	1 10
Henry Ripple Mt Union Pa	1 00
Conrad Inler Altoona Pa	1 50
C K Burkholder York Sul Springs Pa	1 50
Joseph Pfoutz New Oxford Pa	1 50
G Raffensperger "	1 00
Lewis Oaks Trot Wood Ohio	.50
John Spanogle Franklin Grove Ill	1 50
John Burkett Goshen Ind	.75
Mary Kreider Panther Creek Ohio	1 50
John Fisher Sharpsburg Md	.50
Lewis M Kob Franklin Iowa	1 00
Geo Worst Osawke Kansas	1 00
Lewis Hess Zena Iowa	1 00
J D Veach Dry Creek Iowa	1 00
Wm C Lehmer Allen Pa	1 12
John Keeney Boiling Springs Pa	1 12
Isaac J Bickenstaff Rossville Ind	.75
S M Goughenour Libertyville Iowa	1 00
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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum.

VOLUME III.

TYRONE CITY, PA., TUESDAY, APRIL 16, 1867.

Number 16.

Selected for the Companion.

Happiness only in Heaven.

Friend after friend departs—

Who hath not lost a friend—

There is no union here of hearts

That finds not here an end.

Were this frail world our final rest,

Living or dying, none were blest.

Beyond the flight of time

Beyond the reign of death—

There surely is some blessed clime

Where life is not a breath ;

Nor life's affections transient fire,

Whose sparks fly upward and expire.

There is a world above,

Where parting is unknown ;

A long eternity of love

Formed for the good alone ;

And faith beholds the dying here

Translated to that glorious sphere.

Thus star by star declines

'Till all are pass'd away,

As morning high and higher shines

To pure and perfect day ;

Nor sink those stars in empty night,

But hide themselves in heaven's own light.

ISAAC MYERS.

Nora, III.

For the Companion.

The Garden of Gethsemane; the suffering of Christ for sin.

Gethsemane proclaims the power of redeeming love. Mere philanthropy could not have sustained such a shock ; yea the combined benevolence of angels would have failed in the struggle, but the love of Christ was equal to its endurance, not only because it was perfectly sincere and ardent,—for this alone must have been inadequate,—but because it was Divine Love ; yes divine love for sinners was the main prop of the son of God when he was passing through this ordeal. This love bore him upward and onward, as all the billows rolled over him, till he reached the haven of his Father's bosom which received his spirit. Not one of the angry waters could quench that love, it was strong as death. He who can analyze the mixture of the cup which our Savior drank and not resolve all into the most incomprehensible love for man, must be grossly infidel or wickedly indifferent. That man is to be pitied who can listen to the

cries, and witness the tears, and blood of Jesus, on that night, in Gethsemane, and not retire to his chamber more disgusted than ever with sin, and more enchanted than ever with the Savior.

It is of course our duty to have a joyful confidence in the atonement made for us ; surely we cannot question our personal interest in Christ's agonies. The griefs borne there were ours ; the sorrows carried there were ours, and those griefs and sorrows were occasioned by our sins. This is true, and what follows ? It follows that the original sin can never rise up against us. Our curse is exhausted ; it spent its fury on our surety. Let this then henceforth be our address to Christ:—

"Lord Jesus from this moment we cast from us all doubts as to our personal safety." Now as to our eternal happiness hereafter ; and if at any time of infirmity fears for our souls should rush in to vex us, we will remember the night when thy "soul was exceeding sorrowful even unto death ;" and even to our own death we will essay to presume our souls exceeding joyful in thy love. Yes, Lord, whatever may have been the number or aggravation of our sins, we will now, by thy grace, banish from us all the terrors of the law ; we will quail no more before the baring of God's holy arm, or the sheen and sharpness of his sword, for when we look upon thee, O, our God, and Redeemer at the hour and amid the powers of darkness, we are assured the law has been satisfied, that the divine arm has dealt its deadliest stroke, and that the sword of inflexible justice is now sheathed, since it had such an awakening against the man that was God's fellow. Brethren, we commit no presumptuous sin in thus assuring our hearts in Christ before God. Only hold fast our confidence, and let none take it from

us and thus all will be well with our souls salvation. At present, in christian conflict, in a short time in combat with the king of terrors—at the great tribunal of God, when we come to judgment, and throughout eternity in the presence of God and the Lamb, Gethsemane proclaims the duty of ardent gratitude to Christ. All who have been washed from their sins in the blood of the Lamb, admit that prompt devotement of ourselves to him and his cause forever is the very least return that we can make to him. Can we realize such a scene as took place that night, and after associating our own sins with it, refuse to acknowledge that now we are not, cannot, ought not to be our own. That agony in Gethsemane bought us for the sufferer. On the cross it is true the price was given in full, but even here as much was advanced as should dispose us promptly to surrender all we are, and we possess, to him and to him alone. It is enough to bring the blush to the cheek ; enough to suffuse the heart with shame, to see how coolly and miserly some professors can sit down and calculate—not how much, but how little they can do for, or give to Christ. What an ado, what a murmuring, what a scheming, what an evading, what compromising, do we often witness concerning the duty of sacrificing our flesh, and giving our substance to Christ. It might almost be inferred from the nice and minute arithmetic which some professors employ to rule them in their donations, that the obligations were all on Christ's part ; that they had already acted out the character of the generous, and that for Christ to exact one farthing, or one self denial, one non-conformity to this world, is more than God ought to ask of man to do, and it is not necessary to observe them.

Brethren in Christ, let us cry to heaven, merciful God, keep back

thy servants from sordid avarice; from selfish indulgences, and from sinful extravagances, so that we may with a free heart, and clean hands, as consecrated gold, vindicate our state as forgiving debtors and make clean our characters as heirs of God, and joint-heirs with Christ. Brethren, and all that fear God, be persuaded that there is one thing which is too impossible for us to do; we can never do too much for the sufferer in Gethsemane for after we have done all, given all on earth, yea even after myriads of ages have revolved over us in heaven, we must still be infinitely distant from that imaginary point when we can say we owe him no more; all our debts to him are paid. These debts can never be paid, either by ourselves or by any substitutes, because every breath we draw and every moment of holy joy we have in paradise, only add to the account against us for more gratitude and more service. What a pity then that professors should calculate their obligations to Christ in unfavorable positions; in their counting houses, for example, or places of exchange or beside their farms, or over their merchandise. This is the cruel system that has hitherto kept professors' liberality a dwarf. If we would but sum up our accounts when meditating on Olivet, or Calvary when realizing the splendors of a celestial existence, which they hope for, or the horrors of the hell from which they would flee, from that day and hour religion would become as it is certain we hope at no distant period to become—a giant. May God hasten it. Do sinners inquire, "have we any interest in those agonies?" We reply, you have, most assuredly you have. There is not a grander or more honorable position than that which the christian minister occupies, when from the gospel he makes in the room of God a full and free offer of salvation to all who will accept of it through the mediatorial sacrifice of Christ. These positions with gethsemane so near, we hesitate not to assume, and to you trembling and guilty, or to you who, though guilty, do not yet trem-

ble, it is proclaimed that for you and for all mankind there is enough and to spare in the propitiatory agonies of Christ. If then you perish it cannot be from any deficiency in his agonies or shortcomings in his obligation. Be assured God is sincere in calling on you as he does, at this time, to repentance and faith; sincere in telling you of a Savior for the chief of sinners, and in swearing by his own great name that he has no pleasure in the death of sinners. If you perish it must be owing to your own unbelief of God's sincerity and Christ's sufficiency: entirely owing to your contempt of the only name and the only foundation given among men, whereby they can be saved. If you perish it must be because you refuse to identify yourselves with the blood of the garden or of the cross; and by appropriating faith to make that blood your own. O, be entreated to believe that the sufferings of the Lamb of God were of the nature of that penalty under which you at this time lie, and under which you must lie till you go to God and tell him that you accept of his Son as your righteousness. Do this; do it now: do it in prayerful dependence; do it with all your heart, and as the Lord liveth it will be well with your souls. But what if you will not do this? Why then there is no alternative, perish you must; having rejected Christ "there remaineth no more sacrifice for sin."

A. J. CORRELL.

For the Companion.

Explanation of Matthew 18: 6, 10.

The verses read as follows: "But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea." But before we can explain this verse we must examine the preceding verses, as they contain both an inquiry and an answer. A spirit of anxiety always produces a spirit of inquiry, which we see exhibited by the disciples on the present occasion. The inquiry is this: "Who is the greatest in the kingdom of

Heaven." As Jesus well knew the ambition of the human heart, and never at a loss when manifested to give it a check, hence he "called a little child unto him, and set him in the midst of them and said, verily I say unto you, except ye be converted and become as little children, ye shall not enter the kingdom of heaven." Here the disciples, with the Jews, were under the mistaken notion that Jesus was going to establish a temporal kingdom here on earth. And hence the inquiry: "Who is the greatest?" As much as to say who will be honored with offices connected with this kingdom. Hence to bring down this lofty feeling, Jesus called a little child to him and set him in their midst. Now what do we learn from this? We learn this, that the child was old enough to hear and obey, for it came to him; but it was too young to be influenced by worldly ambition. No preferences manifested; no requests to make; no wants to present, for it had none. In a word, perfectly contented, the very picture of innocence. What a beautiful emblem of a genuine disciple of Jesus; hence, says Jesus, "Whosoever therefore shall humble himself as this little child." *i. e.*—unless you are willing to humble yourselves—and become as this little child, ye cannot be called "great." Hence, whosoever desires to become "great" in the "kingdom of heaven" must "humble himself," as the "kingdom of heaven is a spiritual kingdom, and as there is no other way of entering that kingdom, and become great therein, but in and through the valley of humiliation. Consequently the only way left for the disciples or us to enter into the kingdom of heaven is to humble ourselves and become as unassuming as little children who act among themselves as if all were EQUAL, as the emblem of the little child so beautifully represents. Notice the promise, "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven." Thus our Lord shows them that they were all EQUAL, and that there should be no superi-

ority among THEM. And then, "Whoso shall receive one such little child in my name, receiveth ME." As in the preceding verses, our Lord gave an emblem of a genuine disciple, in the "little child," so by the term, "little child" in this verse he means disciple only. Hence, notice here as in many other places, Jesus gives us to understand that an act of kindness done unto one of those, humble, child-like, unambitious disciples of mine, for my sake "he shall in nowise lose his reward. I will consider it as "done unto me." Or "whoso shall receive such an one, in my name receiveth ME." Now we have the way prepared to explain the above verse. "But whoso shall offend one of those little ones that believe in me." The word "but" shows to us that the case is changed, and a threatening follows. O that I could sound the alarm by pen and ink, that the echoes might reach to earth's remotest bounds, and the reverberations thereof reach every careless heart, and cause it to fear and tremble at the solemn denunciation, dropped from the lips of Jesus, as a caution given to careless mortals, who so frequently throw stumbling blocks in the way of the humble disciple of Jesus. O, read the sentence and tremble; O yes tremble, for Jesus has said it, and he cannot be mistaken; he who is guilty of the above offense, says Jesus, "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the SEA." Can this, or anything like this, be possible? YES, for Jesus has said it. Consequently it is a TRUTH, and "he that doubteth is damned. More anon.

Yours in the bonds of love.

JACOB MACK.

Masontown, Pa.

When we look back through life in our moments of sadness, how few and how brief, are its gleamings of gladness.

Were it not for sin, death would never have had a beginning; and were it not for death, sin would never have had an ending.

For the Companion.

Prove all things; Hold fast that which is good.

The Apostles' say there are diversities of gifts; (1 Cor. 12) so one may have the discerning of spirits, and another prophecies, &c.; and Peter tells us that there were false Prophets also among the people, even as there shall be false teachers among us, and many shall follow their pernicious ways by reason of whom the way of the truth shall be evil spoken of. Now we have many brethren who have good talents in speaking, and in writing too, and we have others who can not speak or write so well, but they may discern by what kind of a spirit these talented preachers and writers speak, and whether it is all profitable or not.—There are some brethren, I think, who think a little too much of themselves. For such, it would be well to remember the words of the Apostle (1 Cor. 8: 2), "If any man think that he knoweth anything he knoweth nothing yet as he ought to know." (see also 3: 18).

Brethren, I like to read the *Companion*. I try to prove all things and hold fast that which is good, but I cannot well help but say that if we would get many such articles as that of brother Lawver's concerning dress, &c., I believe it would do more harm than good, and I wonder if such will not be reprov'd by the old brethren. Such talk as brother L's. is certainly harmful in our Church. It will do very well for Methodism and the surrounding so called christian churches, and if it had come from thence we could easily bear the reproach. I almost wonder that brother L. ever joined in with such an odd people; but I suppose he hath not had much knowledge of their odd ways. I presume our Lancaster Co. churches would be among the oddest to the brother; and yet we hear it said that our members are too proud, and for that reason some will even join others who have nearly the same doctrine as the Brethren, and make a little more show of humility. You may say religion is not in a show of humility. We know that,

but we are to abstain from all appearance of evil, and if pride is not the appearance of evil, and if coveting to be like other Christians, or our neighbors, is not at the root of pride, then I have not yet learned what pride is. But I think I have learned a little by experience. It reminds me of an answer I gave to a person in my house long ago.—When she returned from a funeral, she said the minister made apology for his appearance (saying he had no pride in it). I said if he would appear humble and would say that he feels a little proud sometimes, I would sooner believe it, than if he appears proud or like the world, and tells me he is not proud.

Now, brother L., you say if the Brethren would dress plainly instead of odd, or different from their neighbors, the young would fly to our banners by hundreds; otherwise they swarm to methodism because they are mocked and laughed at if they dress odd, &c. Now, dear brother, if you cannot teach your young people any better faith than that, they may as well be Methodists, because if they must dress like them or their neighbors, or be mocked at, then they must also talk like they, laugh like they, fight like they, and do like they, or they will still be in danger of being mocked at.—But I do believe that if they are rightly taught and rightly converted to the Lord and his doctrine, then the Brethren need not tell them any more how to dress. You admit that we are not to follow the fashion of the world, but say we must take the right meaning of the order. Please read the 3rd chapter of Isaiah from the 16th verse to the end, and the 7th verse of the 51st chapter; and explain the true meaning of the 14th verse of the 52nd, and first three verses of the 53rd chapters.

J. S. NEWCOMER.

Lancaster Co., Pa.

FAITH.—Faith can do more than remove mountains; it can still a clamorous conscience, make a bad conscience good, soften a hard heart, bend a stubborn will, and bring God and man together.

*For the Companion.***The Missionary Cause.**

CHAPTER IV.

The advantages of the Church for the extension of the gospel.

According to the apostolic authority, the advantages of the Jews were much every way, because unto them were committed the oracles of God, and they lived and moved under the direct influence of their miraculous history. Now, all the wealth and moral influence which belong to that dispensation has been poured into the treasury of the christian church. "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Nothing is lost in that economy, but transferred, accumulated, handed down from generation to generation, and put into wide circulation. "Not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you which the Holy Ghost sent down from heaven; which things the angels desire to look into." The Bible has thus discharged all the accumulated moral influence and spiritual wealth, of the last economy into the present,—“for whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the scriptures might have hope.” All the great events and solemn transactions of the Old Testament may be regarded as having taken place in the christian church. Here its miracles are still convincing, and its angelic messengers still appearing.—Here Moses is still teaching self-renunciation by wishing himself “blotted out from the book of life” for the good of others; and David leading the intercessions of the Church for the salvation of the ends of the earth; and the prophets testifying of the sufferings of Christ and the glory that should follow. Here we have the temple of Jerusalem standing, its holy fires still burning, its victims still bleeding, its day of atonement still returning, and its

sanctity still calling on the church for its entire consecration. Here we have also the martyr-piety of Abel and his acceptable offerings, the fearless fidelity of Enoch and his translation into heaven, the persevering obedience of Noah and his salvation from the deluge, the Missionary pilgrimage of Abraham and his lineage, and the self-sacrificing zeal of Moses in his pilgrimage to the promised land. Here the prophet Jeremiah is still pouring forth his lamentations over Zion's pitiable state, and Nahum his thunderings against the enemies of God. And why all this, if not to give greater power and influence for the extension of the gospel? Paul so nobly and eloquently sets forth those splendid constellations of excellence which glow and burn in his eleventh chapter to the Hebrews for us to imitate. Who can set limits to the moral greatness and christian devotedness which the mightier influences of the two economies poured into each other should produce? To know that the eternal Father should have so loved us as to give from his bosom “the express image of his person,” should have such an effect upon us as to leave us no power but that of obedience,—no wish but that of redoubling our means for the transmission of the gospel “to every creature.” To know that he who was rich should for our sakes become poor,—that the second person in the mysterious Godhead should personally descend to our rescue, finally bow his head upon the cross and die “for the unjust,” and if all heaven has been moved by this condescension and sacrifice of the Son of God,—surely, it should be sufficient to awaken the church to move and agitate all earth. Ye hear of another advent as of a rushing mighty wind—the Holy Spirit—converting and sanctifying human souls, and lastly, to find that each of the three persons in the Trinity is infinitely interested in our redemption, as a new bond of ineffable union,—should not only be sufficient to teach us admiration and praise, but the greatness of us living for the future, and to kindle within our hearts the holy

zeal and the unquenchable desire of transmitting the great doctrine of inheritance throughout all the nations of the earth. The great masterpiece of God is laid open before us, with an effusion of the Holy Spirit, to prepare us for the work which is set before us. The church need not establish theological schools to teach vain philosophy, creeds, and traditions of men for missionary qualifications, but each member has free access to the mysteries of God, recorded in the text-book of the school of Christ—the church itself. That inspired volume is amply stored with truth, wisdom, and knowledge as requisite qualifications, to bring all nations to the knowledge of duty and regeneration. Within its treasury is deposited an almost inexhaustible amount of matter, embracing within its compass the creation of man, the destruction of the antediluvians by the rolling and surging billows of the deluge, the thunders of Mount Sinai, the cross on Calvary, the first fruits of the resurrection from the dead, and the general conflagration of the earth. We believe that each follower of Christ is in some degree held responsible for neglecting to improve his talents in heavenly things, and neglecting to cast his influence for good. We indeed pity the condition of that christian, who, though apparently pious enough to secure his own salvation, has nothing to transmit to his fellow-men. But the great responsibility rests upon the watchmen of Zion, who have to make the principle move in such a cause. It depends upon them to see whether the commission is properly carried out. If they find the church neglecting her duty, which it evidently is, they must call upon that body to provide means and material,—“for how shall they preach except they be sent!”

S. B. FURRY.

*New Enterprise, Pa.**To be Continued.*

Many of the gay sons and daughters of pleasure never have a moment of true happiness.

*For the Companion.***A Peaceful Death—No sure evidence of Piety.**

It is my present design to show that a peaceful death is no sure evidence of piety, or that religious character cannot in all cases be determined by the manner of dying.

For the opinion already advanced I offer the following reasons, first: other causes besides religion may excite the spirits and pour peace into the bosom of the dying man. Some diseases from their very nature cause the patient to feel secure and happy, while they are preying upon his very vitals. Such is the Consumption, its victims frequently flatter themselves and others with the hope of recovery till they suddenly drop into eternity. In connexion with diseases, medicines are not unfrequently administered in the last hours and days of life, which lead to a mistake as to the actual state of the mind. Instances are not unknown in which a patient has manifested a quiet submission in death when it was evident that he was made insensible to his situation by soporific drugs. Others again when under the operation of stimulants have had the liveliness and cheerfulness of their spirits mistaken for spiritual joy. It is well known that persons in health when under the influence of ardent spirits are often free and forward to converse on religion, and many who sneer at religion when sober will take pains when partially intoxicated to manifest their zeal in religion. It is very natural to suppose, and facts corroborate the supposition, that the same effect may be produced in the dying man, by stimulating medicines; and these means may lead to very erroneous apprehensions as to his spiritual condition. It is well known that fever often produces a high state of excitement in which if it be short of delirium the patient seems raised above himself. His feelings are strong, his imaginations lively, his affections ardent, his sensibility to danger taken away, and his conversation indicative of a happy state of mind. Present religion before such a person, and he

may seize it with the ardour and zeal of a saint. In some well known instances of this nature in which the patients on being restored to health have been found to be totally insensible to every thing which passed during their sickness, and could not recollect and would not acknowledge a single expression of their conversation. Now had these persons died they might have been considered as extraordinary examples of pious joy and christian triumph, when in fact this excitement was but the excitement of the spirits produced by medicine or disease. The patient is frequently made to look at death without terror by the excruciating pain under which he labors. In the agony of disease he talks of death as a familiar and pleasing friend; so far from fearing to meet it he is calm on its approach and even desires its relief. Others whose disease appeared to be desperate have seemed to be greatly exercised with religious considerations and have calmly professed joy and peace in believing; have been willing to depart; have been confident of future happiness, and yet these very individuals on recovering have manifested no regard to Christ or to his worship. On the contrary have become most vile and abandoned. But had they died in the midst of their joys, their friends would probably have consoled themselves with a confident assurance of their happy state beyond the grave.

D. S. GARBER.

*For the Companion.***Wisdom.**

The first and strongest desire of the human heart appears to have been to get wisdom, and satan knowing this makes it the basis upon which to work out his hellish designs in causing man to fall. Hence he says, "God doth know that in the day that ye eat thereof, then your eyes shall be opened and ye shall be as Gods." The great temptation! To be like Gods. That was the very fulness of their desires.—Ah the fruit becomes pleasant to the eyes, and the tree to be desired to make one wise. The hand is

stretched forth, the fruit was eaten, but sad wisdom. Such as Satan and his hellish crew experienced after having raised a rebellious hand against heaven's King. Thus ran the first attempt. Since then the whole world has been ransacked to find the priceless gem. The Nimrodites thought, that by erecting a lofty tower whose point should far exceed the highest point of this terrestrial globe, and hold a proximate position to the firmamental worlds; they might, from its summit, wrest a spark from the luminary orbs, as they performed their revolutions by its heaven-piercing top, or at least, to manifest their own wisdom, by gaining unto themselves a name which would be held in reverence by all succeeding generations, thus concentrating around its base the earth's riches and population, that they might with unlimited bounds, sway the sceptre of power and dominion over the inhabitants of the world; but this was not wisdom and for this cause God frustrated their plans by miraculously giving different portions of them different languages and divergent dialects, thus dispersing them over the face of the globe. Again: there was a Saul who sought wisdom, after having dismerited it from the true source, yet determined to have it. We see him under cover of midnight darkness and disguised, rejected of God, condemned and forlorn, wending slowly his way toward the town of Endor seeking for wisdom from a source which he knew to be wrong, and had previously condemned the way, even unto death but poor Saul! What does he hear? The kingdom hath been taken from thee, because thou hast not obeyed the voice of the Lord. This was not wisdom. Again: The earth hath been searched for its hidden treasures.—The veins for the silver and the place for gold hath been found, and refined into a pivot around which the world moves. The iron and the brass have been drawn from their place of concealment and formed into the strength and defence of nations. Yet all this is not wisdom. Again: The fowls of the air have spread their

wings and soared aloft, over mountains and vallies, hills and dales, and the sharp piercing eye of the Vulture has scanned ever secret place yet there is a path which they have not seen. The howling wilderness, and the burning deserts, the dismal caves and the desolate places, have been traversed by the fierce lion and her craving whelps, yet they have not passed by it. If we sink down into the very depths of the earth, and there seek it, we hear rumbling from its dark caverns, Not—in—us. If we ascend into the luminary heavens and chase with lightning speed the dazzling orbs around their common centre, we might, with unfelt reverence, behold the wonderful and sublime effects, but that would not be wisdom. The wise man said that he had found that God had made man upright, but they have sought out many inventions; yet they have not found wisdom, because it is far off, and exceeding deep; who can find it. Destruction and death say, we have heard of its fame, but we know not its resting place.

Again: It hath been said, canst thou bind the sweet influence of the Pleiades, or loose the bands of Orion, or canst thou guide Arcturus with her suns, or send lightnings over heaven's darkened canopy that we may come unto thee, and say: here we are, teach us? Notwithstanding it is not in the land of the living, and its price far above that of rubies, yet it *may* be found.—But where, or to whom shall we point the inquirer. The Astronomer says: Come to me, I am an old man of much experience. Ever since the fathers fell asleep, I have been, and while nations lie unconsciously in the arms of sleep, I hold sweet communication with the heavenly orbs, and thus have learned their mighty revolutions and relative bearings. I can teach you. The Philosopher says: come to me, I hold the enchanted key, and have fathomed the very depth of the hypothesis by which all effects, both natural and moral are explained. I can teach you. The Geologist says: Come with me! That which ye seek lies

far beneath, in the dark caverns of the earth. I hold the "magic lantern," and can easily find it. But the depth saith, it is not in me.

Again: The sciences have been united. Temples of fame have been erected. Men of lore have taken their respective departments, and with unlinelching purpose of mind, have *determined* to seek out the hidden path, but oh! what a babel of wisdom it is. One says I have it. Another, I have it. All *think* they have it, yet none have it, because it hath been declared of old: "That man knoweth not wisdom, neither is it found in the land of the living." Whence then cometh wisdom, and where is the place of understanding since it is hid from the eyes of all living? "God understandeth the way thereof, and he knoweth the place thereof, and unto man he saith, Behold—the *fear* of the Lord, *that* is wisdom and to depart from *evil* is understanding.

H. B. BRUMBAUGH.

McConnelstown, Pa.

Neglect not the Assembling of yourselves together.

What a refreshig time it is to our weary souls to meet all the Brethren and Sisters together at the place appointed for public worship, where we may be built up and encouraged to press forward and to hold out faithful a few more days.

But, O! how often do we meet with less than one half of the Brethren and Sisters that might have met with us, especilly at church meetings. It seems as if they thought there was nothing for them to do.

Do they not say "we have so much work at home that ought to be done. I will stay at home to-day and do it, and when I have nothing else to do I will go to meeting?"

Brethren be not deceived, that time will never come, but you may rest assured the time will soon come, when you will have no enjoyment in going to meeting; when you can enjoy yourself better almost anywhere else than you can at meeting.

Then, alas! where is the light you show to the world; and if that light that is in you is darkness, how great is

that darkness? I have known Brethren, and Sisters too, to excuse themselves from going to meeting, on the ground that they had visitors that day; well then why did you not try to come and bring them along with you to meeting? You certainly would have enjoyed yourself better, and it might have been an everlasting blessing to them. Others I have known to go away from home to pay visits. Others excuse themselves because they have not got as good clothes as they would like to have, I suppose there are no Brethren or Sisters in the Church who have not more apparel than the young man had who followed Jesus: he had nothing but a linen cloth east about his naked body, (see Mark 14 51.)

Some may excuse themselves thus, I am not a preacher, it is immaterial whether I go or stay at home.

That is not the way that Aaron and Hur reasoned; they did not say because we are not the leaders of Israel it will do no good for us to stand by Moses and hold up his hands. No but they stood up till the going down of the sun, and stayed up the hands of Moses, the one on the one side and the other on the other side; consequently the children of Israel prevailed. Just so we can stay up the hands of our ministering brethren by our presence.—Then let us not neglect the assembling of ourselves together as the manner of some is.

ISAAC WAMPLER.

Noblesville, Ind.

For the Companion.

Listen to the Cry!

"The harvest is plenty but the laborers are few."

This subject has made quite an impression on my mind, as well as many others. We hear the cry from the East, West, North, and South, for more ministering brethren. Why is it that there is such a deficiency in the number of the Lord's laborers in the great cause of salvation? Why is it our deacons do not arouse to a sense of duty, and increase the material which is so much needed? May it be the

duty of every brother and sister to pray for the advance and immediate prosecution of this mighty work; may the laborers be furnished immediately, as Popery is making its mighty strides in and through our land, teaching for doctrines the commandments of men. Let us arouse from that state of lethargy, and lay hold of the Gospel plow, and never wilfully look back, but press forward to the prize of our high calling.—“Awake thou that sleepest; arise from the dead, and Christ shall give thee light.” That light our Lord and Master will give us if we will but obey, and ask in faith, believing that Jesus is the Christ, the Son of the true and living God. He will also give us ministers if we ask in faith, and do that which he has commanded us.

G. P. L. ROBERTS.

Conemaugh, Pa.

YOUTH'S DEPARTMENT.

A Pleasant Surprise.

A young man, of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whom it was his office to instruct.

While they were now walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed belonged to a poor man who was at work in the field close by and who had nearly finished his day's work.

The young student turned to the professor, saying: “Let us play the man a trick. We will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them.”

“My dear friend,” answered the professor, “we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar in each shoe, and then we will hide ourselves.”

The student did so, and then placed himself with the professor behind the bushes hard by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man finished his work, and came across the field to the path where he had left his coat and shoes. While he put on the coat he slipped one foot into one of his shoes; but feeling something hard he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it around, and looked again and again; then he looked around on all sides, but could see no one. Now he put the money into his pocket, and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven, and uttered aloud a fervent thanksgiving, in which he spoke of his wife sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and the tears filled his eyes.

“Now said the professor, “are you not much better pleased than if you had played your intended trick?”

“O, dearest sir,” answered the youth, “you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood: “It is better to give than to receive.”

We should never approach the poor but with a wish to do them good.

LOCAL MATTERS.

Tyrone City, Pa., April 16, 1867.

“Don't all speak at once.”

The correspondence of brother Lawver, in No. 14, has aroused to life a number of our readers, who have been unmoved for some time past. Several would give him very

severe reproofs, while others think he will fall under the judgment of the decisions of An. Meeting. Now we cannot give place to all these letters, and propose, that some one who can, will give brother Lawver a good explanation, accompanied with the very best reasons for the customs, the essentiality of which he doubts. We have reasons for believing that brother L. possesses some good qualities, and deserves to receive some nourishment and cultivation from the Church. Give him the best arguments that can be produced in favor of all our customs of wearing clothing, and if he will not be persuaded then we will give him over.

Brother J. E. Pfautz' “Review of the *Companion*” also meets with severe criticisms, some of which we agree, may be deserved.

And lastly, we come in for our share of reproof for admitting such articles. Of course we must plead guilty, and hope our critics will be able to see how we were led to commit the error—if error it is.

“Rev. Joseph Horst, D. D.”

We have received a letter (though not directly addressed to the editor) signed exactly as above. We had it put in type, *verbatim et literatim*, intending to publish it, in order to show up the author in his proper light, and by his own words. Upon more mature reflection, and with the advice of an elder brother, that idea was abandoned, the letter being considered too vulgar and profane to be placed in the columns of a religious paper.

Horst imagines himself very much insulted by our diary notice some time ago, and threatens to prosecute us, and expose us in all the local papers. Now be it distinctly known that we would not notice him, only

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, APRIL 23, 1867.

Number 17.

Selected for the Companion.

Convocation.

Beautiful upon the mountains
Are the messengers of peace,
Publishing the news of pardon
Through a Savior's righteousness!
Joyful tidings
Of a Savior's righteousness.
Hark! the voice of Jesus calling,
"Heralds of my Cross, arise!
Go and publish news of pardon!
See a world in ruin lies!
I preach 'salvation!'
Till I call you to the skies!"
Jesus, we obey thy summons;
See thy servants waiting stand;
When our song of praise is ended,
We will go at thy command!
Great Redeemer,
Guide us by thine own right hand!
Scenes of love and sacred friendship,
We will bid you all "Farewell!"
O'er the earth's wide face we wonder,
News of Jesus' love to tell!
Christian soldiers,
We must part and say "Farewell!"
Often have we joined these voices
In our songs, as God we praise'd,
And around our altars bending,
Pray'r at morn and evening rais'd!
Perhaps never
Shall we join on earth in praise.
Brethren, we will meet together
On the mount of God above:
Then our rapturous hosannas
Shall be full of Jesus' love!
Savior, bring us
Safely to our home above!

EMMA J. BUTTERBAUGH.

Norris, Iowa.

For the Companion.

Reply to A. Leedy, Jr.

On the first Sunday School in the United States.

The article referred to, is a misrepresentation of facts—erroneously applied to the Dunkers, and originated as follows. In the Spring of 1865 a friend of mine, who was called upon to deliver an address before the Sunday School Teacher's meeting of Philada., requested me to furnish him the material for the purpose. Consequently I wrote a short essay on the subject, which he embodied in his address. Many of the statements were so strange, and revolutionary to the generally received opinions, that notes were taken by different hands, and published in the

principal papers on both sides of the Atlantic. Thus it was *cut up, abridged, copied and re-copied*, until it got as the *Companion* published it. But the Dunkers have nothing to do with it, as they had no existence under that name "*three centuries ago*," and it further conflicts with their history, as they came over in 1719, fifteen years before the landing of the Schwenkfelders. For the satisfaction of those interested I will add a few extracts from the original as delivered:

"In Great Britain, and very generally in this country, the origin of Sunday Schools is ascribed to an Englishman, named Robert Raikes, who was born in 1736, and when he was 45 years old, or in 1781 first commenced gathering a few persons together on Sundays to teach them how to read, &c. He accompanied these lessons with some religious teachings, and through the eager thirst for knowledge among the ignorant people by whom he was surrounded, his school soon increased so that he commenced employing assistant teachers, paying them at the rate of a shilling a day for their services. And so from this commencement of the great system of Sunday Schools in England, it has been persistently asserted that *there* they originated, and that Robert Raikes was their *originator*. But believing that Sunday Schools were instituted long before Robert Raikes existed, I trust you will indulge me while in a few words I refer to some of the grounds of this belief."

"Reformers are necessarily great students and thinkers, and as the great reformation of the 15th century was a *religious* one, of course their studies were of a religious nature, and there probably never was a time when the Bible was so *universally read and studied* by the intelligent people of that country as

during the three centuries which ended with the year 1750. This thirst for religious knowledge gave rise to Sunday Schools and Bible classes, for it is well known among the Germans that the followers of Casper Schwenkfeld, a noted reformer of noble birth, cotemporaneous, and for a while a fellow-laborer with Martin Luther, had Sunday Schools among them in different parts of Silesia almost as early as the reformation, &c.

According to Pronds' history the Schwenkfelders were tolerated in various parts of Germany for about two hundred years, when a severe persecution was commenced against—not only them, but the *Menonites*, *Dunkers*, Separatists and other dissenters. Many of these people, including almost the whole body of Schwenkfelders came to Pennsylvania about 1733 to 1735; the latter settling principally in the counties of Montgomery and Berks."

* * * * *

A friend (alluding to myself) who is learned in the history of these reformers, and who, himself a *Dunker*, resides among the descendants of these earnestly religious people, has collected a large library of rare religious works of that period. In this library is a *printed manuel* intended for Sunday School instruction, compiled by Johann Werner, in 1546, the first edition of which was printed in 1558. Thus proving that Sunday Schools were already established among these people in sufficient numbers to warrant the—in that period—great expense of printing a manuel for their use, almost two and a quarter centuries before Robert Raikes opened his first school.

These people being persecuted almost to extermination until 1733, the remnant embarked from Altona in Denmark, for Pennsylvania, where they arrived in the ship St. Andrew, Sept. 22nd, 1734. They

settled principally in *Worcester, Towamencin, and Goschenhoppen*, now part of Montgomery County. Their leading member or minister at that time was George Weisz, a good scholar, and eminent for his *virtue and piety*. He located himself in Towamencin, and in accordance with their custom, so long established in Germany, at once prepared to open a church and a *Sunday School*. Consequently their first *Sunday School* and meeting-house was built there, and remained in regular use until torn down and rebuilt, about 20 years ago.

"In this building Sunday Schools were held as early as 1735, a year before Robert Raikes was born, and 45 years before his first Sunday School, for my friend has in his possession an unfinished M. S. manual, compiled by George Weisz, and in his own hand writing, in which he says, it was written to assist parents and teachers in the catechetical instruction of the rising generation. It is without date, but in the preface by another hand, it is stated that the author died March 2nd, 1740, and that he used these instructions to the day of his death.—If this be so, Sunday Schools were even in this country, in practical operation nearly half a century before they were known in England.

* * * * *

"But aside from these authorities the fact is well known by these people that these schools have existed among them for centuries, not only in this country but in the *Fatherland*. They are still kept up among them to this day, and are called *Kinder Lehre*. Two of them, which date very far back, and in which religious knowledge and Biblical instruction are given, as in our Bible classes, are in the neighborhood where my friend resides near Towamencin. They are graded in two classes, or a higher and lower school, meeting on alternate Sundays, or sometimes the higher class, *i. e. Grosz-Kinder Lehr* met but monthly. The higher class is taught by the minister, the lower class by teachers who are selected and licensed by the Church, and perform their labors

not for pay, but gratuitously. The people among whom they are located are innocent, unassuming, and unsophisticated, learned in religious knowledge, but having little worldly wisdom. They are almost *universally* non-resistants, refusing even to appeal to court when imposed upon. Their language is different from ours, and because they do not understand ours, and many other things with which we are familiar, they are regarded as stupid and ignorant by many, whom they in turn are amazed and profoundly grieved to find, are utterly ignorant of that heavenly wisdom which is their own daily thought and study."

Hoping the above explanation and extracts will fully clear up the matter, I remain yours in the Lord,

Abr'm. H. CASSEL.

Harleysville, Pa.

For the Companion

"Let Love be without Dissimulation."

We find no subject in God's holy Book more spoken of, and recommended to those who would form an acquaintance with Christ, than that of love. Love and faith are the two great levers which alone can promote true godliness; and without these all else falls to the ground, however devoutly zealous it may appear. We read in Paul's letter to the Hebrews: "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Then all other pretensions must ultimately fail.—There is no use in coming to God in a selfish, and distant manner,—no use in obeying the outward ordinances of religion, and not have "the mind of Christ" in the heart—no use in showing our piety before men, when alas, the heart is at a distance from God. All is vain,—all prayers, alms-giving, feeding the poor with needful bread, clothing the naked, visiting the sick, frequenting places of public worship, being regarded as zealous church members, all, all is vain, if love, true, heart-felt love to God and all his creatures, is not the sole motive which prompts us by indwelling im-

pulses, to perform these obligatory duties. The beloved apostle says: "Beloved, let us *love* one another, for *love is of God*, and every one that *loveth* is born of God, and knoweth God. (John 4: 7.) The following quotations further show, with what earnestness the Apostles charged their followers to cultivate a spirit of love. "*Love is the first fruit of the spirit.*" (Gal. 5: 22.) "*Love is the bond of perfectness.*" (Col. 12: 14.) "*Love is the fulfilling of the law.*" (Rom. 13: 10.) "*Love is the debt we owe one to another.*" (verse 8.) "*Love is the path the followers of God are called to walk in as dear children.*" (Eph. 5: 1, 2) "*By love we are to serve one another.*" (Gal. 5: 13.) "*Love shall cover the multitude of sins among us.*" (1 Peter 4: 8.) "*Love shall never fail, and is the greatest of graces.*" (1 Cor. 13: 8—13.) And all this love, as we are commanded in the text, shall not be with dissimulation, that is with dissimilar or partial feelings, but pure, flowing from an upright, from a sin-purged heart, prompted by true motives—not slovenly, careless, but fervently. Hear what Peter says to this: "See that you love one another with a pure heart fervently." (1 Peter 1: 22.) And John says: "Let us not love in word, neither in tongue; but in deed and in truth." (1 John 3: 18.)—And the Savior emphatically says: "This is my commandment, that ye *love* one another as *I have loved you.*" (John 15: 12.) Here Christ demands the same earnestness of love of his followers, as was in him. He, being willing of his own accord to lay down his life for us, also justly demands this of his followers. This in the gospel time, has been verified in thousands of instances, and, no doubt, if persecution should again arise, would again be demanded of us, for Christ and his words sake.—Christ also taught us that our love should extend further than only "to those who love us." "For if ye love them which love you, what reward have you? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publi-

cans the same? (Matth. 5: 46, 47.) Here, the Savior infers, that to love and salute our brethren only is not doing much yet, although we are earnestly commanded to love them truly. But if brotherly love is in primeval purity dwelling in the heart it will of itself extend further than merely to the brethren; for the nature of true love is not satisfied to move in such a limited sphere.

How cold and indifferent, dear brethren and sisters, do we feel if our love to Christ and his word grows cool! How selfish, stubborn, ill-willed, morose, and discontented! All this is because our love to God and his children is cooling down. We can no more see beauty in his commands, no need of his graces—no friendship to his followers. O, how distant then does God and Christ seem! How cold and formal our prayers. How burdensome our duties we owe one to another. We wish to care alone for us, and if others need help we feel angry and unwilling to help, charging them with carelessness and negligence! And the plain and weighty injunction of our Savior, when he says: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled," does not seem to please nor interest us. Alas, when the spirit of true love has left us we are wretches, unfit to perform anything to edify ourselves, nor to glorify our Maker. Families cease to enjoy peace; congregations can no more flourish; conversions are being formal, and all relish for true holiness ceases when true love, love unfeigned—love without dissimulation, no more dwells within us, no more feeds us with healthful food.

ISAAC KULP.

Skipack, Pa.

For the Companion.

There is a God.

MR. EDITOR: All nature declares, in the language too plain to be misunderstood. The great truth is too legibly written over the face of the whole creation to be easily mistaken. Thou canst behold it in the tender blade, just starting from the earth in early spring, or in the

sturdy oak that hath withstood the blasts of fourscore winters. The purling rivulets meandering through the downy meadows and verdant glens, and Niagara's tremendous torrent, leaping over its awful chasm, and rolling in majesty its broad sheet of waters over and onward towards the ocean, unite in proclaiming, "There is a God."

'Tis heard in the soft whisper's of evening's gentle zephyrs, and in the howling storms of night; in the deep-toned thunder, and in the earthquake's shock. 'Tis declared to us in the tempest, when the hurricane sweeps the land, and when the winds moan around our dwellings and die in sullen murmurs on the distant plain; and when heaven's concave is overcast with blackness, and ever and anon illuminated with the lightning's lurid glare. Nor is the truth less solemnly impressed upon our minds in the universal hush and calm repose of nature, when all is still as the soft breathings of a slumbering infant. The vast ocean, when its heaving waves roll mountain upon mountain high, or when the dark blue of heaven's vault is reflected with beauty upon its smooth and tranquil surface, it confirms the declaration.

Man, so fearfully made—the noblest work of God; each joint in its corresponding socket; each muscle, tendon and artery performing their allotted functions, with all the precision of the most perfect mechanism, and surpassing all in a soul, (placed there by God) capable of enjoying the most exquisite pleasures, or enduring the most excruciating agony of either body or mind, all unite in proclaiming the one general truth, that there is a Being, infinite in wisdom, filling all space, incomprehensible in nature, ineffable in glory, fountain of all life, from whom all blessings flow, and in whom all happiness is centered.

J. S. GITT.

New Oxford, Pa.

Cultivate a habit of method and order in all that you do.

For the Companion.

Origin of the River Brethren.

It is not my intention to contradict the translation of brother Snowberger, as found on page 55, present volume, but only wish to give your readers some light on the subject.

I intimated some time since, that two of the principal founders of that Church, Hans and Jacob Engle, were Mennonites. I will state what has been related to me by my ancestors. About the year 1760, Melchoir Breneman and my grandfather, John Stehman, and others emigrated from a Mennonite settlement near Pequea, Lancaster Co., Pa., and formed a Mennonite settlement on the bank of the Suquehanna River, near where Bainbridge now stands. Melchoir Breneman was elected their preacher.—Some time later the parents of Hans and Jacob Engle emigrated to this settlement from Germany.—They being Mennonites, they were admitted as such, at that time Hans being 15 or 16 years old; Jacob was but a small boy. In due time both were taken into the Mennonite Church, but being considered prominent members of that Church up to the time when Martin Boehm (the great leader of the United Brethren) began to preach in that neighborhood. Some of the Mennonites, Hans and Jacob Engle, my uncle John Greider, and others, attended his meetings, and for some time gave assent and applauded his preaching. All seemed harmony, but in the absence of Boehm they began to have prayer meetings at their private houses, and soon concluded to form a Church, as they thought, more in harmony with the primitive Church than that of Boehm. I have never heard it asserted that any of the founders of the River Brethren have been baptized by the United Brethren, or even their names recorded in their Class book. In the infancy of that Church they baptized in the river, hence the name River Brethren.

Yours in love,

JOHN STEHMAN.

East Hempfield, Pa.

*For the Companion.***The Missionary Cause.**

CHAPTER V.

Wealth, a means of influence for the extension of the gospel

By the general consent of society money became the representative of all property, and as such, is the key to all the avenues of worldly aggrandizement and enjoyment. It sways the heart of the world, and belongs to the history of the world. Industry has toiled for it; speculation has gambled for it; enterprise has hazarded life for it; covetousness worshipped it; and poverty rejoiced at it. Scripture designates it the root of all evil. Its history is nothing less than projects of cruel ambitions, avaricious crime, sanguinary wars, and national oppressions. How seldom is it diverted from sin, and how often carried past the temple of God on its way to some shrine of satan! Now if the christian, in proportion to his means would give liberally to support the missionary cause, how beautifully would he vindicate the claims of the glorious gospel! If so poor in worldly circumstances as to enable him to cast but a "mite" into the treasury of the temple, his influence, (notwithstanding the apparently trifling pittance,) would be powerfully felt in the diffusion of the gospel; because it depends not on the amount alone, but on the way in which it is given and employed. There is a call, and an urgent call from almost every quarter of the globe, and to send them the messengers of peace and salvation. How often must we hear the cry, "the harvest is great, but the laborers are few!" "The wilderness and the solitary places, the isles and the inhabitants thereof are lifting up their voices," entreating "come over and help us." Ethiopia's sable sons are now waiting for the gospel of peace, and hailing the arrival of its messengers in the sunny South. In every clime and in every country they are "lifting up their voices from their rocks, and shouting from the tops of their mountains, in expecta-

tion of the heralds of peace, and ready to receive them with open arms. How can the members expect the church to send out her messengers, unless supplied with pecuniary means. Will they, to whom God has given wealth, suffer their minds to be so governed by the "mammon of unrighteousness," as to refuse to bring fourth their treasures at the call of the church, as a means of "delivering those who are ready to perish," and rescuing their souls from destruction? If so where is their love to the Savior? where their benevolence toward man? Where is their belief of the importance of eternal realities? and where is the evidence to distinguish them by their christian name? Were all the members of the church to bestow a tenth portion of their overplus income, what an enormous amount would in a short time accumulate from such a thriving and industrious people as the brethren are in general! And we verily believe the Lord would abundantly bless and prosper them in the future, both spiritually and physically, for devoting their influences to such an urging cause. But we fear there are many pretended followers of Christ who apparently "take up the cross" but are not willing to submit to some sacrifices for his sake and the gospel. What, if we were called upon by God as the apostles were to forsake friends, houses and lands for Christ's sake, and to travel into foreign countries to propagate the gospel! This same call will reach a certain portion of the ministers of the gospel at the present day. What if we were required to sell all we had and give to the poor, as an evidence of the sincerity of our christian professions, as in the case of the young man of large possessions! What if we were required to submit to persecutions and torments, like the first christians or to flee to deserts, rocks, mountains, and dens like the pious and persecuted Waldenses! Such sacrifices would indeed be great, but not too great for "the eternal weight of glory" awaiting us as "heirs of God and joint-heirs with Christ." How

small a sacrifice is the tenth portion of our income, compared to the privations, persecutions, and sufferings of those illustrious characters of whom the world was not worthy! It is said of our late lamented brother (Elder John Kline,) that for many years he contributed his entire overplus income for the benefit of the poor and the church! and asido of this benevolent liberality,

"He often crossed the mountains high,
And often journeyed prairies through,
To warn the flock, of dangers nigh,
And tell them what they ought to do."

Thanks be to God that such noble devout, and pious characters are yet in the church. They are in the true sense of the word, the support of the church and "the salt of the earth." Their influences are felt throughout every department of society, though departed, and gone to that of bright spirits, were Jesus and all the holy intelligences are.

S. B. FURRY.

*New Enterprise, Pa.**To be Continued.**Selected for the Companion.***Christ's Atonement.**

That Christ atoned for the sins of the world is a fact which we hope is denied by but few christians. But as we have become cognizant of the fact, that there are some christian professors who claim that there was no atonement made by Christ, for the world, we will examine the subject. We shall endeavor to prove that Christ did make atonement for the whole world. We intend this article for the perusal of the Bible readers, and we, while writing this article, are under the impression that all who read it, know, that, before the death upon the cross, the sin of our first parents was imputed to the whole human family. Unless this would have been so Christ would not have accomplished anything by his death; for he certainly did atone for sin, yet we cannot reasonably suppose that he atoned for any sin of commission, for there were many sins of this kind that were not yet committed. He did not atone for that which *was not*, yet we are assured that "without

shedding of blood is no remission.—Heb. 9: 22 He died for the sin that was imputed to the world, and through the merits of his death all men are free from sin until they are old enough to distinguish good from evil, and then sin either by committing wrongs, or omitting their duty to God and man. When however, man becomes accountable by being able to distinguish right from wrong there is still a possibility for him to gain the favor of Heaven; for God has revealed a law, and by obedience to that law all may become heirs of Heaven. But this law does affect the original sin because Christ atoned for *that*; and as that sin was imputed to the whole human family there was atonement made for the whole world. It will be plainly seen, however, that this doctrine is not a property of the Universalist alone, but it is the doctrine of Christ and we do not think that he *is* or *ever was* a Unaversalist. If universalism is true then we must call every thief our brother and admit that all religion is vain. But the doctrine that Christ atoned for the world does not prove Universalism. Although the original sin is no longer imputed to us we still are sinners, and without the grace of God we are in a hopeless condition. We therefore, have need of the grace of God, and we are happy to know that there are means provided by which we can obtain his favor; yet by complying with all these means of grace we cannot possibly merit anything. We may perform our whole duty, and yet we merit nothing. It is only through the merits and mediation of our blessed Lord that we can be saved; yet for the disobedient there is no promise, and they cannot expect the smile of God's approval. As our Progenitors while in Eden, were at liberty to choose for themselves; so all men may choose either good or evil to day. They are at liberty to obey or disobey. Salvation is conditional, while Universalism is unconditional, for we know that there is a broad road and if only one soul will travel down that road to ruin, Universalism is gone forever.

Christ made atonement for the *whole world*, yet that atonement will not save the man who has arrived at that age in which he distinguishes truth from error. Let us keep our spiritual eyes open when we look into the perfect law of liberty, that we may be able to go near where the spiritual sword is used, and be able to use it ourselves without being wounded.

E. UMBAUGH.

Pierceton, Ind.

For the Companion.

The Land of Rest.

How I long to be there. It affords me joy unspeakable, and sweet consolation, even to meditate upon the beauty and glory of that celestial habitation, but, it is beyond imagination to conceive how ineffably delightful it must be to be there. Within its limits there is no sorrow; all tears shall be wiped away from our eyes; and pain, distress, fear and anguish, can never reach its peaceful shores: There, all the ransomed will be gathered, arrayed in glittering robes; they will join the angelic order in singing the sweet anthems of celestial melody, and reign in peace, and unsullied bliss forever with their Divine Master. Their eyes shall constantly behold the Savior clad in his kingly habiliments, seated on his radiant Throne. And all the ecstatic beauty and unsurpassing glory, which the saints in light shall continually enjoy, cannot by human imagination be for a moment fully conceived. They shall walk through the golden streets of the New Jerusalem, view its jasper walls, its pearly gates, and magnificent mansions. They shall roam with utmost delight over the sunny banks of the crystal River, that flows from the throne of God and the Lamb! yea, what unlimited joy and ecstasy shall fill the souls of the redeemed, when the Lord shall bring them home to remain forever in the enjoyment of that celestial happiness! Shall I frail worm of the dust, be one of those happy ones? Shall my ear catch the sweet melodies of that Heavenly choir? Shall my voice be tuned to sing the songs

of angels? How much I desire to be one of that number, I cannot find words to express! But while struggling amidst the fiery trials, and keen temptations of this gloomy vale of tears, I oftentimes fear lest I should fail to enter into that promised rest. But I trust in the Lord, and I know if I endure to the end I shall be saved. Though I am still sailing o'er life's tempestuous sea, where my fragile bark is oft tossed with the boisterous waves of affliction and sorrow; yet, I know that all is well as long as my Father is at the helm, he will guide and protect my vessel amidst the storms and tempests, and finally moor her safely into the peaceful harbor of endless day. My dear brethren and sisters, you, that set out in the service of our God do not be discouraged, vindicate his blessed cause and glorify his name, notwithstanding the fiery trials through which you have to pass, for rest assured that his mighty arm is ever stretched out to protect you, and the positive promise is "as your day, so shall your strength be." And, what is still more comforting, that Jesus, the Captain of our salvation, will be with us, even to the end of the world. And if we "hold the beginning of our confidence steadfast to the end," and continue our warfare against sin and satan, we shall eventually, through the grace of God be admitted as this blissful inhabitants of that beautiful land of rest.

G. D. ZOLLERS.

For the Companion.

Response to S. Z. Sharp.

John Wise, to brother S. Z. Sharp, and all the faithful in Christ Jesus: beloved; Your remarks in *Companion* no 15 please me greatly. The reference to the "plan" I communicated, especially. Some brethren call it "brother Wise's plan." I am sorry they call it *my* plan. It is *not mine*. It is the LORD'S PLAN. You are right, brother S.; I do not "claim the originality of that plan." Far be it from me to do that. I am sorry some brethren call it "Wise's plan," for the following reason, viz: If it were *my* plan

those brethren and sisters who are prejudiced against spreading the truth in that way will say, "Ah! yes, it is 'brother Wise's plan.' He will manage it himself, and enjoy the benefit of it himself." Nay, beloved, it is the LORD'S PLAN.—I want you to *feel* that it is the *Lord's plan*, and *treat* it accordingly. If *you* feel as *I* do, you will submit to it, as the *Lord's plan* to spread the truth, and all who *love the truth*, will love to *aid* in spreading it.

I am happy, brother, to hear that you are willing to spend and be spent in the cause of our beloved Lord. Oh! how dear that cause to him, when he *died* to further it.—Should not we all love it? May God help me to love it more. I pray God to accompany you, and all who volunteer in the good cause. May he bless our beloved E. Heyser in his isolated condition in the distant south. Amen. J. WISE.

Oakland, Pa.

For the Companion.
Easter.

"*Easter*, the day on which the Christian church commemorates our Savior's resurrection. It is called by the Greeks *Pasga*; and by the Latins *Pascha*, a Hebrew word signifying passage, applied to the Jewish feast at the Passover. It is called Easter in English from the Saxon goddess, Eostre, whose festival was held in April.

The Asiatic churches kept their Easter upon the very same day that the Jews observed their Passover, and others on the first Sunday after the first full moon in the new year. This controversy was determined in the council of Nice, when it was ordained that Easter should be kept upon one and the same day, which should always be Sunday, in all Christian churches in the world."

S. W. BOLLINGER.

We subjoin also the following extracts from an article under the above head, from Harper's Weekly.

As long as Anglo-Saxon has been spoken rather since that language began to be spoken, for the streams of Norman and Anglo-Saxon after

the Conquest combined to form the *Engleis* or English university of the resurrection of our Savior has been known as Easter. The appellation probably came from the Saxon *oster*—"to rise." Some archaeologists, however, derive the name from the Saxon goddess *Eastre*, who was specially invoked by her worshippers in the spring, who was thought to exercise a happy influence upon the forthcoming vegetation. The point is of little consequence. Both Easter and Sunday are good Saxon and, like many other words of the same sturdy tongue, have gained lasting home at the hearths and in the hearts of a Christian people.

In early days Easter was counted the "Queen of Festivals," and was celebrated with great pomp and solemnity. Primitive Christians upon this day always, when they met first in the morning, instead of the usual form of salutation, exclaimed, "Christ is risen?" The person saluted invariably responded, "Christ is risen indeed," or, "And has appeared unto Peter." It was poetical and Oriental. The Russian and Greek Churches have both preserved this old custom; at every recurring Easter the salutation can be heard.

It was ruled that Easter should be deemed a movable feast, and that the full moon next to the vernal equinox should be taken for the full moon in the month of Nisan, and the 21st of March be accounted the vernal equinox. Easter Sunday, therefore, is always the Sunday following the full moon which falls on, or next after, the 21st of March. The *earliest* possible day whereon Easter can happen in any year is the 22nd of March; the *latest* the 25th of April. Friday preceding Easter is observed as a special fast in commemoration of the crucifixion, and Easter as a special feast in honor of the Resurrection of the Lord. The latter day is indeed His re-birthday—"the day the Lord hath made."

For the Companion.
Thoughts on Prayer.

When we enter the closet and have shut the door we are alone with the Great Giver of all good

and perfect gifts, with the preserver of our being, and one who knows the very secret thoughts and intents of our hearts; how solemn and humble we should feel in his presence. He has given us directions how to pray, and we should endeavor to recollect them, so that we may not be in danger of mocking God. We must believe "that he is, and that he is a rewarder of them that diligently seek him." When we ask him to forgive our sins we should remember if we have aught against any one we must forgive them if we expect an answer to our petition.—It is useless to pray without a sincere desire to obtain what we ask for. We should be careful not to ask amiss, or to use vain repetitions. We will not be heard for our much speaking. God looks at the heart and knows what we need before we ask him, but if we lack faith all our prayers are vain. "If any one lack faith let him ask of God who giveth liberally and upbraideth not." We should put our whole trust and confidence in him who careth for us.—When we consider our insignificance and our unworthiness to call upon his holy name, our hearts should overflow with thankfulness for the blessed privilege of approaching a throne of grace and pouring out our souls to him in prayer. How thankful we should be for the precious promises that he will hear and grant our requests; how comforting, how consoling to us when afflicted or in trouble, to pour out our hearts to him who careth even for a sparrow. It may not always be convenient to enter the closet, but our spirits can hold sweet communion with him, and he will reward us, for he knows the desires of our hearts. It is impossible to be a Christian without prayer. We should pray often.—We are exhorted to pray without ceasing, and in everything give thanks. Dear brothers and sisters, these are a few of my thoughts on prayer. May we all be so unspeakably happy as to see God face to face, and our prayers be turned to praise through all eternity, is the prayer of your unworthy sister.

L. WEAVER.

LOCAL MATTERS.

Tyrone City, Pa., April 23, 1867.

CORRESPONDENCE.

Brother Holsinger :—I notice many conflicting opinions, for and against enlarging the *Companion*; the prosperous call for a larger sheet, and are willing to increase the price, while those who are pressed by adversity pray for an increased circulation, that the present price may be reduced. The poor being the special objects of the Gospel, their prayers in behalf of a paper, devoted to its proclamation, must be heard; and the *Companion*, (to preserve its christian character) must make the special interests of the poor a primary object. And it is a gospel certainty, when the brother poor in goods but rich in faith, is provided for, the brother rich in goods but poor in spirit is also satisfied, and rejoices, not only because all are benefited, but for the opportunity to give a double portion of reading to his poor brethren, for the same price. Perhaps both classes waiving all selfishness, united in requesting the *Father's will*, which manifested itself in the operation of the Holy Spirit on the heart and mind of the editor, prompting him to offer two double numbers for every hundred new subscribers.—This offer if accepted in the same generous spirit by which it was made and acted upon with the zeal it merits, the result may be to secure at least one third if not more double numbers for the present volume.—And if brother Forney's suggestion is followed, in lending to neighbors and then soliciting their subscription for the next volume, it might be sufficiently increased to insure all double numbers for the same price, which is equivalent to reducing single numbers to half price, thus reducing it one half for all, and enabling the prosperous brethren to do double with the same means, for those who are unable to pay anything. They should read the *Companion*, not only for their own benefit, but to lay them under obligations to contribute to its pages, and

thus benefit their more prosperous brethren. Many of the brightest gems of christian literature have emanated from the hearthstone of adversity. The above plan is evidently suggested by divine wisdom, for it benefits all, while it injures none. Doubtless it is the result of many prayers. Dear brethren look no further for a plan; let us accept the above plan with a lively prayerful hope, act upon it with a fervent zeal, and doubtless a gracious success will crown our efforts. Send on your specimen numbers. But while we are thus engaged for the *Companion* let us not forget the old *pioneer Magazine* the *Visitor*, whose editors had to struggle against fearful opposition from those who should have been, and thank God, now are, the warm friends of the *Visitor*.—Through much tribulation it attained a high state of christian excellence. Don't lay it aside for the *Companion* but take both. They will pay one hundred per cent in the moral and religious training of your children. A great mistake to lay either of these aside and spend the means for a political paper. I say again brethren do all you can for the *Companion* and press the *Visitors* claims also.

JESSE ROOP.

Linganore, Md.

Dear Brother Holsinger : As I was sitting in the house to-day all alone, reading the *Companion*, I was made to think a great deal. While reading, my mind was drawn to Heaven. I thought, oh! what a home that is for those that die in Christ. I thought of my dear little children that have died and gone there. Oh! how I would like to be there too. There must be great joy in heaven. There are four of my little children gone there. I ask an interest in the prayers of all the brethren and sisters, who read this, that I may live a christian life; that I may bring up my children in the "nurture and admonition of the Lord;" that they may all be so happy as to meet those that are gone before. I feel I have a great charge. My husband (Eld. John Wise) is

from home the most of his time, preaching to poor dying sinners.—Oh! that I might be a help in bringing sinners to Christ. Oh! who would not wish to go where Jesus is. It makes my heart rejoice to think about Jesus. What tongue can express the love of Jesus. Oh! how delightful to think of lovely Jesus. He is the advocate with the Father for poor dying sinners, such as we are. May the Lord give me grace, that I may do all I can for myself and others. Oh! my dear brethren and sisters, let me entreat you as one that loves you, to live faithful until death. I fear there are many who do not live as faithful as they should. I fear that pride and the fashions of the world are leading many astray. Oh! let us watch and pray that we may overcome the wicked one, who is trying to deceive us. I think I have a lonesome life to live. My husband is from home so much; but perhaps that will be a means of preparing me to meet God. Oh! how often my mind wanders back to the churchyard, (Tenmile, Wash. Co., Pa.) the lonesome place where my dear little children lie! I think of the slumbering dust that lies beneath the clods of earth. What solemn feelings that brings forth. But oh! when my mind follows them to the spirit world; what joy it creates within this breast of mine. Tongue cannot express the joy of those dear little ones. Always in the presence of God. Oh! may I get there "that sight to see," and mingle my voice with those that have gone before.—"Oh! that will be joyful:" to think of a home in heaven. Shall I enjoy it? Shall I see the king in his glory? Shall I follow in his glorious train? May God grant it. Amen.

NANCY WISE.

Oakland Pa., Apr. 7, '67.

Appointments.

Brother Holsinger :—Please announce through the medium of the *Companion*, our Communion meeting, which we anticipate, God willing, to commence on the 19th day of June next, at 10 o'clock in the morning, at the house of brother

John Stretch, 2½ miles South-West of Dowagiac, in the county of Cass, and State of Michigan. Brethren coming on the Mich. Central R. R., will stop off either at Dowagiac or Pokagon, where they will be accommodated. All are invited to come. Brethren please come over into Mich. and help us to preach the Gospel.

Yours in Love,
JOEL BARNHART.
Dowagiac, Mich.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

ELDER H. B. will please give us his full name, otherwise his article cannot appear.

C. I. BEAM. Your notice of series of meeting commencing on 19th inst. came too late for profitable insertion. Previous engagements prevented ourself from accepting your invitation.

D. B. M. We cannot give you William C. Thurman's address.

JOSEPH F. ROHRER informs Isaac Myers of Mifflinburg, that his of the 25th March came safely to hand.

Also, Jos. Myers of Lower Conewago, that his of the 21st. is all right.

DIED.

In the Otter Creek branch Maconpin Co., Ill., March 28th, Elder JOHN HECKMAN; aged 56 years, 8 months, and 29 days. Disease, Typhoid Fever. Funeral services by brother John Crist and Isham Gibson, from Revelations 14: 13.

Also, in the same branch, CLARRY BELL OTWALT, daughter of friend George and sister Julia OTWALT; aged 7 years lacking 7 days. Disease, inflammation of the Brain. Funeral occasion improved by John Crist, and Daniel Vaniman.

In the West branch, Ogle Co., Ill., April 6th, of Hoopingscaugh, —, infant daughter of brother George and Lydia Bateman; aged 1 year, 1 month, and 14 days. Funeral services by Elder Samuel Garber, from 2 Sam. 14: 14. JOHN DICK.

In the English River branch, Iowa Co., Ia., March 31, LAVINA JANE, youngest daughter of brother George, and sister Abigail WYANT; aged 10 years, 10 months, and 14 days. The cause of her death was as follows: There was a marriage at the residence of the above parents, on the 14th day of March. In the evening some boys, young men, and some married men, came to the house as a Chivaree party, and commenced shooting, belting, and yelling, to such an extent that it scared the child almost into spasms; she sup-

posing they would shoot her. The next day she commenced to complain; her brain being already affected. The physicians were called, waited on her for two weeks very carefully, but without effect. Let this be a warning to all Chivaree parties.

Funeral occasion improved on the day of interment, by Elder Jacob Brower and the writer, from John 11: 23, latter clause.

DAVID BROWER.

In the Falling Spring branch, Franklin Co., Pa., Feb. 11th, sister CATHARINE GROFT; aged 73 years, 2 months, and 3 days. Funeral services by Adam Pheil and Joseph Gripe, from Phil. 1: 21, to an attentive congregation.

In the Back Creek branch, March 13th, ANNA WELCH, daughter of friend Jacob and sister Mary Welch; aged 5 years. Funeral services from 2 Sam. 14: 14, by brother Adam Pheil and the writer.

GEO. MOURER.

In the Donalds Creek branch, Clark Co., O., March 26th, MARY ELIZABETH FRANTZ, daughter of Nicholas and Mary Frantz; aged 5 years, 9 months, and 17 days. Her death was occasioned by falling into hot water.—Funeral services by brothers Brubaker and Funderburg, from St. Mark 10: 14.

PARENTS.

In Antietam branch November 6th, 1866, sister ELIZABETH KALE, aged 58 years, 4 months, and 4 days. Funeral services by D. F. Good and the writer, from Malachi 3: 19.

In the same branch, Feb. 19, ANN MARIA BOWMAN, mother of the above dec'd., aged 91 years, and 8 months. Funeral services by Rev. Horine and the writer, from Phil. 1: 21.

In the same branch, March 23, sister NANCY SHOKEY, only daughter of Jacob and sister Susan Shokey; aged 27 years, 9 months, and 16 days. Funeral services by J. Price, the writer, and others, from Luke 10: 42.

In the same branch, Feb. 25, brother John Welty, aged 43 years, 11 months, and 25 days. Funeral services by D. F. Good and the writer from Psalms 118: 23.

In the same branch, March 2nd, sister NANCY BOYER; aged 66 years, 11 months, and 2 days. Funeral services by D. F. Good and the writer, from 1st Thess. 4: 13.

JOS. F. ROHRER.

List of moneys received, for subscription to the *Companion*, since our last.

Jonas A. Miller, Myers Mills, Pa.,	1.50
George Ritz, Benfords Store, Pa.,	1.00
A H Brown, Ebensburg, Pa.,	1.50
Jacob C Good, Wauseon, Ohio,	1.00
Asa Ward, jr., Sykesville, Md.,	1.50
John Blufford, Rossville, Ind.,	1.00
John Hartman, Richland, Pa.,	1.50
Wm. Shiffer, " "	1.50
Silas Thomas, Phila., Pa.,	1.50
Martin Myers, Naperville, Ill.,	1.15
Aaron Hoover, Minneapolis, Minn.,	1.50
Henry Eiler, Clover Dale, Va.,	1.50
Henry Keller, Osceola, Ohio,	1.50
Mrs. Jane Raynes, New Hope, Va.,	1.00
Jacob Burgert, Hopewell, Pa.,	1.50
Samuel Burgert, Bloody Run, Pa.,	1.00
Charles Antony, Shermans Dale, Pa.,	1.00
J S Flory, Fayetteville, W. Va.,	1.50
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G W Crouse, " "	1.50
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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, APRIL 30, 1867.

Number 18.

For the Companion. SPRING.

The dreary winter's gone,
The lovely spring has come;
The air is growing mild and warm,
The trees will shortly bloom.

The birds begin to sing,
And chant their Maker's praise;
How glad they seem to hail the spring
With mild and pleasant days.

The fields in smiling green,
All decked with handsome flowers;
Will shortly now in beauty teem,
To cheer the vernal hours.

O, welcome, welcome Spring,
I love to see thee come;
Thy presence doth sweet comfort bring,
And fills the air with song.

O, thou eternal God,
How great and good thou art;
Remember me a feeble clod,
And thy free grace impart.

The Universe is thine,
Thou rulest all things well;
Thy strength and wisdom, how sublime,
No angel tongue can tell.

G. D. ZOLLERS.

For the Companion A Supported Ministry

The *cautiousness* which characterizes the members of our fraternity as a body, is a wholesome feature; without which the various and diversity elements in the church could not be brought to operate harmoniously, and pleasantly in promoting the cause of human redemption.—But while *caution* is necessary to perpetuate church unity,—we should be careful not to settle down into obstinacy, and thus be found fighting against God.—Since the subject of supporting the Ministry is considerably agitated at present, we propose offering some thoughts relative to this matter. First, conceiving the duties of the ministry to the church. Secondly, the duties of the church to the ministry. The Savior says unto Peter. "Feed my sheep." We also read, 1st Peter 5:2, "Feed the flock of God which is among you."—From those, with many similar scriptures, and from the necessities of the case, the church is fully authorized to proceed (as is the order thereof,) to set apart

brethren, whose duty it is to supply the wants of the church, and carry the glad news and power of salvation, through a crucified Christ, to a sin ruined world. The duties of the ministry are therefore not *unimportant*, or easy. In order to a faithful and successful discharge of the duties pertaining to a minister of the gospel, as a minister; it is necessary for him to acquaint himself with the wants of the church, and the peculiar dangers she is constantly exposed to. In the next place it is equally necessary, that he is *willing to labor* for the church.—These considerations must be entertained by every brother in the ministry if he wishes to free himself of the fearful responsibilities resting upon him. To supply himself with these qualifications, necessarily demands much of his time, and labor of mind, and obliges him to forego many of the ordinary sources of comfort pertaining to this life, that others enjoy. Yet, notwithstanding the labor and time demanded, to supply himself, (under the Lord) with the necessary qualifications which his position demands, no brother, as a minister can be justified who will not in the behalf of the church undergo the aforesaid sacrifices. Under the gospel arrangements, the action of the church, in setting apart, and ordaining brethren to ministerial duties, is by the minister to be interpreted to mean, *that the ownership of his person, and of his time, and of his mind, is taken from him, and has become the property of the church, to be disposed of as the wants of the church, and the wants of those who are not yet members thereof, may seem to demand.* It will at once be seen, that for the minister to answer the expectation of the church under the existing policy thereof, he must enter systematically upon a life of sacrifice for the good of others, in the doing of

which he is not encouraged by the hope of securing to himself a good which others cannot obtain, as well as he. However, there is no other method by which he can act in good faith toward the church under the solemnly imposed, and fearfully accepted, duties of this ordination.

But while the minister should in this way feel and labor for the church, not withholding any temporal good, does it not follow that the church also owes duties to her ministers, and should equally act in good faith toward them? We have seen that the church has a God-given sanction in the support of her practice in setting apart brethren for the ministry. Has she the same high authority for not ministering to the necessities of her ministers? Let us see. We remark, first: God has not, and in harmony with his own Infinite attributes can not, establish a principle, (for the government of moral and intelligent beings,) having for its object their happiness, and afterwards as a necessary means to accomplish this object, establish a second principle directly conflicting with the first.—To illustrate the foregoing, we remark that all men have their peculiar necessary wants; these wants it is the duty of each individual to attend to and supply. In the common or ordinary state of things it is not expected that one person can or will attend to the wants of a number. All have wants, and all are equally capacitated to attend to their own wants. In consequence of those wants the Creator has endowed each individual with the capacity necessary to minister to his wants, having therefore wants which must be attended to, and the necessary capacity to do so, therefore, the first principle established by the Creator with respect to the individual is, each individual holds the exclusive ownership to his own

person, time, and mind, subject to his Creator only. This ownership is given to him that he may provide for his actual wants, and that his highest and greatest good (the production of his several capacities), may be his,—secured by, and through the means authorized by his Creator. Hence our own civil government does acknowledge “that all men are endowed by their Creator with certain inalienable rights, &c.” Our every day experience teaches us the necessity of the aforesaid ownership or right, that we may make our circumstances comfortable, and support our family. We proceed to notice, secondly: A number of members suppose it to be wrong to support the ministry. We will suppose a community of members—say one hundred—they having no speaker among them, feel that it is necessary to their spiritual improvement that a brother be separated for the work of the ministry. They all, however, under God, hold the exclusive ownership to themselves; and hence dare not invade the rights of others. What’s to be done? The spirit says, “separate” such an one for the work of the ministry. They proceed; and in doing so, appropriate what under God belongs to another, to their own special benefit; thereby depriving a brother of the time which otherwise he would need to live as comfortable as they, and then appeal to God’s Holy Evangelism and say it is *wrong* to support that brother. If this is the Scriptural view of the matter, then it follows that God first gave to that brother the ownership of himself and afterwards took it from him again. If so then the fact obtains that the principle first established, by which ownership obtained, IS FAULTY, and consequently a clashing in his moral government; since the latter (if correct) stands *directly opposed* to the former. The *disintegration* however, does not end here. By the *establishing*, and out of the principle first set in order to our government, arises moral responsibility. Take the position that God forbids the Church to support

her ministers; then the position is assumed that God has deprived the minister of *all right* to himself; time, and mind, and made him *subject to the necessities of others without any violation of his own*. Take away man’s volition, and he is *deprived* of moral power, and hence *no more a moral agent, and not morally responsible for his actions*. He is no more amenable to a higher power. Establish therefore the principle by which any are *deprived* of the right of ownership to themselves, (without giving to him *in kind and degree* what the ownership of himself would have enabled him to produce, and was intended for.) and a fatal blow is struck at the very basis of God’s moral government, by which it of necessity will be subverted, *i.e.* overthrown. For a principle knows no bounds, and will only cease to be affective when overcome, or superseded, or absolved by another, and superior one.

To be continued.

A Crumb of the Bread of Life for a Suffering Sister.

NUMBER VII.

“Head over all things to the church.” Eph 1: 22.

God acts as a sovereign, but not as a despot. No one can righteously “work all things after the counsel of his own will,” unless he be both Omniscient and Omnipotent. Such is Jehovah. “The Lord reigneth,” not only in *might* but in *wisdom* and *equity*. His “Law is holy, just, and good.” His *will* is never contrary to any law of which He is the Author, whether in mind or matter. With God nothing is arbitrary or capricious. There is a reason for all that He does, although it may have reference to events in His Government, or against His Government, which lie unimpregnate in the womb of future ages. And as He has given *Jesus* to be the Head over all things to His Church,” it would be contrary to all reason, and in opposition to all righteousness not to order and overrule all things for the good of that Body whose interests and destiny are bound up

with, and centred in the Head. That He is an Absolute Sovereign and consults no one as to the righteousness or feasibility of His purposes; that He is Omniscient, and need not be forewarned or apprised of contingencies; that He is Omnipotent, and needs no extraneous force to aid the accomplishment of His designs; that He is righteous and holy, and conforms all his acts to a standard of Infinite perfection; these cardinal truths should hush every murmur, doubt and misgiving, as to the issue of His purposes respecting us as individuals if we have the testimony of His Word and the witness of His spirit that we are “called according to His purpose,” and spirit-nourished members of that Body to which Christ is given as “Head over all things. You, my dear Sister, and many others with you, spend much of your time under a cloud, but it is in a certain sense a “bright cloud that overshadows you.” Like the disciples on the Holy Mount, you may be “afraid” to enter it, yet notwithstanding its terrible aspect, it testifies of the presence of Jesus, and the fellowship of the sainted dead. When a pall hangs over our sky, we are prone to turn our gaze in that direction, forgetting, in our “anguish of spirit,” that the Sun is in the opposite quarter of the heavens. But the bow of promise, arching radiantly the gloomy canvass before us is designed to teach us that God has not broken His covenant. His promises “are not yea and nay,” “but in Christ Jesus they are all yea and in Him Amen.” He never brings a cloud over us on which is not limned the token of his Mercy. Through Him whom “He gave to be Head over all things to the Church” He will make every cloud luminous with love, and drop with blessings.

The furnace in which Providence has so long confined you, has been heated anew, enveloping you in flames of sevenfold intensity. But you are not the only sufferer in Zion. Sickbeds and closets without number witness to the faithfulness of Him whose love comes in the form of chastening and rebuke.

Were it not for the conviction that a loving Father's hand controls these furnace-fires, and that a loving Savior is with us in the flames we would be consumed by their fury. It is a wonderful mercy, when we are overwhelmed with affliction, to have *Him* for our Friend and Brother who has "all power in Heaven and in earth." Sin is the cause of all suffering and all sorrow, and as Jesus has been "*made sin for us*," there lies in this fact the possibility of transmitting the fruit of sin into means of sanctification. Sin and its consequences are hateful to God but in Him who is "Head over all things to the Church," sin has been destroyed, and the results made the *only* means of reconciliation to God. We would be of all creatures most miserable, if we had to bear our physical tortures and mental agonies without the possibilities of deriving any benefit from them.

Joseph mitigated the remorse and self-condemnation of his brethren when they pleaded for clemency in reference to their cruelty and perfidy in selling him into bondage, by saying "as for you, ye thought evil against me: but God meant it unto good." So the Devil meant evil only in the introduction of sin into the world, but God made His Son Head over all things, so that He bears our sins, takes on Himself our sicknesses, and makes grace abound over abounding sin. We read in the gospel of a certain woman who was so helpless that "she could in no wise lift up herself." He who is "Head over all things," and made that sufferer's infirmity an occasion for displaying His Divine glory and power, declared that Satan had bound her eighteen years. Luke 13: 11-16. God is not the author of suffering, He did not introduce into the world and into our nature, that element from which alone suffering can spring. But being that sin is in us as a *nature*, and not *simply* as an ingredient infused *after* the period of generation, and brings fourth its deadly fruit in the form of sickness, suffering, sorrow, and death, God followed man into the condition induc-

ed by sin was overcome by sin as to His assumed nature, and to the extent and manner not involving personally iniquity, and in this way so completely vanquished Satan, and destroyed his works, that the effects of sin may be instrumental in our advancement in holiness. He who is the "Head over all things" has made sin the means of deliverance from sin. Rom 8. 3.

As by sin man became, in a sense, the property of satan, the Son of God, one with the Father in His Eternity and Divinity, came in the "likeness of sinful flesh" to break our bonds and restore us to primeval purity and more than primeval dignity. Our sicknesses and infirmities, the offspring of sin, which the fallen Lucifer designed should rivet our fetters and bind us more hopelessly to our fiendish task master, do on the contrary, through grace, draw us to Jesus who is *Head over them to us* and makes them a blessed means of purifying us from that fount of corruption from which all our sorrows flow. Our great enemy "thought evil against us: but God meant it unto good." Let this be your comfort in all your affliction, that Jesus was in your sorrows before you, and for you, so that He might be your "companion in tribulation," your comfort, your peace, your glory, and the hope of your endless being. Satan brought you into suffering through sin, and the same cause brought Jesus into suffering though not in the same way, that He might be Head over Satan and sin and suffering to His Church, and to you as a member of it, for to the *Body* He is "Head over all things."

Suppose you could have Jesus at your side *visibly*, in all your trials, soothing you with verbal consolation feeding your soul with His words, refreshing your heart with His smiles, quickening your spirit with reiterated assurances of His love, and ever pointing to the glories of the upper Eden as the end of all your afflictions would you not rather hear the *chastisement* in the sense of a blessed unity with Him who is Head over all that can befall

you than to have the furnace quenched, and at the same time be placed out of *Him* whose omnipotence, sympathy and presence can infuse the very bliss of Heaven into your soul in the most poignant agonies? Although you may not see Jesus in any tangible form, or hear him comfort you audibly, he is with you as *really* as if you held him by the hand, or lay in his bosom, like John. The bow of mercy is spanned for every child of God, and beams with love for you as truly, as if meant for you *only*. God has done great things for you, and for all his cross-honoring worshippers and has pledged Himself to fulfill in you "the work of faith with power," till it culminate in the glories of His immediate presence. He has so humbled you that you may feel more anxious to be *made holy* than to be *made healthy*: more concerned to glorify Him in suffering than to be delivered from suffering. Jesus trod the great wine-press alone, but you have the fellowship of a Divine-human Brother to hear you above your sufferings. He is "Head over all things to the church," and the church is His Body, and "*man never hated his own flesh*;" as the Body therefore, is *nourished and cherished* by him whose it is, so will Christ make "all things work together for good" to them whose life is set in harmony with His purpose. He will keep you from exhaustion and despair, mould you more and more into His image, and make your sick-chamber the anteroom of Heaven. Be of good cheer, my dear fellow-sufferer, and all whose cross is heavy and furnace glowing, if the probation be painful, it is overbalanced by "an exceeding and eternal weight of glory."

C. H. BALSBAUGH.

Union Deposit.

When you hear any one making a great noise about myself—my merits and my good qualities—remember the poorest wheel of a wagon always creaks the loudest.

The best credit system.—Credit to whom credit is due.

*For the Companion.***The Missionary Cause.**

CHAPTER VI.

Objections urged against the extension of the gospel.

We very frequently hear that charity begins at home, and that we must evangelize home first. These are too often assumed objections, which, by wearing the appearance of pious patriotism often beguile the sympathies of the unreflecting, and tend to foster a spirit of indolence in the cause of God. We admit the truthfulness of the statement upon which this objection is brought to bear, and we are sorry to know that within the home limits of the United States, thousands have never heard the pure word of God preached. Does not this fact implicate the church in the tremendous guilt of having neglected them? But, say some, we have enough to do within the limits of the congregations already established, and still contend that charity begins at home. It is certainly right, and a duty to be zealous in advocating the "Truth" at home and in endeavoring as much as possible to increase these established congregations in piety and numerical strength, but the apostles did not confine themselves alone to such divided districts. As stated in some of the previous chapters, they went about from place to place continually doing "good to all men" and the Savior as an evidence of prompt action to spread the gospel sent out seventy disciples to preach. These were directed to go forth two by two, commencing as a matter of course in the neighboring districts, but not confining themselves among their kindred, they afterwards went to foreign lands and countries. From this we understand that charity is diffusive, and instead of remaining at home, only begins at home. There is but one way, then, in which this proverb can avail us, and that is by implying that their has not yet been sufficient *time* for charity to begin her domestic duties; in answer to which we will only suggest the inquiry, if up-

wards of fifty, or a hundred years form too short a period for the mere work of preparatory benevolence at home; and how many thousand years are likely to elapse before the end of the earth will be blessed with the gospel? As the gospel is designed for every creature, so the church is held responsible for neglecting an attempt of its universal diffusion. The will of Christ has made this authoritative and divine, not by commands alone as already represented, but by the force and authority of his own example in "taking away the sin of the world," and also by the diffusive nature of the gospel itself by which it no sooner takes effect on an individual than he feels himself impelled to proclaim its virtues to others, and to urge its acceptance. And still more; it requires those that have embraced the means of salvation to act as a body organised and appointed for the recovery of others.

But while the church is thus required to aim at the welfare of the entire race, an order, as a universal principle, is necessary in which this benevolent effort is to be made. 1. The order of nature, by which those who are most nearly related to us have the first and strongest claims on us. 2. The order of Providence by which we are enabled to administer the means of salvation to those who are placed near to us earlier, and at little or no expense, and in greater variety and abundance, than we can to those who are more remote from us. 3. The order of scripture example, in which we see the apostles uniformly preaching first, wherever they went to those of their own nation. 4. The order of the future judgement, according to which no plea of failure in attempting good at a distance will be admitted as an answer to the charge, "I was a stranger and ye took me not in." In saying this we may appear to be only repeating the sentiments of the objector. But we are insisting on a very different principle, and one which by implication, refutes his objections. For while we are only showing the *order* in which the church is to work from

the centre of her own circle outwards, he is contending for the *time* we are to remain in that circle to keep the world in ignorance, or millions abroad left to perish—because some of those within that circle "hate instruction" and "love darkness rather than light." He thus practically denies any order of usefulness outside a certain limited circle or district. By observing the scriptural order of christian activity success at home becomes the means of increased usefulness abroad. The plan proposed by brother Daniel Longenecker is an excellent one, and if acted upon that principle, success as a natural consequence must evidently follow. We hope the church will make provision to carry out such a plan, and in the fear of God act upon it. Another objection is sometimes urged against the diffusion of the gospel, and the only remaining one worthy to be noticed; which amounts to this,—
"The time is not yet come, the time the Lord's house should be built. "When that selected time arrives, the Almighty will easily find means to accomplish that which is designed in the commission," "and till then all our efforts are premature and presumptuous, and must prove abortive." If the objector really believes we are forestalling the appointments of Heaven in assailing the idolatries of the heathen world and tormenting the demons before their time; then to be consistent with his objections he must employ counter-missionaries to protect those abominations and to prolong their reign till that time arrives. This would be inconsistent to scriptural creed, and does he not by this very objection take God's work out of his hands? "Go ye" is without specification to any limited time in commencing the work of evangelization. The command begins from the time it was spoken, and continues on, till the great work is accomplished, or till the beginning of another dispensation at our Savior's second coming. God will suffer no excuse whatever in the day of judgement, when all must render an account before him. All the excuses

and objections that fallible man can urge against this explicit command will be in the sight of God as the web of a gossamer, easily to be wiped out of existence, and he will be strictly held accountable for all he opposingly says in regard to this divine and obligatory injunction.

S. B. FURRY.

New Enterprise, Pa.

To be Continued.

For the Companion.

Response to Elder J. Wise.

I take this method of informing you, dear brother Wise, that in your notice of my article on the Missionary cause, published in *Companion* No. 4, commencing page 37, with all good feeling, and Christian courtesy, that you have entirely misconceived the *idea* I endeavored to advance; namely, the advancement of the Redeemer's Kingdom, through the Missionary cause as a medium. But, dear brother, I never intimated how his expenses should be met, neither by himself (the Missionary) nor by the Church; I left the *how* for the brethren, with the light of revelation blazing upon them, to determine. The point I had at issue was "go ye." I have urged, and do still urge for promptness to action, I did not touch the point as to the means; how they should be met, whether by the one *going*, or by the *Church*, as you seem to signify. I will give your own declaration: "I find an article under the head of 'Correspondence' from br. Wrightsman, of Tennessee, which deeply affected my mind. He thinks that brethren ought to undertake the matter of 'Missionary labor' upon their own responsibility."

Now, brother Wise, I am sorry you became so affected about my article, for we are exactly *together*.

In your comment on Acts 13: 2 you have given my views precisely. Please, now, to review my article again, and I hope it will be all understood. I felt it my duty to say what I have said, out of love, for the sake of the "unity of the spirit, that it may be kept in the bond of peace."

Go on dear brother, you have

started in the right direction. I have always thought that the Gospel should be spread by the Church, and its means. The advancement of the truth should be our every aim.

"Theories which thousands cherished,
Pass like clouds that sweep the sky.
Creeds and dogmas all must perish;
Truth herself can never die."

But let us go back to the origin of the term "Missionary." "The word Apostle and Missionary both signify the very same thing; they both come from the words, or verbs, which signify persons sent, or to send forth. The only difference between the words is that of sounds; one following the sound of the Greek—the other the Latin. The word Apostle comes from the Greek verb *Apostello*. The word Missionary from the Latin verb *Mitto*; but these both signify, in English, to send forth," in obedience to "go ye."

BEGINNING OF MISSIONS.

The custom of sending out missionaries existed upwards of 900 years before the coming of Christ. In the third year of the reign of Jehoshaphat, King of Judah, he sent out about sixteen of his Princes, Priests, and Levites, into all parts of his Kingdom. "And they taught in Judah, and had the Book of the Law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." 2 Chron. 17: 9. See also the glorious results that followed (verses 10—14).

Immediately after the blessed Savior (the great Author of Missions) had called and qualified his twelve Apostles, he commissioned them, and sent them out to publish the glad tidings of the Kingdom of heaven. (Matth. 10: 5—7.) He afterwards appointed seventy others also, and sent them two and two before his face, (Luke 10: 1.) These seventy made a Missionary tour, and returned to the Savior, and reported the success of their labors, (verse 17). And from the time that the seventy disciples were sent out, until a short period before the crucifixion of the Savior, he had

(including the twelve apostles) eighty-two missionaries in the field,—all laboring as domestic or home missionaries, for they were not yet permitted "to go into the way of the Gentiles, nor into any city of the Samaritans."

FOREIGN MISSIONS.

The last commission of our Lord was extended "to all the world."—Mark 16: 15. "And ye," says the Savior unto his disciples, (Acts 1: 8.) "shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and into the uttermost parts of the earth." Accordingly we see the unparalleled success of the Apostles, upon their testimony, on the day of Pentecost: and when the church, which was at Jerusalem, was scattered abroad by persecution, after the death of Stephen, the Gospel was preached beyond the territory of the Jews. See Acts 8: 4, 5. But

1st. The gospel was not introduced among the Gentiles by the apostles, until the year 41: and then it was not without opposition. Peter led the way in this glorious enterprise, [Acts 10] but some of his brethren being *Anties*, called him to an account about it. [Acts 11.] But the anti-missions of the primitive church, were of a different kind to those of the present day; for when the matter was explained to them (verse 18) "they held their peace and glorified God."

2nd. The first missionary society that we have any account of, was organized in the 45th year of the christian era. It consisted of a number of prophets and teachers, in connection with the church that was at Antioch. Acts 13: 1. Barnabas and Saul were designated as missionaries: "and when they had fasted and prayed, and laid their hands upon them, they sent them away." About nine years had elapsed from the time of Saul's conversion until he and Barnabas entered upon this mission. During that period Saul, who afterwards was called Paul, preached for a short season in Damascus; spent about 3 years in Arabia, and returned to Damascus.

He then went and joined himself to the Disciples, at Jerusalem, after which he repaired to Antioch in Syria, where the first Gentile Church was gathered. Then dear brethren let us follow the examples of the Apostles. And may we not then exclaim with the Psalmist, "Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory." Amen and Amen.

P. R. WRIGHTSMAN.

Freedom, Tenn.

For the Companion.

Follow Me.

These words were spoken to several of the apostles, when Christ selected them to be his chosen messengers. These men were not idle, but were busily engaged in their several employments. "Matthew was sitting at the receipt of custom," when the summons came, follow me. He did not wait to see what would become of the custom (tax), or ask what portion he should have if he obeyed the call, but left his situation at once and followed his Master. Peter and Andrew were fishing, and, just in the act of casting the net into the sea when Jesus called unto them "Follow me." They immediately left their nets and followed him. A beautiful example for Jews and Gentiles, and especially for us in these latter times, when there are so many temptations to keep us away. John and James were mending their nets.—The record of this little incident shows that they were not only industrious, but also economical, and deeply interested in their occupation. We also learn that they were in company with their father, whose society they had no doubt enjoyed from their infancy, and consequently must have been strongly attached to him; but again the voice was heard, "Follow me." And they left their father, Zebadée in the ship, with the hired servants and followed him. This is a fine example of self denial. How many are willing now to forsake their parents for the sake of Christ. The apos-

ties, however, forsook all; they did not even take the hired servants, and to dispense with these, would in this age be considered a great sacrifice. The same voice that spake to the apostles eighteen hundred years ago speaks to the sinner now. The words are few and simple, only follow me, but they contain a great deal, since to follow Christ requires a perfect self denial, and strict obedience to his laws.—Then let us obey the "still small voice" that says follow me, for the same voice has also said, "Every one that has forsaken homes, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundred fold and shall inherit everlasting life."

LEAH REPLOGLE.

Millersville, Pa.

LOCAL MATTERS.

Tyrone City, Pa., April 30, 1867.

CORRESPONDENCE.

Dear Brother; I have been assailed by brother Wampler of being defective, &c. The brother will pardon me for not replying to his article. Concerning qualification, the apostles said: "Look ye out among you men of honest report, full of the Holy Ghost and wisdom." This is what qualifies a brother to preach the Gospel. If he can preach the Gospel with success at home he is qualified to preach anywhere; but this is not my object in view at this time. My motive is to spread the Gospel; and there has been more said than done. If we cannot have the Gospel preached to every creature one way, why not adopt another? Now I believe that at the day of Pentecost when every nation was gathered at that place, that there were converts made of every nation, and became members of the Church of Christ, and at their return to their homes there were members of the Church all over the world known at that time, and of course it was expedient for the apostles to go and

visit the members, and to organize churches in every city. And as I do not want to hurt any of my beloved brethren's feelings concerning any plan they have, I still say let us have the local preachers first, and the traveling preachers will follow. Let us have some one stationed to watch the fowls of the air from devouring the good seed that falls by the way side, for there are many fowls of that kind in this our day. If we have a family of young children we must have a housekeeper and a good nurse, or our children will perish; so it will be with all young members left to themselves; lambs left with wolves and foxes will all become the prey of those vermin. I do think the plan is to emigrate first; let preachers and lay members locate everywhere throughout the world, and then the Gospel will be preached to every creature without paying salaries to preachers. If we examine the Gospel closely, I think we will see that Paul and Barnabas found members everywhere they traveled to, and preached; because the day of pentecost did the work, for the same day were added unto them about 3000 souls; and before the good work ended there were a great many more added unto the Church.

Then the next that was to be done was to empower brethren to go from city to city preaching and organizing churches, and ordaining elders, and putting in deacons and preachers, and putting all things in order that were wanting. This is my view of the Gospel plan of spreading the Gospel. Brethren may differ with me; but if we do differ let it be an honest difference; let us have our words seasoned with grace; not so much spice—we need no spice on this subject. I want all the brethren to enjoy their own opinion of the subject, and I ask the same privilege for myself to enjoy mine. Whether the plan is adopted or not it will not lessen my love for the Brethren and the good of the cause of my Heavenly Master; being I see no other way to get the good work started I must honestly hold on to it; but if a bet-

ter plan is brought forward I will willingly submit to it.

I do not think I shall write any more on this subject, because there has been enough said and too little done; let us get at the work and do it. I will now give it over to my farther children to do as the spirit may direct. May the grace of God and his holy spirit attend us all in everything we do or say, while we sojourn here in this house of clay, so that when we lay down our lifeless body that our souls may be presented to the Lamb without spot or wrinkle, or any such thing, is my prayer; amen.

A. J. CORRELL.

Mountain Valley, E. Tenn.

GERMANTOWN, PA., APRIL 22, 67

Brother Holsinger; It gives me great pleasure, to inform you, that we have organized, a Sunday school, in this place. We expect to open on the first Sabbath in May.

The number of scholars, will not be large at first, but the prospects are encouraging, and we will do all we can to make it a success. We believe, that the Sabbath school is the nursery of the Church; and loving the Mother Church, and not willing that she should die, we have established this school, to aid her.

We pray God, to bless our labors, to that end.

Yours, in the bond of love.

JA'S S. KIRK.

Brother Holsinger; I have been a reader of the *Companion* since the first number of the first volume was printed; but have not written very much for it, but I feel to drop a few remarks on the subject of dress. I see in No. 14, present volume, that brother J. S. Lawver of South Pass, Ill., thinks the Brethren put too much stress on the wearing of apparel. He says, "some sisters are all the time talking about a certain kind of caps. Why not drop it? The Bible truly teaches us that a covering should be worn." Now it does not say what kind of covering it must be. Brother L. says, wear plain apparel, but not odd. Now I hope brother L. does

not think that a sister should not wear a covering, as the apostle Paul says: "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven. 1 Cor. 11:5. Now if our sisters are to have a covering how can they uniform better and easier than to wear a plain cap, which is easily made, and so cheap that almost any of our poor members, if we have any, can afford them. Then when they come to meeting and lay off their bonnets or outer covering, how nice they will uniform. But on the other hand, if one will come with a plain bonnet, another with a hood, another with a shaker, &c.; some made of calico, some of silk, &c., and keep them on their heads in time of worship, I would think this would look rather odd. Brother L. says, "Why not educate the heart, which is desperately wicked, and show our love for Jesus in works." I perfectly agree with brother L. that we should educate the heart, for if we can only get the heart right, the dress will soon get right also.

Brother Lawver further says, is it not injurious to the cause of Christ to dress odd? For instance, the brethren wear round coats and broad rimmed hats. This I say was the old order for centuries past, and should be the order yet. And those that dress different from this, dress odd.

We well know that the brethren are mocked sometimes; but that should not hurt our feelings, for Christ also was mocked. Christ said, "Whosoever, therefore, shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." St. Mark 8:38. We learn by history that centuries ago, and as late as the present century, the Methodists and other denominations used to dress plain, like the order of the Brethren. The brother says: "The young are loth to embrace our doctrine while they swarm to Methodism," &c., &c. He also

says, "If they (the Brethren) would dress plainly instead of odd or different from their neighbors, the young would fly to our banners by hundreds. We know that there are not as many joining the Church of the Brethren as we would like to see, as we would like to have all souls saved, as much as possible. — "Then, said one to him, 'Lord, are there few that be saved?' And he said unto them, 'Strive to enter in at the strait gate, for many I say unto you, will seek to enter in, and shall not be able.'" St. Luke 13: 23, 24.

Obey the Gospel call,
And enter while you may
The flock of Christ is always small.
And none are saved but they.

H. H. ARNOLD.

Dayton, Ohio.

Final Railroad Arrangements.

Dear Brethren; The church at Pipe Creek, in council meeting, appointed me to arrange for half fare for our dear members coming to Y. M., with our nearest railroads, which I understood to be the B. & O., the Northern Central, and the Western Maryland, which are all near us. But when I addressed the proper officers of these roads, the two last informed me that "a Mr. Custer was in communication with them on the subject, and that the Northern Central had arranged the matter with him; but the Western Maryland had informed him that they would arrange with me." So my responsibility applies only to the B. & O. and the Western Maryland. The latter has already furnished me with printed return tickets. The printing I must pay. — The tickets for the B. & O. I must have printed and sign them all.

NOTE: All who contemplate coming over these roads, pay your fare to the point you intend going, asking no questions in regard to your return; so you don't tarry too long after the meeting.

And whereas, the return tickets for the Western Maryland road require much filling up, I intend doing it before the meeting, so that at the meeting I need only fill in your names. And as Union Bridge is

11150-11151

VOLUME III.

TYBONE CITY, PA., TUESDAY, MAY 7, 1935.

五

PRAYER.

The blessings God bestow
 Thy mercies here below,
 And make us all
 Make us our guilt to feel.
 Break now these hearts of steel,
 And raise us while we kneel :
 Father Divine.

We seek our need in thee.
 We know thy grace is true.
 I trust in us pray :
 O Lord our God most high,
 To us be mercifully true.
 We trust in us pray :
 O Lord our God most high,
 To us be mercifully true.

And when the sun is set,
And when the stars are bright,
And when the moon is full,
And when the wind is light,
And when the birds are singing,
And when the flowers are bright,
And when the world is young,
And when the world is old,<

C. D. JOHNS.

Suffering Necessary for Christian Life.

[illegible]

Dear brethren and sisters: we may feel surprised to meet, at our present time, through which we are passing, after we have been called to the calling of our Divine Master, after we have entered the world, with all its pleasures, and sin, with all his insinuations; and temptations to sin, a strong spirit, bold, and acceptable to God, which the apostle declares to be "our reasonable service." After having done this, we are sometimes brought to our senses, and made to see our purpose. For our goal is death. The apostle declares that we are made to live, "counting the very things which we are to pass through. Could we but make good faith, we would not so soon consider of our continuance and not living." How often do we hear the *Alleluia* of the meek and lowly Jesus, when they are brought into

I suffering state, complaint of their condition. They have long seen the apostles' immolation; they do not understand that these are the fiery trials which we have to pass through in order that the cross may be purged from the soul. Have they yet to learn that Paul had to suffer, when he was fully consecrated. Why was this? because it was necessary to Paul, and this for an express purpose; that "the power of Christ might more fully rest upon him" and that his spiritual strength might be made perfect in these trials.

[illegible]

James said: "I don't want to be a
doctor when I grow up." "But what
do you want to be when you grow up?"
"I want to be a doctor." "But you
don't want to be a doctor when you
grow up." "I want to be a doctor."

We sometimes think it hard to maintain when brought into a suffering state, if they would have done anything to deserve such suffering, they would understand and be more patient as to it. Ah, my brethren, have you yet so learnt that it is his will being that Christians must suffer. Yes, we must suffer if we want to be perfect: if we would have a partaking in his glory, we must also have a partaking in his sufferings. But we are joint heirs with Christ, it is as if that we suffer with him, and we must also be patient together: for if we suffer with him we shall reign with him. But the more of you suffer as I mentioned as a child, or as an evil doer, or as a busy-body in other men's matters. Now if we suffer for these things, we are not suffering for Christ. You are suffering for our sakes, & that is not really worthy, neither is there any glory yet if any man suffer as a Christian he has not so measured, but he has gloriously lived on the behalf. When we suffer for the will of God there is a glory, for the spirit of glory and of God's power upon us. Let us repeat, in these sufferings, remember as we are united & long to be partakers of Christ's sufferings: and when his glory shall be revealed, we may be glad and well-rejoicing for ever. Yes, if we are called upon through suffering then with Christ shall we reign, we shall receive your love, and we are to be so, and we shall have that. But we are to be patient in waiting for Christ.

1875-1876

Mr. S. W. F. C.

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to value.

A Supported Ministry. (Concluded.)

But, while the position assumed by some members, *i.e.* it is wrong to support the ministry, if reduced to its logical result, would, as we have seen, be subversive of order and harmony in God's moral government, and produce instead thereof anarchy and confusion, we are glad to know, that it is not, and *can not* be sustained by *one single Scriptural quotation*. We however admit that there can be instances produced where, under *very peculiar circumstances*, it can be shown that the Apostles did not urge as a right, which those they ministered to, owed them, *i.e.* to minister to their timely support, under similar circumstances the same course is yet to be preferred. But those instances cannot be admitted as testimony in establishing or trying to establish that it is wrong to support the ministry. For this same apostle, as if anticipating the mode of reasoning now extant, and the deductions likely to be drawn from his *involuntary* assent to the then existing state of things at "Corinth," positively declares that "the Lord has ordained that they which *preach* the Gospel should *live of the Gospel*." Therefore, to quote Paul, or the Savior, or all the other apostles, to establish the impropriety of ministerial support would make *them* the *authors* of the contradiction in God's moral government which, as we have seen, the anti-ministerial support system does establish. We hence conclude, though Christ may be quoted, or Paul, or any of the other apostles, in support of the non-supporting system, it is utterly impossible for Paul—for Christ—aye! for the Creator himself to carry on his physical or moral government by establishing contradictory principles as is the case if God first gave a right and afterwards gave a second right which would eat up the former or first right. While, however, we freely admit that the minister has become Church property, we yet must confess that the acknowledgment of this fact in all its consequences has not been as extensive as in justice to the minister

it should have been. It seems, while the Church acknowledges ownership over the producing capacity of the minister she has failed, and we hope unintentionally, to acknowledge his liabilities—has failed oftentimes to inquire into, and relieve him of his own special wants and failed to inquire into his family wants; to relieve which he should have had the time he otherwise devoted to the interest of the Church. But in consequence of *not* having it his family became straitened in their means, and reduced in their resources, and labored under disadvantages, such, which others are ignorant of. Oh, how crushing to the minister to know and feel as *he* only can! What a sinking of his spirit! knowing as he is compelled to know, that while he is laboring for the Church both in preaching and in studying, and thereby hindered from attending to his own and family wants. Thousands of the common necessities of life are scattered around him (in the hands of those he is laboring for) yet he dares not touch them.

Not only does the Scripture above alluded to destroy the idea that it is wrong to support the ministry, but it establishes the necessity of doing so positively and clearly according to the principles of justice, and of right. Hence, says this same apostle, "If we have sown unto you spiritual things is it a great thing to reap your carnal things?" We are aware, however, of the fact that there are members who oppose supporting the ministry. Among those are some, if not all, who from conscientious motives withhold what they otherwise would willingly give, if satisfied of the right of doing so, who value the cause of Christ above rubies, but being taught they believe it wrong to do so. It is such we are addressing. We have advanced some considerations relative to those. While we are glad that members are from conscientious motives trying to do right, we still feel sorry that conscientiousness *may be misdirected*; and this seems the fact in the case of those we are alluding to. For their consideration we pro-

pose: Could these same members work fifty or sixty days in a year (which is not uncommon for ministering brethren to devote to the interest of the Church outside of their regular appointments, and church duties at home) for their neighbors and receive nothing for doing so, and perhaps at times would have some distance to travel, and pay the expenses thereof themselves? *Certainly not*. It would be unjust for neighbors to ask, and unreasonable to expect them to do so. Wherein however would their asking and expecting this, differ from what is common with the Church and her ministers? Does the principle which all say would be unjust, when applied to secular affairs become a just one when applied to spiritual affairs? If then those members, who from conscientious motives withhold of their abundance, but see that they by their excessive caution are doing (that which they say would be unjust of a neighbor to ask them to do) positive injustice to their ministering brethren, (when asking of them to devote a considerable portion of their time to the common interest of the members, and receive nothing in lieu thereof for their, and their family support;) it is expected that they, (as such who are conscientious, not only as regards their own immediate transactions, but as regards others who stand connected with them in a common interest,) will discontinue the doing of that which to them appears unjust. And it is also expected, since they withhold giving on account of the aforesaid object, because to them it appear as a cause which would be destructive to what they feel concerned to preserve, *viz.* The honor of the Cause of Christ, and the purity of his ministers, that the moment they see that their principle operates disastrously to the Church, they will change position. It is expected, because it is the only way whereby they can prove their conscientiousness. But what else is the nonsupporting system than positively destructive to the Church? It throws the whole burden of carrying the news of salvation, and en-

forcing its claims, on the ministry. A work so vast, so important that it is impossible for them to accomplish unaided by the Church! To the want of properly supporting the ministry must be attributed the present contracted limits of the Church. For what are the facts? The Church has it in her power to have preaching in nearly, if not all, the school districts in the United States, yet we find there are localities within the vicinity of nearly all of our organized churches, perhaps not more than five or ten miles distant where the *brethren* never preached. Will not the Church be held responsible for the serious loss and suffering she might have prevented?

To a great extent the ministry has, unaided by the Church accomplished what now is the extent of the Brotherhood besides supporting themselves and families. How much *greater* might the extent thereof be if she had *borne* along the ministry and pushed the cause of Christ onward and outward on all its sides? Instead of doing so, however, the Church was born along by the ministry. Had the ministry acted on the principle of the non supporting system as those members do who we fully believe to be conscientious the Church would have long since ceased to exist so far as its existence depended on the principle laid down by those members. But we know it is said by those members that we are taught in the Scriptures that gifts have a uniform tendency to prevent those who receive them; to which we give our unqualified assent. But while we do so, we at the same time assert, that supporting the ministry is *not a matter of gift; but of debt equal in all respects to other obligations we are brought under to those who in other respects confer benefits on us; and as little as we can be free from compensating those who perform daily labor for us, so little can the Church be free from this debt she owes to her ministers under the non-supporting system.* For what is it in the case of those who labor for us when we pay them for so doing, else than an acknowledgment of the fact that the

laborer *has rights* which we are bound by the law of God and man to respect? His wants are such that to relieve himself of them he is entitled to, and should have a fair compensation for his services. Is he more entitled to a compensation for his time and services than the minister is for his? Let but the Church withhold her resources from the ministry, and she by doing so *drives the minister to the necessity of appropriating his own* to the interest of the Church. Can members be *conscientious* and yet suffer such things to exist as a fact, and thus restrict the heaven bestowed power upon which hangs the hope of Adam's race of obtaining a peaceful abode in yonder bright world? Ah! Methinks I hear sin stained souls in the presence of heaven's tribunal in doleful accents say (to the confusion of the heirs of salvation) I was hungry for the bread of life, and you who had the power to feed me gave me none; and I was thirsty for the water of salvation and ye gave me none; I was sick of sin and ye ministered not unto me; naked and exposed to surging and soul chilling sirrocco's of *death*, filling my soul with honor and ye threw not the mantle of warming life and saving grace around me. I was a stranger; my spirit stirred within me that I could not look upon sin and say "my friend!" and you, who possessed the home of souls estrayed and homeless on the black deserts of sin, took me not in. I was imprisoned, turn whithersoever I would, and no door of escape from the *loathsome embraces of apollyon* presented itself; and you who had the ministry of reconciliation, and the *keys* to unlock the prison house to let its captives free withheld it from me; and now my doom is forever sealed! *Awful!*

Is it not therefore, my dear fellow members, a matter of debt—of *debt* to the Lord for the reclaiming of souls for whom Christ died? Can you, I ask, by solemn appeal, lay the whole burden of carrying on the cause of truth on to the shoulders of your ministry, and ask of

them to appropriate their God given rights to your common duty and interest, and compel your ministers to feel that their devotedness to their imposed labors meets with no response from you, and souls eternally lost for the want of that ability you possessed? Can you, in doing so lay your hands on your breasts, and feel an inward consciousness, and by it look up to our common Heavenly Father, and say it is right, and feel willing to carry the case up to heaven's tribunal for final adjudication, and say, *I fear not?*

S. S. MOHLER.

Covington, Ohio.

Sunday Schools.

A sister who gives us her full name, but for prudent reasons wishes it withheld, while commenting upon brother Foutz's "Review of the *Companion*" says:

"I have been brought up in a city and attended Sunday school in the "Church of God" at this place, and although I had no very pious teacher, I think I received my early religious impressions in Sunday school. And I would ask: are we justified in not having Sunday school? If others have such schools and inculcate a false doctrine, that is no reason we should neglect our duty. We might as well say we will have no church because there are false teachers in the world. Now if we are the true Church, ought we not make a strenuous effort to eradicate false doctrines and lead the rising generation in the strait and narrow way!"

Moral Culture.—Education moulds the heart. Its mission is not only to impart good gifts, but to ennoble and elevate the soul. The trained intellect may be an engine of destruction, if the heart be corrupt.—We should say that the tendency of the general drift and current of our schools is to give prominence to the culture of the intellect, without a corresponding culture of the heart.—*Braintree.*

For the Companion.
The Missionary Cause.

CHAPTER VII.

The wants of the church in relation to the extension of the gospel.

This chapter will bring us to the closing and most important part of our subject. Deep humility must pervade the entire church, both on account of her essential deficiency, as well as to prepare us for greater improvements in the attainment of spiritual powers and success in the future. A due appreciation of the spiritual nature of the missionary work is also very necessary. We, as an organized church body should ever remember that the endless well being of a race of immortals required the incarnate God, the Prince of Life, for a sacrifice. O that the church would duly appreciate the great work before her, and with fervency of spirit proclaim the glad tidings to all nations. A greater depth of personal piety is wanted in the church. The foundation of missionary activity was laid in the very element of prayer. When a large multitude came to our Savior and crowded around him, to hear his instructions, he was moved with compassion required his disciples to pray that the Holy Ghost, the Lord of the spiritual harvest, would speedily provide a competent number of speakers. After spending a whole night in prayer, he set apart twelve as apostles to this work. And it was when the apostles had been day after day "with one accord in one place" calling upon God, that they came forth to enjoy pentecostal successes, and to reap the field of the world. If appeals, entreaties, and petitions between man and man move the affairs of this world, why will they not between God and man in the church move heaven? Of all other things which may be described as wanting in the church, that of deep sincere, and pious prayer is the most essential, and without which, all other means will prove abortive or without success. The apostle James tells us, "the effectual fervent prayer of a righteous man availeth much," and

Paul admonishes to "pray without ceasing," and further exhorts that "supplications, prayers, intercessions, and giving of thanks be made for all men,—for this is good and acceptable in the sight of God our Savior, who will have *all men* to be saved, and come to the knowledge of the truth." Christ, the Mediator "gave himself a ransom for *all* as a testimony in due time," and if the entire church would engage in daily unceasing, impassioned entreaty for the spirit "to convince the world of sin," we are safe to believe, that the divine power, though such devotions and entreaties, would kindle a bright and burning flame a holy zeal within the church of God. due to the dignity of her office, and the magnificence of a missionary enterprise. O, where is that spiritual perception of the church which looks forth on the world as the great scene of an evangelical conflict, and beholds it under the stirring aspect which it presents to the beings of other worlds? Where the kindled Eye, the beaming countenance, and the heart bursting with the momentous import of the gospel message? Where the fearlessness and confidence, whose very tones inspire conviction, and carry with them all the force of certainty of the Eternal weight of glory awaiting such a magnificent and evangelical enterprise? Where the zeal which burns with its subject, as if it had just came from witnessing the crucifixion, and feels its theme with all the freshness and force of a new revelation? The zeal which, during its intervals of labor, repairs to the mount of vision, to see the funeral procession of six hundred millions of souls? to the mouth of perdition, to hear the voices of these saying, as the voice of one man, "send to our brethren, lest they also come into this place of torment?" to calvary to renew its vigor by touching the cross, where its holiest ministers became flames of fire, and found scope to burn with infinite zeal?

"Prove me now," saith God, "whether I will not open the windows of heaven to bless you." Will

we, as a united people, accept the gracious challenge? *Will we in a united spirit of supplication come before the throne of grace, in behalf of the missionary cause?* It will bring us to one spot, and keep us in the only place in the universe which properly belongs to us—at the feet of God. It also tends to annihilate self, with all its ease and fleeting home comforts; prepares us to live for Christ and his holy cause; and amounts to a confession of utter dependance upon God; renders appropriate homage to his greatness; and thus keeps us in constant and active communication with the fountain of grace. There are times, indeed, when the duty of prayer becomes unusually urgent. And we are to remember that the greater the sacrifice laid on the altar, the stronger the flame necessary to consume it; and that HE whom we serve is jealous for his honor; that he regards every power on earth more or less opposed to him, but the power of prayer, and the means which obedience with prayer has sanctified; "that not by might, nor by power, but by his spirit alone," the maladies of the world shall be healed.—If we look into the censer of the "angel standing at the golden altar which is before the throne," and if we there mark what it is of all human instrumentality which ascends to heaven, we shall find that it is only that which is sanctified by obedience and prayer. When the clamors of a prayerless zeal have subsided, and the undevout deeds which have dazzled and astonished men have spent their force, let us mark what is left in the censer—only that which partook of the nature of active and solemn prayer. This is all that lives to reach the skies; all that heaven receives from earth; all that is ever permitted to ascend before God; and when the history of the world shall be summed up, nothing which had not been in that censer will be named except to be condemned.—The first prayer of Christ himself on his ascension to heaven was for the effusion of the spirit. Hence, then, we are brought into the special province of the Spirit—a region in which

our only robe should be humility, our only posture that of dependence, our only language in reference to the Missionary Cause, that of prayer for an effusion of the great sin-convincing Spirit of the world, and for the essential resignation to yield ourselves into the hands of the Almighty as useful instruments for the recovery of mankind through gospel means.

S. B. FURRY.

New Enterprise, Pa.

Time.

In its onward march, it makes many changes. The man who a few years ago was young and fair, quick and lively, now measures his steps slowly. Time has furrowed his face, weakened his limbs, changed the cast of his hair, and in short all about him shows visible signs of decay.

The course of time has dispersed the family that was once an unbroken band in the father's house.—Some, have gone to their eternal home; some roaming o'er the desolate world, burdened down with cares.

And as we look back through the dim vista of the past, and our eyes pierce the veil of time to the sweet days of childhood, we are led to exclaim: "would we were in reality with thee again, for 'twas then in the sportive mirth of guiltless joy, we glided o'er the rugged stream of time, unconscious of the billows arising, and of the storms that would ere long buffet our frail and fragile bark on time's troubled waves.

Time also in its train has brought mighty changes in the rising, and downfall of Empires and Kingdoms.

It has brought nations from the dark and doleful paths of heathenism to the shining light of christianity.

But what is the most mortifying in the review of time, are the changes in the Church of the unchanging God; when we look back through the convolutions of time and behold the changes, we are almost made to think, that the writer was not far from the truth, when he said, "Our churches have so far gone from primitive christianity, that they

need a fresh regeneration,—a new kind of religion." Iniquity in almost every imaginable form abounds, and instead of the church converting the world, the world is converting the church; and instead of becoming a light to the world is becoming a stumbling block. Why languish and die! Let us arise with one heart and one voice, and contend for the ancient land-marks, that we may outride the storms of time, and at last, though weary and care-worn, land safely on the ever-green shore, where time in its onward flight brings no change.

J.A'S. A. SELL.

Tyrone, Pa.

For the Companion.

The Impenitent Sinner.

The criminal arraigned before a tribunal to have his sentence of condemnation pronounced upon him, is truly an object of pity and compassion; but far more so the impenitent and hardened sinner, although his cheerful mind, his intellectual abilities and corporeal vigor may infuse a hope of long life and worldly prosperity. He dreams of present and future pleasures, though the past is strained with crime, the present full of disappointments and the future dark with horror. Whilst on the brink of everlasting ruin his heart is careless and indifferent, and with fondness makes plans for future sensual gratifications.

He stands at the crystal fount of living waters, but will not taste.—The purple stream which cleanseth from all impurity, flows by him unceasingly, but he goes not in that he may be washed and made whole. Heavenly light in glorious splendor sheds its enlightning beams around him, but he opens not his eyes that he may see. The herald of salvation sounds the trump of peace in his ears, but he will not hear. The thunders roll, and peal succeeding peal threatens him with instant death and terror, but he treads the path of life in listless indifference.—How awful his condition! The longer he lives the worse he becomes, and the more guilt he heaps upon his head. He pursues the way to

misery, thinking it to lead to ease and happiness; and at the moment when his countenance brightens with the expectation of ending his toils and realizing all his hopes, he may be plunged into the low depths of of an eternal hell!

J. S. GITT.

New Oxford, Pa.

Thoughts on Tobacco.

"To smoke or not to smoke,—that is the question. Does it become a reasonable creature, like man, to take a filthy weed from the earth, twist it up in the shape of a cigar, set fire to one end of it, and stick the other end between the teeth, and then draw the smoke into the mouth and emit it again to pollute the air or suffocate some by-stander, who has no love for tobacco-smoke in his own mouth, much less from the mouth or nose of a stranger. Our country readers are happily exempt from the evils which attend this practice. They have an abundance of free and wholesome air, and can breathe it uninfected with tobacco-smoke. But let the reader look at some full grown men, with their hats on one side of their head, each of them in possession of his reason, standing on the public street, and obliging all passers by to take a puff of their smoke into their nostrils, and some ashes into their eyes, together with the little pure air that a city street can furnish. Suppose they should throw their tobacco into somebody's well, or dump a cartload of cigar-stumps into a reservoir by which some cities are supplied with water, what a general burst of indignation would there be! But have I not as good a right to pure air, as others have to pure water? Do we not continually hear of proceedings in the courts to oblige men to remove their pig-pens and slaughter-houses and chemical works when they pollute the surrounding atmosphere, and affect the people in the neighborhood?"

Independence and self respect are essential to happiness, and these are never to be attained together without work.

LOCAL MATTERS.

Tyrone City, Pa., May 7, 1867.

CORRESPONDENCE.

Brother Holsinger :—I will again through the *Companion*, according to promise try to give a history of things out in this Western country, during the past Winter. (When I last wrote, Winter was about setting in.) Some of the brethren have the impression on their minds, that we have wonderful cold weather out here. Now I have been here but one winter with my family, and I will try to give you my experience of the past winter. The ground froze up about the 20th of December and continued so until the first of April. During the Winter we had but one rain; that was in Feb. it rained one night. We had but little snow, hardly enough for good sleighing, at any one time. No mud during the whole Winter. Some middling cold days in Jan. About 16 degrees below Zero was the coldest. Feb. was quite pleasant; March was about the coldest month throughout. We had but little wind the balance of the Winter, and taking all things into consideration I don't think we ever spent a more pleasant Winter. The coldest day we had brother David Brower and I traveled twelve miles without stopping to warm, and that across the open Prairie. Although our Spring is later than usual, we have very fine weather. Since Spring has commenced we have had several rains, about the time the frost was coming out of the ground; since that time nice and dry. Wheat and oats are about all in the ground, and doing well. Things appear to be in a prosperous condition. There has been a large amount of grain sowed. So much for our temporal affairs.

As to our spiritual affairs we are also in a prosperous condition. We have increased considerably in number this Spring. In March seven members moved here, and they are still coming. There were two added by Baptism lately, and more have made application to be received.—

There were two Brethren from Tuscarawas Co., Ohio, last week; they bought those farms and will move here about the first of Sept. with their families. We number now about 55. We have regular meeting every Sunday, and during the Winter we had evening meetings twice a week, at different places, and still there are more calls than can be filled. There are many people here who never heard the Brethren preach until lately, and they appear to manifest a strong interest in the cause we advocate. There are others here that were raised where the Brethren held meeting, but have been separated from them so long that they now begin to feel themselves at home again. But in taking all things together, I have never been in a place where the people maintained better order, and pay better attention to the preached word, than they do here; and this gives us much encouragement to labor. Although we are often made to realize that the harvest is plentiful but the laborers few. May the Lord send more laborers into his vineyard to labor. Brethren how do you reconcile the matter with yourselves, where there are many of you met together and not half enough labor. May the God of all love be with his people and bless them.

J. S. SNYDER.

Brooklyn, Iowa.

FONTENELLE, NEBRASKA, }
March 31st 1867. }

Brother Henry; I wish to inform the brethren and sisters and all who love to hear of my safe arrival at this place.

We left Ashland, Ohio on the 12th of March. Arrived in Marshalltown Iowa on the 16th, at 9 P. M. Made inquiry as to the whereabouts of Brother David Beechley, formerly of Somerset Co., Pa. Arrived at his residence at noon, and after some refreshment, returned with brother D. B. to Elder John Murray's had some pleasant conversation on different subjects. Was informed by brother Murray that the brethren had an organized Church in Shelby

Co., Iowa: was glad for the information as they are, I suppose, the nearest brethren for the present. 17th; assembled with the brethren and sisters at the place and time appointed for Divine worship; felt very much encouraged and built up under the remarks of the brethren, from the fact that the brethren in the West preach the same gospel as they do in the East. This shows that they are taught by the same Master, and led by the same spirit. Spent several days in visiting among the members. 21st resumed our journey westward, and arrived at Omaha in the morning of the 22nd. Had the discouraging news again that the Rail Road was blocked with snow, between this and Fremont. This reminded me of the children of Israel traveling through the wilderness to the promised land. Had to lay over until the 30th. Arrived safe at our desired destiny. We feel thankful to the Lord for his protection extended over us during our journey.

Yours in love.

SAMUEL A. HONBERGER.

Brother Holsinger :—We wish you to inform our brethren and sisters, who expect to come to Annual Meeting by way of Baltimore, that Bush Creek congregation lies on both sides of the Baltimore and Ohio Rail Road, for a considerable distance. Our meeting house is in sight of Monrovia depot. Our Territory is large and our members scattered. We therefore wish to have meeting at several different places at the same time. We can use to advantage one dozen ministers, and no disadvantage if more than twice that number would come. We can entertain them, and those that are with them, in our common way, and they can relieve each other in the ministry. We want to put in as many meetings as can be held from Friday evening till Sunday evening inclusive. On Monday morning we will return all to the Rail Road in time to reach Baltimore, and make the proper connections on the Western Maryland Rail Road, and reach Lynn-Wood

station early on Monday evening, close to the place of Annual Meeting. Our brethren will be at Monrovia Depot, on Friday before Pentecost, from 8 A. M. till 5 P. M. to convey Ministers and their company to different parts of the congregation. Now Brethren don't let the thought of crowding us prevent you from coming. If the number is too great to use all, we can still have the pleasure of your company, and enjoy the blessing of entertaining you. We wish all ministers to inform us of their coming, by letter addressed to us, at Linganore, Frederick County, Maryland, as soon as possible, so we can have time to make our appointments.

By request of the Church,
JACOB D. TROSTLE.
JESSE ROOP.

Dear Brother Henry; The Brethren who compose the Eastern District of Maryland, met (according to previous arrangements) in District meeting at the Beaver-dam meeting house in Frederick county, on Tuesday morning the 23rd of April; and closed their labors at 8. p. m. on the following day. They disposed of a considerable amount of business; and adjourned to meet at Monocoe Meeting-house (Lord willing) on Tuesday morning the 14th day of April, 1868; being the first Tuesday after Easter Sunday. Before adjourning they ordered the minutes of the meeting to be printed on a separate form for the use of the Brethren in the Eastern District of Md.

I remain yours as ever.

PHILIP BOYLE, *Clerk.*

Brother Henry; "That the Lord works when no man can work," is exemplified to us from time to time, in the incidents of life; and that he works the works that no man can do, is another of the peculiar attributes of God. By the will of the creature man, He will transform him, through the operation of conversion, a new creature, pure good yea, fit meet for the masters use.

Since my last we have had six additions to the church, four by

baptism, and two reclaimed. The good work is going on; and we hope many more soon will be willing to confess "Jesus to be the Christ."

Yours in

D. F. GOOD.

Antietam Branch, Pa.

Information for the brethren in the South.

I have made arrangements with the Superintendent of the Va. Tenn. R. R. for all the members passing over that Road to return free of charge, by delivering a certificate to the conductor, signed by the Clerk of the meeting. I am also corresponding with the Superintendent of the Orange and Alexandria R. R. and think it highly probable that, he will grant the same privilege. I am instructed by those officers to instruct the brethren to have a certificate for each Road over which they pass, as the conductors are required to have something to show from each passenger. I would suggest in that case, for every one to provide for themselves the required number of certificates, so that the Clerk would have nothing to do but write his name.

B. F. MOOMAW.

Brother Holsinger; According to promise we now acknowledge the receipt of the money sent to us by our dear brethren and sisters.

Eld. Jacob Miller, Portage,	\$10.00
H. Geiger, Phila., Pa.,	25.00
L.L. Tombaugh, Hillsboro, Pa.,	.50
P. Brumbaugh, Coff. Run, Pa.,	2.00
S. H. Cassel, Pa.,	5.00
Susan Rowland, Lanark, Ill.,	15.00
Sam'l. Frederick, Arcadia, O.	5.00
A Sister,	2.00

Total, \$64.50

We feel truly thankful to our dear brethren and sisters for their kindness, and we pray God to abundantly bless them for their liberality to the poor. One of our brethren died since he was drafted; he paid \$800. The money he had gathered to get himself a little home. The poor sister is now left to struggle for herself. We thank God for

having put into the hearts of our brethren and sisters to give to the poor in time of need.

JOHN KNISELEY.

Brother H. G. Ullery, Conington, Ohio, reports a visit, in company with brother David Younce, to Randolph Co., Ind. The meetings were commenced under the most gloomy prospects, but closed with demonstrations of the presence of the Spirit of the Lord. A number of persons embracing the young, the middle aged, and the aged, were added to the Church, and many more were almost persuaded to become christians. May the Lord help all, and enable those who have made the profession, to adorn their calling with a godly walk, and a chaste conversation.

Announcements.

By permission of God we purpose to visit the following churches, on our route to the Annual Meeting:

May 23rd and 24th at Spring Run; Stop off at McVeytown.

On the 25th Stop in Mount Joy, and spend 6 days in the two churches.

On Saturday the 1st of June to arrive in Philadelphia; spend the time there and in the Green Tree, and Indian Creek churches till the time to start to the Meeting. Brethren in those places may make arrangement accordingly, if they see proper. I expect some one to accompany me.

LEONARD FURRY.

Brother Holsinger; Please announce through the *Companion* our Communion Meeting in the Antietam branch Franklin Co. Pa. at the Weltys Meeting-house, 5 miles South of Waynesboro, and $\frac{1}{2}$ miles North of Smithburg, Washington Co. Md. the 7th day of June next, commencing in the morning. Those going by private conveyance from the North and West will pass directly by us. A cordial invitation is extended to all who can be with us.

JOS. F. ROHRER.

Smithburg, Md.

A Lovefeast will be held in Bever Creek Meeting-house, near brother John Koonts; Snake Spring Valley congregation, commencing at 10 o'clock on Sunday. Invitation to all, and especially to ministering brethren.

JACOB STEEL.
Yellow Creek, Pa.,

We intend, the Lord willing, to have a Lovefeast in the Sandy branch on the evening of the 24th of May, at brother Abraham Heasend's, about one mile and a half South of the Reading meeting-house, where the Eastern District Meeting, of Ohio, will be held on the 25th.—We hope the brethren who expect to attend said District Meeting will meet with us on Friday. Those who come by way of railroad will stop at Winchester station, on the P. & C. R. R., six miles South of Alliance. There will be conveyance there to convey them to the place where the Lovefeast will be held.

JOHN NICHOLSON.

Moultrie, Ohio.

District Meeting.

The Western District of Penn'a. will hold its second Council Meeting with the Plum Creek congregation, in Armstrong Co., commencing on the 27th of May. A hearty invitation to all the brethren. Those coming by railroad, will come on the Penn'a. Central to Blairsville Intersection; then on Blairsville branch to Indiana. By informing brother Geo. Shaffer in time, there will be conveyances provided at Indiana to place of meeting.

By order of com. of arrangements.

JOHN WISE.

Oakland, Pa.

The Brethren's New Hymn Book.

We have now received a number of copies of the Brethren's New Hymn Book, of the several styles of binding. For prices see our advertisement elsewhere.

They may be had of brother Jacob L. Wineland, in the Clover Creek branch, and brother Jacob Reinhold, Lancaster City, for their immediate neighborhood.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name, and reserve to all cases, the writer's privilege of determining the propriety of publishing names.

Samuel Longenecker's address is changed from Hunterstown, Adams Co. Pa., to Caneconia, Northumberland Co., Pa.

L. Fruey. Think it is all right: kept no account.

JOHN ROOT. Where is your paper to be changed from?

DIED.

In the Antietam branch Franklin Co. Pa. brother ELIAS NULL; aged 28 years. Funeral services by D. Holsinger and the writer.

Same place March 19, ADALADE, daughter of Christian HOOFFMAN, aged 4 years 9 months, and 15 days. Funeral services by the writer.

Same place March 25 infant child of brother Elias and sister NULLS aged 7 months. Funeral services by D. Holsinger and writer.

April 18th MINIE WENGER, daughter of Elam and ——— Wenger, aged 6 months and 19 days. Services by the writer.

April 13 WASHINGTON, son of brother Mathew METCALF; aged 6 years 10 months and 13 days. Services by J. F. Rohrer, D. Holsinger and writer.

April 22nd JOHN, oldest son of brother C. SHOCKEY, of consumption; aged 36 years 8 months and 19 days. Services by J. F. Rohrer D. Holsinger and the writer.

D. F. Gonn.

In upper Cumberland branch Cumberland Co. Pa. GEORGE Youngest son of brother John C. and sister Susannah HOFFAKER; aged 2 years 6 months less one day. Funeral services by brother Daniel Hollinger and the writer.

JOHN BRINDLE.

List of moneys received, for subscription to the Companion, since our last.

Ann Peek Summit Mills Pa	1.50
Samuel Cox Sabbath Rest Pa	1.50
Martin Myers Bareville Pa	1.00
Samuel Myers "	1.00
Isaac Ullery Pyrmont Ind	1.50
Moses Frame Elkhart Ind	.75
Reuben A Garber Mt Sidney Va	1.00
Sam'l F Raymen Berlin Pa	1.00
Johnathan J Kimmell Shanksville Pa	1.00
J B Hoover, Sengersville Va	1.50
Samuel Miller Spring Creek Va	.50
John A Keister Ottobine Va	.50
John Hoffaker Plainfield Pa	1.25
Emanuel Zug Masteronville Pa	1.00
John S Holsinger Alum Bank Pa	1.50
John Rondabush "	1.00
D H Plaine Bonsacks Va	1.00
Samuel Fity Waynesboro Pa	1.00
Allee M Reichard Fairplay Md	.75
Fannie E Mumma Shapensburg Md	.75
Daniel Trump Melrose Ill	1.50
Abraham Bowers Martinsburg Pa	1.50
A J Myers Ashland Ohio	1.00
Eva Ruse Trotwood Ohio	1.00
S C Hostetter Iba Ind	.75
Josiah Barnhart North Hampton Ohio	1.00
Henry Stem Lock Haven Pa	1.00

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PLAIN SHEEP BINDING.

One copy, post paid,	\$0.75
12 copies, post paid,	8.50

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" " per hundred, "	2.25

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Plain Cloth Binding, post paid,	\$1.00
Cheaper Edition,	.75
Sheep Strong Binding,	1.25

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25 copies to one person, by express,	5.00
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THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, MAY 14, 1867.

Number 20.

No Cross, No Crown.

'Tis my happiness below
Not to live without the cross ;
But the Savior's power to know
Sanctifying every loss.

Trials, must and will befall ;
But with humble faith to see
Love inscribed upon them all,
This is happiness to me.

Trials make the promise sweet ;
Trials give new life to prayer ;
Trials bring to Jesus' feet,
Lay me low and keep me there.

Did I meet no trials here,
No chastisements by the way,
Might I not with reason fear
I should prove a cast away ?

For the Companion.

Causes and Effects.

Having for a number of years paid particular attention to Effects produced from Causes ; and also noticed in my intercourse and association with my brethren, that all desire to do and say that which might produce the best effects, yet after all, the best means to bring about good effects have not always been made use of. I, therefore, thought to notice some improprieties in our conduct, as a body of brethren, and shall begin with the most prominent station, descending to the last in rotation.

First then we will go to our Annual Meeting and see there chosen a Committee, one of them to be a Moderator or keeper of order, another or two as Clerk or Scribe ; each one of these has assigned to him a duty or work to perform, and much depends upon performing that duty aright. The Moderator opening the meeting gives notice to the Clerk now to read, which he does ; and now privilege is given to all present to discuss if they see proper. While this is doing the Moderator reminds the speaker of order, if out of order. All having spoken that wish to speak, or sufficient time being occupied, the Moderator and Clerk may throw in their mite, if they see proper. The query then being disposed of, all may feel well.

But if instead of giving the audience the first chance of speaking, the reverse is done, the effects are : an appearance of self-sufficiency and a consequent ill will against the actor or speaker, and a reluctance to submit when called to order.

The above is not written to cast reflections on those brethren who have of late served in that capacity ; contrarywise their proper deportment has in part called forth these remarks.

Next in order are our District Meetings which if I understand aright are to be conducted much in the same order of A. M., and consequently the same characters stand prominent before the Assemblage, and it would seem to be very unbecoming, if one would exercise in the place of the other, that is, (the Clerk gives liberty to speak, and the Moderator to read,) or any one else to act in the place of either. Great caution should be used not to curb the spirit of freedom and liberty and particularly if a private member should wish to express himself. Let sociability and a feeling of equality be cultivated. Let the Moderator, or order keeper be particularly mild humble and meek, yet firm in his calling ; If the contrary is exhibited the effects will be most hurtful to himself and the Church. Let none speak under excitement, nor under the vain impression that he alone is right, and therefore his propositions must be adopted ; perhaps if one speaks more than twice on the same question he exhibits a pertinacity, bordering on self-importance. If any of the above named errors are committed, the effects will be *Disrespect*.

We now come to the third or primary department, which of all others may be the most important ; therefore in the first place the Elder or housekeeper should first and foremost be firmly inclined to "hear the

Church," he should never denounce or underrate, or speak disrespectfully of the counsels given by A. M. or D. M. when he himself ought to be, and in reality is, a member of that body, whether he is active or lies dormant, he should himself attend and assist to have every thing done in gospel order, and if at any time something should have been decided without meeting his full approbation should submit for the time being. If he fails in this, insubordination and disorder will be the consequence, for as the adage is "he that would govern must first learn to obey," or as Jesus says, "he that would be great shall be the servant of all."

It is a lamentable fact, that from the neglect of the above points in housekeepers and speakers, most difficulties arise, and most queries presented to A. M. originate from that source, as well as cause the necessity of Committees being sent to investigate and settle difficulties.

Would it not be more conducive to harmony, union and love, if the teachers, one and all, would require or ask of the helps or visit members, to inform them at any time of any thing that might be objectionable in their teaching, manners, deportment, or mode of government in the church ? Well remembering what is said or done should be to edification ; and though things might be lawful for us to say or do, yet not be expedient ; and as those brethren named are better calculated to judge of us than ourselves, they having not only the liberty to inform us, but also know they do us and the church a favor and service, thereby preventing many hard feelings and wounds that are often occasioned.— But to gain the confidence of those brethren, we should not justify ourselves ; but patiently and meekly listen to their words, and improve by those hints given ; in so doing,

love, good will and respect will be gained of one and all, influence and usefulness increased, so that watching and prayer becomes doubly necessary not to fall in a worse error at last.

I will yet here state that one of the prominent causes why members stay away from church or Council meetings is the want of liberty given them to express their feelings on any case; the presiding Elder often times being plaintiff, Attorney, Jury and Judge, in a greater or less degree.

Having thus expressed myself freely, I expect candor and kind forbearance on my brethren's side where I may err.

Finally my brethren, if there is any virtue, if there is any praise, think of these things.

Yours in Gospel Union,
FRED. P. LOEHR.
Bloomington, Mich.

For the Companion.

The Lost Power.

Brother Holsinger; I again take my pen in hand in order to indite another epistle on "*The Lost Power*" of the church of Christ. My object is not for controversy, for I do not think any of our *knowing brethren* will call in question the command of our blessed Redeemer being *literal* as well as *spiritual*. I was a Pedo-Baptist for upwards of thirty years, until about three years ago, when I attached myself to the Brethren. When I was convinced that Baptism was an essential: I sought for the church of Christ. On an investigation of the practices of the numerous churches, I was led to believe the church of the Brethren, the nearest to that organized by the meek and lowly Savior. After obedience, I experienced a fulfilment of the promise—the gift of the Holy Ghost. From that point until I read an article in the 2nd No. of present volume, on the Commission of the Savior; I never had a doubt to arise in my mind. I believed that the Old Brethren took the word of God as the man of their council: but when an old Elder, with apparent authoritativeness, asserted that

although it was literally fulfilled in the apostles' time—now the church only enjoy it spiritually: I was led to doubt if the time church had yet "come up out of the wilderness." I, with brother Zug (in No: 11, present vol.) would like to know what right has any one to *understand this spiritually*, and that *literally*. If we *spiritualize* or *literalize* God's word to suit our own ideas, because we fail to do the things the Savior said we should do in his name; we give the Pedo Baptists all they want, for they spiritualize the commands and thus keep their ship from sinking. We should not give up a single jot or tittle of the word of God. Instead of yielding so important a point in the word of inspiration, let us look about and see if there is not some deficiency in our faith and practise.

When writing of the rapid progress of christianity among the Gentile nations; when it was an acknowledged fact that the instruments used by the blessed Jesus, were naturally poor, feeble, illiterate fishermen. Mosheim in his Ancient History says: "What indeed contributed still further to this glorious event was the power vested in the apostles of transmitting to their disciples these miraculous gifts; for many of the first christians were no sooner baptized according to Christ's appointment, and direction to the service of God by solemn prayer and the imposition of hands, than they spoke languages which they had never known or learned before foretold future events; healed the sick by pronouncing the name of Jesus, restored the dead to life, and performed many things above the reach of human power. And it is no wonder if man, who had the power of communicating to others these marvelous gifts, appeared great and respectable, wherever they exercised their glorious ministry."

Burkett in his notes asserts that the power was used in the church for *one hundred and twenty five years* after the Savior ascended to the Father. Is there any record in God's word when the power was

withdrawn from the church? Did he not expressly teach his followers that after his ascension, they should do greater things than he had done? If his spirit is not with the church in the performing of his wonderful works; is it not for the want of a pure christian, life, and faith in his Holy promises? Then, if the fault is in us, should we not bestir ourselves to a redoubling of our diligence and let our light shine before men, that they may be enabled to see our good works, and glorify our Father who is in heaven.

L. J. GROVE.

For the Companion.

Review of the Companion.

It is well to preserve and examine those productions of our brethren: it is right to compare them with the source from which they are all said to emanate. It is also right and obligatory upon us that we express to the brethren our conclusions thus drawn, with a willingness and desire that they should be corrected and again presented to us, and so on whilst we are pilgrims upon the earth. We must improve the talents which God has given us, and lay up treasure in heaven while time is allotted unto us. The more opposition and the greater trials we withstand, according to our strength, the greater will be our reward.

The saints are tried by a fiery trial. They are likely to be offended and to fall from grace, because of the word of God; because of its power and pureness. God declares that it is a sin to pray improperly, yet he commands all men to pray. He also informs us that it is wickedness to think that his gifts to men can be bought with money: Nevertheless he commands us to give all the money we can possibly spare to those who are most needy. To give according as he has prospered us.—He shows us that there are many things which are by men denominated wisdom, knowledge, and understanding. He condemns them. But assures us that these things—genuine—are accepted with him, and commanded by him to be sought after. In like manner he condemns

the high minded—the high places, and declares that if we choose the part which he has chosen—if we remove our feet from evil, &c., He will cause us to ride upon the high places of the earth. So in like manner he condemns many other things which have become polluted or which are false; but recommends them in their purity. We want something practical that will lead us to the desired end, namely:—To train a child in the way he should go. To bring up our children in the nurture and admonition of the Lord, and to go into all the world and preach the gospel, &c. These commandments, with many others are not obeyed by us as they ought to be. Now if it is wrong or unsafe to encourage Sabbath-schools & to give some of our money to our brethren, who would, if they had it become better workmen in the ministration of the word of God. My prayer is that those of our dear brethren who are favored with a real assurance of the propriety of speaking against those things, will not delay in proposing to us something that is really better. I hope we all admit that sin in all its various forms is trying hard to creep into the Church. But brethren let us be careful how, when, and where we speak for or against things which we do not understand, which are hard to be understood, and which the unlearned do wrest as they do also the other scriptures, lest haply we be found fighting against God.

JOHN B. GARVER.

Shirleysburg, Pa.

For the Companion.

A Plan for Spreading the Gospel.

In as much as there seems to be a very great and formidable difficulty resting upon the minds of many of the brethren with regard to some plan which would be practicable and efficient in the more extensive diffusion of Gospel knowledge—And whereas, no satisfactory plan, calculated to meet the exigencies of the case has been suggested, and adopted, by the brethren as yet. I therefore, suggest the following, which I think is a Scriptural one.

1st. Let each District, composing

the Sub-Council Meeting, select two suitable persons from each congregation composing said District meeting, which in the aggregate will make some 20 or 30 persons set apart by all the churches.

2nd. Let those brethren thus set apart form a *Standing Committee upon ways and means*, for the further proclamation of the gospel.—Let them be vested with power plenipotentiary in devising ways and means by which the gospel may be more widely diffused, and let them have power to draw upon their respective churches (by consent of course) for those things which are necessary for the successful prosecution of the same.

3rd Let this *Committee* select from among the Ministering brethren as many laborers, as in their wisdom they may deem necessary, or as many as they are able to support; and send them at once into the field, that they may devote their whole time to the work. It will then become the duty of the *Committee* to see to the management of their secular affairs, to the support of their families, &c. Then will the work of the Lord progress.

Now I might offer many reasons in favor of the adoption of the above plan by the next Annual Meeting, but I think that "a word to the wise is sufficient." I will however give one or two reasons. The plan may be objected to on the ground that the Scriptures furnish no authority for the creation of any such offices in the Church as a *Committee on ways and means*, but let it be remembered that the Bible does furnish us with authority for the creation of any office in the church that may be necessary for the promotion of Christ's Kingdom. We might with the same propriety say that there is no Scriptural authority for a *Moderator*, a *Foreman*, a *Secretary* or a *Standing Committee* on any other business pertaining to the Church, as that there is none for the other. But as already stated I hold that the Church has power to create any office, when the exigencies demand it; and now for the reason. There have been already

quire upon quire of paper appropriated in writing upon the subject; there have been hours of precious time employed in both speaking and writing on it; there has been much more time wasted in reading and studying about it, with no satisfactory results, hence the great instance of immediate and prompt action. Now brethren let us at once adopt some plan, arrange some system and go to work because it is only by work that we will ever accomplish any thing. I therefore submit those reflections to the serious consideration of the brethren, hoping, and praying that they will do something, and that speedily, for the benefit of the thousands that are perishing daily for the "Bread of eternal life."

I remain as ever yours in the one hope.

JESSY CROSSWHITE.

Cherokee, Tenn.

A Literal Obedience.

Two boys, brothers, had fallen out, and in the whirlwind of passion the elder struck the younger on the cheek. Brave as steel and quick as lightning, the other raised his arm to return the blow; but ere it fell, he remembered now he had read that morning by his mother's knee these words, "When one smites thee on the one cheek, turn to him the other also." No sophist, but a simple child who took Christ's words in their plain and ordinary sense, he drops his arm, and turning on his brother eyes where tears of forgiveness had quenched flash of anger, he offered the other cheek for a second blow. It was the others turn to weep now. Surprised, subdued, melted, he fell on his brother's neck; and, kissing him, acknowledged his offence and implored forgiveness. And there, locked in fond embrace, the two boys stood a living proof of this, that our Lord's highest and apparently most impracticable injunctions admit of a more literal obedience than any give them, and than any almost suppose it possible to give them.

God loves open hands and close mouths.

Trust.

It's wiser being good than bad ;
 It's safer being meek than fierce ;
 It's sifter being sane than mad.
 My own hope is a sun will pierce
 The thickest cloud earth ever stretched ;
 That, after Last returns the First,
 Though a wide compass round be fetched;
 That what began best can't end worst ;
 Nor what God blest once, prove accurst.

*For the Companion***Reply to brother Wrightsman.**

My dear brother; We, who are unaccustomed to write for the press, write quite ambiguously. You say in *Companion* No. 18, that I "misunderstood your idea." I see by your last that I *did* misunderstand you. Please pardon me. But brother I drew my conclusion from the closing part of your first article. You say, "Go ye." "And do not wait to be called," &c. From the above I drew my conclusion.—And now dear brother I will say with all christian charity, that you misunderstood me, as to the cause that "affected my mind." It was not because there was apparent disagreement in our views, which I am happy to know was only imaginary, but because you said: "*Here in the Southern boundary of our own nation, there are thousands, and multiplied thousands that never have heard the true gospel preached.*"—This, dear brother, is what so deeply affected my mind. To think that there are so many who are perishing for want of preaching the truth.—*But who is in fault?* My brethren think a moment at least. *Who is in FAULT of this?* Is it the *ministry*? Let us see. I know a ministering brother who has spent (\$2000) two thousand dollars of his own money, traveling and preaching. He now can travel no more unless the church assist him.

I know another who had not so much property, who traveled and preached, spending his money and time, until he has become almost a church charge. He can travel no more unless assisted. Now what will such brethren do? *What can they do?* I leave the brethren to answer. But yet there are "*multiplied thousands*, who have not heard the truth preached. Brethren, what must we do? Paul said to the Cor-

inthians: "As I have given order to the churches of Galatia, even so do ye." "Upon the first day of the week let every one of you lay by him in store as the Lord has prospered him." Now let our brethren do as Paul has "given order." And then whosoever they may approve shall receive their liberality, and bear the "*Glad Tidings*" to the perishing world. Brethren consider this matter prayerfully. And may the "Lord give understanding." Amen.

Fraternally yours,

JOHN WISE.

Oakland, Pa.

*For the Companion.***Vindication of the Committee to Tennessee.**

Under the above caption, in present volume of *Companion*, page 101 our worthy brother, D. M. Holsinger, promises to give an explanation of the Report as published in the *Visitor*, page 370, and seems to fault me for requiring an explanation. But in my opinion he does not make a satisfactory explanation, and in reply to his first proposition I would cite him to the Gospel, which was made by a perfect body, and say to my brother let us make all things according to that pattern, then we need not fear of falling into the hands of the Annual Meeting.

Under figure 2 he says they did all they could but does not say why, so we cannot reply.

Under figure 6 he says: The Annual Meeting has intrusted us with the power of the keys (if I may use the term). I thought so too, the keys—but I do not think our brother meant that, inasmuch as the Annual Meeting (or the Standing Committee that nominated them) that they could do as they please, (though the inference would be such) for he very well knew that they have to report to our next Annual Meeting, who will be the proper Judge, (next to the Gospel) to decide whether our Committees' transactions are all right, and we are satisfied to abide with the decision of the Annual Meeting. We hope the Annual Meeting will send the keys back to Tennessee as soon as the

Committee hands it over, and open the door which now seems to be closed; that those 43 may, upon an acknowledgment, satisfactory to the Church, come into the house of God.

MARTIN NEHER.

Ladoga, Ind.

Brother Neher had noticed all the propositions of brother D. M. Holsinger, but as we could see no point of argument in the others, and as they required a great deal of revising and correcting, we have omitted them.

*For the Companion.***The two Kinds of Bread.**

In No. 7, page 58 of the current Vol. I notice an answer from Elder J. W. Price, to a query asked by brother A. Vandyke, in No. 26 Vol. 1st of the *Companion*; which query I never saw, but the query was (if I understand it right,) "did Christ use the same bread, or the same kind of bread, for the communion that he did for the supper? if so, why do we use both leavened and unleavened bread?" Elder J. W. P's answer met my approbation fully, for I could never understand it otherwise; I have examined the question frequently; and also in the revised Testament, and I am strengthened in my belief that the bread which the Savior broke was the same kind of bread that they had at supper. There is but very little difference in King James' and the revised edition. I think the Evangelist Matthew (in the revised edition) makes it a little the plainest, for he uses the definite article (the) and says, "And as they were eating, Jesus took *the* bread," which undoubtedly means the same kind of bread that they were using of at supper.

The only difference in my weak judgment is this; that the Savior was giving thanks, or asking a blessing of his father upon it. Now in my *weak* judgment he did use the same kind of bread; and what kind? most assuredly unleavened for it was in the week of unleavened bread, for they had no other in their families that week, the vessels and all their houses had to be cleansed of every thing of the kind.

In 1st Cor. 5:7: the apostle says: "Purge out therefore the old leaven that ye may be a new lump as ye are unleavened. For even Christ our Passover is sacrificed for us." "And hence a little leaven leaveneth the whole lump."

FRANKLIN FORNEY.

Stony Creek, Pa.

LOCAL MATTERS.

Tyrone City, Pa., May 14, 1867.

What does it Mean.

"If any more such articles as brother ——'s are published you can stop my paper." "If you continue to publish such articles you will lose much of your support from our church."

Almost every pointed, radical communication or editorial that appears in our paper, brings forth expressions similar to the above, from some one, and we think it not out of place to inform one and all of our readers how they are received by us.

In the first place it becomes us to ascertain what our correspondents expect to accomplish by threatening to withdraw their support if we do so and so, or if we shall not do so. We confess in all seriousness that we can see no other motive than that of intimidating us in publishing articles to which they object. Do they think there is any *argument* in such expressions? It reminds one of the man who would back up his assertions by offering to bet on them. Give us some good reasons why such articles should not appear, refuting the errors therein, if any, by sound, scriptural arguments, and we shall most cordially and thankfully receive it.

When you employ a man to work for you on the farm or at mechanical labor, and he does not do his work to please you, you may induce

him to do differently by threatening to discharge him, or reduce his wages,—and even this is not courteous in the first instance—but when you come to apply this rule to your spiritual servants, it may indeed be said of you that you heap to yourselves teachers, having itching ears. Where then would be our free, unrestrained, unbribed ministry? and to whom belongs the "free Press," and to whom liberty of conscience!

An aged brother while on this subject writes: "I have no objections to such articles appearing, if the brethren on the other side are heard also." This is the right view of the matter. If you cannot meet a doctrine by scripture argument, or good reasoning, you will gain nothing by threatenings or sweeping assertions; they rather confirm its adherents.

We shall therefore continue to publish such matter as we shall consider edifying or instructive, and shall grant a hearing to a brother or patron when we think justice demands it, and the word of God will allow it. We want as many subscribers as we can lawfully obtain, and will employ all legal means for gaining patronage to our paper, but we will not do more. We do not select or write articles with a view to gaining subscribers. We have, we hope, a better motive. We will agree that with some it may be a question whether some of our articles are either instructive or edifying, but with us there is no such doubt. While a *question* contains no instruction in itself, it nevertheless leads to knowledge those who endeavor to answer it. So it may be with those objectional essays; they may lead to examination and reflection, which may terminate in a more perfect knowledge.

To all whom it may Concern—The Change in the Manner of holding our Annual Council.

Inasmuch as it has been decided by the Annual Meeting of 1866, "that there be no public preaching at the place where the Council is held," and "that there shall be no boarding tent put up at the place of meeting, to entertain and feed a mixed multitude as before," but "that the Church holding the meeting shall make arrangements to receive and entertain all the brethren and sisters privately," therefore

Our Brethren at Pipe Creek, Md. the Church in which our next Annual Meeting is to be held on the 11th day of June next, think it due, out of courtesy toward all concerned, that the same be made known as far as convenient, and wish us, hereby, to request the Elders, in their respective congregations to publish the same, *forthwith*, at their next public meetings for worship; not only to the members, but to all present; so as to have it understood by all who may feel concerned, that there will be no preaching at the place of Y. M., and that the meeting will be held expressly for business.

The practice of holding public preaching on Sunday preceding our Annual Council Meetings (being Whit Sunday) which was generally attended by the entire populace of the surrounding country, and of feeding and feasting all who were present, is of so long standing, and so well known to all, that the new arrangements should receive the widest publicity, not so much for our own good as for the benefit of the public. Our brethren would do well to call the attention of their local press to the matter through whom it may be properly published.

The change in the manner of holding these meetings, so far as concerns spectators, may be briefly stated thus:

1. The delegates will assemble on Tuesday morning instead of Saturday and Sunday as heretofore.

2. There will therefore be no general gathering on Sunday, at the place of holding the business meeting. And

3. There will be no preparation for feeding any but those who are in business attendance at the meeting.

CORRESPONDENCE.

Brother Holsinger; In No. 14th, in the present Vol. appeared an article by J. S. Lawver, finding fault with the brethren and sisters on dressing. That I wish to notice. I have no desire to engage in a controversy with my dear brother, but I will say, with one of the Prophets, come let us reason together. So I wish to reason a little with my dear brother.

In the first sentence he says, "the brethren and sisters put too much stress on the wearing of apparel." Does that make it so, because he says so. Well the brethren and sisters might say that brother S. don't put enough stress on wearing of apparel, and gives too much latitude. Who is right? How can we decide? Why by the law and testimony. Do we not find that we are not to be conformed to the world but transformed by the renewing of your minds. If our minds are renewed will we love, the things we once loved: the lust of the eye, the pride of life, and the lust of the flesh. No! but the things we once hated we will love. And neither will we care what the world calls odd. For the Apostle tell us "bringing into captivity every thought to the obedience of Christ, as obedient children, not fashioning yourselves according to the former lust in your ignorance. Is it not evident that a change from fashions is set forth. The brother says: "Why not educate the heart, which is desperately wicked and show our love for Jesus in works." That is just what we are aiming at. By being dead to sin. So that sin does not reign in your mortal bodies. Well if sin does not reign, in us in

lustful things, then are we dead to sin and alive to Christ. Then we will serve him and show our works of love in Jesus.

I think all will admit that we have nowhere in the scripture the cut of a garment; but the quality of the goods is, not costly array. But we are not to follow the fashions of the world. Then we must have order in the church of God. The military men have order, the officers know their men by the cut of their garment, and the color of the goods. Is it then odd for the Brethren to have an order or a cut of a garment as soldiers of Christ? will the cut of the Brethren's coat was the world's once. The world left it and followed after fashions. Must the brethren follow now. Yes says the brother; it's so odd. Why is it so odd? simply because it is no longer the world's. If ye were of the world the world would love its own. The world does not love it longer.

Is this a reason why the brethren should change because the world changes so often. The brother says the Savior was in fashion of the world. Admitting that; does that prove anything. The brethren, too, in fashion once with the world. They were not odd then, till the world got other fashions. The brother says: And is it not injurious to the cause of Christ to dress odd. It is plain to my mind whence this oddness comes, as I have plainly shown. I must admit that I do not understand my brother; he says the brethren should dress plainly instead of odd or different from their neighbors. And again he says; not to change every time the Cable brings news from Paris of a change in cut. Well is it not evident then that we would be odd again if we would not dress like our neighbors and change when the cable brings us other cuts. I cannot see for my life any other way then to follow the fashions of the world according to the reasoning of my brother. The brother thinks its owing to this oddness that so many are kept from coming to the brethren and join other churches; but in this he is mistaken.

That is not the cause, but it is the latitude that is given in other churches. Do those other churches dress plainly. Do they not follow all the fashions in costly array. My brothers reasoning don't prove that to me. I knew its not here that our children go to other churches, but many from those churches come to the brethren. I gather from the brothers remarks that if the brethren, would not dress so odd, that hundreds would flock to the church. In this he is mistaken. How comes that the brethren have the largest churches or number of members where plainness of dress exists; can my dear brother solve this question in any other way then this: "God resists the proud, but gives grace to the humble."

Again the brother speaks of cultivating the heart. That is just what we are aiming at, for if the heart is right all will be right. "From the abundance of the heart the mouth speaketh." So from the desire of the heart it will show the lust if any in the flesh. It will manifest itself on the out side. The out side is the sign of what is in the heart. So we see a sign for a tavern or grog-shop, or millinery shop. We go in the house to get what the sign calls for. The sign is a harmless thing. The harm, if any, is in the house. So it's sometimes said there is no harm in the fine dress; just so; but it's in the person. If the heart did not desire it, you would not show the sign. If there was no love for it we would not see so much superfluity. So the apostle tell us the love of money is the root of all evil. Money in itself is no evil but the love of it.

One more. The apostle in summing up the works of the flesh that are manifest, one item in that large catalogue is *Emulation*. When this word is defined it means to equal or excel. Now I ask my dear brother, if our depravity is not to equal or excel. It was in king Saul, against David when the people gave more honor to David than Saul. Methinks it was in the Apostles; they wanted to know of Christ who should be the greatest in the

kingdom. He tells them they must be converted. No such ideas must dwell in them. He cites to a little child. We know little children have no desire to equal or excel. This dwells in the world. How often do we hear "I would just as soon be out of the world as out of the fashion." Here is the oddness the world speaks of. Because we are not of the world. It is to be feared the spirit of emulation is too much among the brethren. I have more fears about that, than to think with my dear brother we are too plain and odd. DANL. THOMAS.

Beaver Creek, Va.

Notice.

It is the earnest wish of the Church here, that the next Annual Meeting lend a helping hand by signing a petition to be presented to the next Congress of the U. S. for relief for the purpose of building a meeting-house in place of the Brethren's meeting-house, which was taken and entirely destroyed by the the U. S. army, stationed at Fayetteville, in this county. The facts of the case are as follows: At the commencement of the war the Brethren here had a good Meeting-house, just about finished, size 40 feet square. During the war the Union forces stationed in this county, tore it down and hauled it away to their camp for the purpose of building winter quarters, and for building breastworks, so that it was entirely destroyed. The officers in command promised it should be paid for, but so far not one dollar has been paid, and there is no law whereby we can get the value of the loss but by petitioning Congress; and we are encouraged to make the effort in the way others have done in like cases. If others succeed in getting pay why may not we?

We are very much in need of a meeting-house here, as we have no place suitable at all for Communion meetings, and have not the pecuniary means to build a meeting house. At a church meeting of the Brethren a few days ago it was unanimously agreed that we ask the aid of our brethren in Annual Council

to assist in the petition. We have the assurance that men of influence in our Government, and ex-officers of the army will do much to assist us in the matter. It is all important we get an endorsement from our A. M. to accompany the other papers. We hope we shall have it.

Communicated in behalf of the Church.

J. S. FLORY, Cor. Sec'y.

Fayetteville, W. Va.

Brother Holsinger; It is now about six months since I reported to you the success of our church; (namely Eagle Creek Church) and as we had another series of meetings this Spring, which resulted so successfully in the conversion of souls. I thought I would send another report for publication, as it may interest others who read it.

Brother P. Axline from Coshocton Co., was with us two weeks, preached in the above named church and vicinity. Brother J. P. Ebersole from Hancock Co., and brother J. Brillhart from Crawford Co., were also with us a few days during those meetings. On Friday April 19th we had a council meeting at which time we also had a choice, and brother E. Bosserman was chosen to the word. On Sabbath the 21st two persons were initiated into the church by baptism. On Friday 25th ten more were added to the church, and on Sabbath the 28th six more, in all eighteen accessions to the church. Out of the numbers added all were yet young in years, except three who were middle aged persons. What encouragement to see the young flocking to the standard of king Emanuel. The meetings were well attended and good order observed and we think that deep impressions were made on many of the spectators. May the good work of the Lord still go on here and elsewhere, that many more may enlist in the cause of Christ, and that all may come to the knowledge of the truth and be saved, is my prayers.

Yours fraternally.

S. T. BOSSERMAN.

Brother Holsinger; At our late District Meeting two brethren were selected to go and preach the gospel in Minnesota, and their expenses made up on the spot. So much for a beginning on the gospel plan.

F. P. LEOHR.

Bloomington, Mich.

Announcements.

Brother Holsinger; We intend, the Lord willing, to have a Communion Meeting in the Falling Spring congregation 4 miles East of Chambersburg Franklin County, Pa., on Wednesday and Thursday the 5th and 6th of June. We would extend a hearty invitation. Those coming by Rail road will stop at Chambersburg. They will be conveyed to the place of meeting if informed in time. By order of the church.

JOASH HORN.

Chambersburg, Pa.,

Brother Holsinger; The brethren in the Clover Creek Branch, Blair Co., Pa., purpose holding a Communion Meeting, God willing, on the 3rd and 4th of June, and wish to extend a hearty invitation through the *Companion* to any brethren or sisters who would wish to pay us a visit at that time. Any brethren going to the Annual Meeting and wishing to stop with us at the time of our Love Feast, by notifying John W. Brumbaugh, Clover Creek Blair Co., Pa., we will gladly meet at Hollidayburg Blair Co., Pa., or Cove Station Huntingdon Co., Pa., with suitable conveyance.

By order of the Church.

JACOB L. WINELAND.

The Walnut Creek branch, of Johnson County Missouri, have agreed to hold a Communion Meeting on the 8 and 9 of June, to which a general invitation is given to all the members that feel to be with us on that occasion. Those coming to us by R. R. will get off at Knobnoster.

JOSEPH WAMPLER.

Brother Henry; Please say through the *Companion*, that the Lord willing, there will be a Communion Meeting held at the Fair

View Meeting house, in Fayette Co., Pa., on Saturday and Sunday June 15th 16th next; to which a cordial invitation is extended to all and Especially the traveling laboring brethren on their return from place of Annual Meeting, and very especially of the Eldership. Those who should favor us with a call by Rail Road, should come to Pittsburg on Friday, 11th in time to take Steam-boat the same evening at 5 o'clock, to Sterlings Ferry, near to place of meeting, & inquire for the house of Jonathan Sterling, near the ferry, from which Place they can be taken to meeting.

JOSEPH I. COVER.

Dear Brother; Please announce through your columns that, the Lord willing, we expect to have a Love-feast at the Spring Run Meeting-house, near McVeytown, Pa., on the 28th and 30th of May; and also one at Dry Valley meeting-house near Lewistown on the 31st of May and 1st of June. These meetings had been at first appointed respectively each two days later, and many letters had been written to that effect, but we afterwards found it unavoidably necessary to change them to the times stated above. Brethren and sisters as far as convenient, are invited to be with us at those meetings, especially ministering brethren.

JOS. R. HANAWALT.

DIED.

In the Middle River Congregation, Augusta Co., Va., March 21st, sister BARBARA GARBER, wife of our late brother Abraham Garber, dec'd.; aged 72 years, 3 months, and 5 days. Thus in the short space of ten weeks she has followed her husband across the Jordan of death, into the spirit land, from whence no traveler returns; leaving a distressed family of nine children, of which five are members of the church and four are not. May they not sorrow as those which have no hope.

Funeral services by Elder Daniel Brower, and the writer, from 1st Cor. 9: 24, 25.

Also, in the same congregation, April 7th, after three days illness, of the Brain Erysipelas, sister LYDIA SCROGHAM; aged 51 years, 11 months, and 9 days, leaving a kind husband (a brother) and 7 children, besides many friends to mourn their loss; Funeral services by Elder Martin Garber and the writer, from the 103 Psalm, 15, 16, and 1st Peter 1: 25.

Also at the same place, April 16th of Consumption, brother JOHN SCROGHAM, son of the above named sister, in the 33rd year of

his age. He was afflicted over twelve years, which he bore with much patience and fortitude.

Funeral services by Abraham D. Garber, & Daniel Brower, from St. John 11: 25, 26.

LEVI GARNER.

In Fayette Co., W. Va., March 19th, MARTHA SUSAN HARSHBARGER, daughter of brother David and sister Harshbarger; aged 19 years, 2 months, and 17 days. A few days before, in the bloom of health, she stood at the Bridal Altar as Bride-maid for her sister. But alas! death who is no respecter of persons, chose her as his victim. Ye young and gay prepare to meet your God.

Funeral occasion improved by Andrew Hutchison and the writer.

J. S. FLODY.

Near Neffsville, Lancaster Co., Pa. (time not given) very suddenly, well and dead inside of two hours, brother DANIEL ROYER; aged 74 years. Funeral services by C. Bombarger, C. Rupp, and the writer.

(Time and place not given) JACOB B. LONGANECKER, son of brother Peter B. Longanecker, by a wall fallug upon him, killing him instantly; aged 24 years, 6 months and 13 days.

Funeral services by David Garlach and the writer.

Near Ephrata, Pa., (no time given) GEORGE FRANTZ; aged 57 years. He committed suicide by hanging himself. He was no member but his widow is.

Funeral services by C. Bombarger and the writer.

JACOB REINHOLD.

In the Antietam branch Pa., April 2nd, DANIEL H., son of brother Elias and sister Rachael NOLL; aged 4 months and 27 days.

Funeral services by brethren D. Holsinger, and D. F. Good.

D. H. FAHNEY.

In the Clover Creek branch Blair Co., Pa., May the 1st of Consumption brother JAMES W. SPITZER; aged 27 years, and 1 month. He leaves a wife and one child to weep over the grave of a devoted husband and kind father. was one that escaped from Virginia during the war, from Rebel authorities, and came to this part of the country. His relations are nearly all living in Virginia at this time. While here with us he was received into the church. He bore his suffering with Christian fortitude, and calmly met the approaching message, and said he wanted to go where Jesus is.

Funeral services by John W. and George W. Brumbaugh, from Revelations 14: 13

Also the same branch, (time not given) LYDIA, wife of Henry BRUMBAUGH; Aged 30 years, 10 months and 2 days. Her disease was consumption; she leaves a husband and seven children to mourn their loss.

Funeral services by Elder George Brumbaugh and John W. Brumbaugh.

JACOB L. WINELAND.

In the Berlin branch, Somerset Co., Pa., Feb. 13th, CHARLES WILLIAM, infant son of brother Jacob ZIGLER and friend Sarah; aged 4 months and 29 days.

Funeral occasion improved by brethren George Schrock and Michael Veyand, from Mark 10: 13—15.

W. G. SCHROCK.

List of moneys received, for subscription to the Companion, since our last.

Samuel Beadford Lima Ohio	1.00
Philip Cool Sangersville Va	.75

John Eshleman Woodberry Pa	.50
Joseph Bowman Harrisonburg Va	1.50
John Flory North English Iowa	1.00
Frederic Dilling Hagerstown Ind	1.00
Marvin Hamilton Plymouth Ind	.50
Sarah Spittler West Milton Ohio	1.50
John John Centre Ohio	1.50
Daniel Fike Levanaville Pa	1.00
Daniel Arnold Freiburg Ohio	1.50
Phillip Boyle New Windsor Md for	
Minutes of District Meeting	5.00
Mrs Hannah Selby New Windsor Md	1.50
Barbara Koonitz Forestville Va	1.50
Elljah Patton Franklin Grove Ill	1.50
J O Peebler Locust Grove Kansas	1.50
John Replogle Camden Ind	1.00
Jacob Metzger "	1.00

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PLAIN SHEEP BINDING.

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" " " " " " " " " " " "	2.35

Certificates of Membership.

Per dozen, post paid.	\$0.20
Per hundred, post paid,	1.50

NOTICE.—We would inform our brethren and friends generally, that in order to make prices more uniform, and to render general satisfaction as much as possible, the price of Nead's works, both the "Theology" and "Wisdom and power of God" will hereafter be \$1.25 per copy. The postage on either is 20 cents. Persons ordering either of these books by mail will add 20 cents on each copy for postage.

When persons club together and order 6 copies or more by express (they paying express charges) they will receive them by sending us at the rate of \$1.15 per copy.—By so doing we think they can nearly, and perhaps quite in some cases, save the postage.

The price of the "Pious Companion" will be 35 cents. Those ordering a single copy by mail will add 8 cents for postage. When two or more copies are ordered 6 cents to each copy for postage will be sufficient.

Two essays, Treatise, put up in pamphlet style; one of about 50 pages on the parable of the "Supper" or GREAT GOSPEL FEAST, recorded in the 14th chapter of St. Luke.—The other, Plain Remarks on Light Mindedness of about 15 pages will soon be ready, when prices and particulars will be made known. Address SAMUEL KINSEY. Box 44, Dayton, Ohio.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, MAY 21, 1867.

Number 21.

Selected for the Companion.

There's Rest in Heaven.

There's rest in heaven, though round us here
On this cold earth so dark and drear,
Despair and woe do ever throw
Their dark'ning clouds and oft destroy
Our brightest hopes, our peace, our joy.

There's rest in Heaven, though storm and
strife

Now rattle oft the stream of life,
Though trouble now with dismal brow,
And tribulation fear and care,
Do mar life's scenes however fair.

There's rest in Heaven, yon brilliant star,
That sends its light to us from far,
And all that move in peace and love,
Their harmony and ceaseless flow,
Around God's throne proclaim it so.

There's rest in Heaven, for truly He
Who bled for us on Calvary,
Who left his throne to die alone
For vile men, was all peace, all love,
And such must be his home above.

There's rest in Heaven; when loud around
The Arch-angels golden trump shall sound,
When like a scroll the heavens roll
Together in one mighty flame,
Eternity and time the same.

When death shall with eternal life
Hold its short, yet fearful strife;

If in that hour Faith's dauntless power
Shall bear us through with Christ, 'tis given
To realize that rest in heaven.

M. L. FUNK.

Shirleysburg, Pa.

For the Companion.

Governmental Protection to Missionaries.

The Apostle of the Gentiles, that great missionary, although of Jewish parentage, was by birth a Roman citizen. When converted, he abandoned a religion which permitted him to use all the means at his command for self defence; and which, he had erroneously supposed, made it his duty to destroy the faith he now espoused. Notwithstanding he was required by his duty to God to forsake the religion of his forefathers, to which he had been so ardently attached, and which he had defended with so much mistaken zeal, for the faith of the non-resistant and defenceless followers of Jesus of Nazareth, whose only weapons, to use the apostle's own words, "are not carnal, but spiritual;" yet he was allowed to retain and use the rights and privileges of his citi-

zenship for the protection of his life, and the advancement of the great cause to which that life had been dedicated.

There are several instances upon record in the Acts of the Apostles, in which Paul made use of the protection of the Roman government for the purposes above mentioned.—The first we find in the 16th chapter, commencing at the 16th verse. It happened at Phillippi, a city of Macedonia. In this case the apostle Paul and his co-laborer Silas were arrested, beaten with many stripes, thrown into prison and their feet made fast in the stocks; because they had "cast the spirit of divination out of a damsel, who had brought her masters much gain by soothsaying." "And at mid-night Paul and Silas prayed and sang praises to God, and the prisoners heard them." Doubtless they were unable to sleep from the smarting of their "many stripes," and upon account of the uncomfortable position in which they were placed. In this dilemma they made use of their spiritual weapons, the resort of every true and humble follower of Christ in times of affliction and trial; and behold the effect! "Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. This manifestation of God's power told forcibly upon the minds of the wicked magistrates, who had so cruelly treated his servants. "And when it was day the magistrates sent the sergeants, saying, "Let those men go;" and the converted jailor said depart, and go in peace." But Paul said unto the sergeants, "The magistrates have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privately? Nay verily, but let them come them-

selves and fetch us out. And the sergeants told these words to the magistrates, and they feared when they heard Paul and Silas were Romans. This was the very end which Paul had in view. He knew those heathen magistrates would ascribe the earthquake to natural causes, as soon as their fright at its dreadful effect had passed away; hence he wished to inspire them with a fear of the certain and dreadful punishment which Rome inflicted upon all who treated any of her citizens with indignity or cruelty, and thus deter them from again proceeding in so unlawful a manner against him and his defenceless brethren.

Another instance in which the apostle Paul called into requisition the means of his Roman citizenship for his protection, happened at Jerusalem, when more than forty Jews had conspired against him, and "bound themselves under a great curse, that they would neither eat nor drink until they had killed him." The account is given in the 23rd chapter of the Acts, commencing at the 12th verse. In this case he not merely invoked the protection of the government, but consented to be escorted to Cesarea by a detachment of Roman soldiers, to escape from the guileful and murderous fury of the Jews.

Now the question arises, did Paul in this matter act inconsistently with Christian principle? Did he compromise the doctrine of non-resistance, as taught by his Lord and Master? In my humble opinion he did not. He merely used the means in his power *peacefully* for his protection. Not a single life was taken to accomplish this. Without a doubt, if the Roman government had called upon him to enter its military service, he would have declined; and sooner than shed the blood of one human being, would

have suffered death himself for refusing to use the sword.

God, in his infinite wisdom and goodness uses means to accomplish his purposes. It was his will that the gentiles should be converted to the Christian faith. The means in his hands to bring about this great work was the Apostle Paul, who was in every way fitted to accomplish it.

Some three days after Paul's conversion, Ananias was sent to him to restore him to sight, and to apprise him of his duty to be baptized.—Ananias at first demurred, upon account of the fearful persecutions that Saul had previously carried on against the disciples. But, the Lord said unto him, go thy way; for he is a *chosen vessel* unto me to bear my name before the Gentiles, and kings, and the children of Israel.—A vessel is chosen because of its adaptation to the purposes for which it is intended. We do not use wooden or leaden vessels for smelting metals, much less would the *All Wise* choose a vessel that would be destroyed in using it, before the object intended could be accomplished.

There was no qualification the Apostle possessed that was more requisite for the work he had to do than his citizenship. Without it his life would have been taken by a furious multitude, unless the Lord had on various occasions interposed a miracle to protect him. A disfranchised vassal Jew could in fact be put to death by a mob, as was Stephen, and the Roman authorities take little or no notice of it.

Read what Claudius Lysias, the chief captain says on this point in his letter to Felix the governor.—“This man (Paul) was taken of the Jews and would have been killed of them: then came I with an army and rescued him, having understood that he was a Roman.” Acts 23: 27. Without being a Roman, Paul could not have had access to kings and rulers, to bear the name of the Lord before them; neither could he have appealed, as he did, from a Jewish tribunal to that of Cæsar, and thus have been taken to Rome,

where, while he was under bonds, he established a church.

We have indisputable Scriptural evidence that the Lord not only sanctioned, but foreknew the use Paul made of his privilege as a Roman to appeal unto the emperor.—In the 11th verse of the 23rd chapter of The Acts, we have these words: “And the night following the Lord stood by him and said, be of good cheer Paul, for as thou hast testified of me in Jerusalem so must thou bear witness also at Rome.” Now this took place several days at least before Paul was constrained by the time serving and unjust conduct of Festus to appeal unto Cæsar, and before he even knew he should be called upon to defend his cause before that unscrupulous dignitary.

The foregoing is an attempt to show that Paul could not have succeeded in his great work without using his privileges of citizenship as he did; that he was the Lord's “chosen vessel,” because among other qualifications he possessed this requisite, and that these propositions are true, because the Sacred Record shows that God foreknew and sanctioned Paul's course in this matter. We have a brother in the South who has gone there, from a sense of duty, to instruct the Freedmen. He is acting under the protection of the Government, as given by the Freedmen's Bureau. Some of the brethren disapprove of this course, because they think it compromises the principles of non-resistance, and non-conformity with the world, which we profess. The object of writing this is to try to convince such that they are wrong in their conclusions. If the Apostle Paul could consistently claim the protection of heathen Rome, certainly our missionaries may with at least equal propriety accept the guardian care of the government of the United States, as long as they are left untrammelled in the doctrines they preach.

While the recent great Rebellion was raging, the President of the United States on several occasions appointed days of fasting and pray-

er, to supplicate and propitiate the “Arbiter of Nations” that he would interpose his power, that the right might prevail, and the effusion of blood be stayed, but the final result of the contest seemed doubtful, until the government broke the yoke of slavery and let the oppressed go free; thus recognizing and conforming to the “*chosen fast*” of the Lord, as spoken of in the 6th verse of the 58th chapter of Isaiah. As soon as this had been done, God heard the prayers of the people, and the rebellion melted like wax before the fire, and vanished as mist, before the rising sun. The government in performing this great act of reparation has incurred other duties, and among them that of having those whom the policy of slavery kept in gross ignorance instructed in the rudiments of knowledge and in their duties to God and their fellow men. It holds out the inducements of its protection and fostering care to those who are willing to go to the work. Brother Heyser has accepted governmental protection, not only on account of personal danger, but because without it he would not be permitted to proceed for a single day in the arduous labor in which he feels it his duty to be engaged. He has for precedent very ancient and high authority, that of the apostle of the Gentiles; what he further needs is the cordial sanction and support of the Brethren. Are there not a few brethren who will go to the help of our self-sacrificing pioneer in this work? The writer knows of one who would be willing, could the wheels of time roll backward twenty-five years in his life; but this cannot be.

There is another class of objectors who should perhaps receive a passing notice. It is those who revile brother Heyser upon account of the color of those among whom he is laboring. Such will yet have to learn the lesson taught the Apostle Peter by the vision of the sheet—“that God is no respecter of persons,” and requires of his children that they divest themselves of every

prejudice against their fellow men—*or leave the world under very doubtful conditions.*

SILAS THOMAS.

Phila., Pa.

For the Companion.

The Cross.

Much is written, spoken, and sung about the Cross of Christ; and 'tis a theme well worth the admiration of the christian mind. 'Tis instructive to read about—pleasant to talk about, and delightful to sing about. But there is nothing in relation thereto that so fills the humble mind with admiration as to see the fruits of the Cross manifested in the deportment of the follower of Christ, especially in that of the young.—My mind was impulsively brought to dwell upon this subject to-day, in meeting in the Sanctuary of the Lord with young sisters in Christ, who have come out from the world and been made willing to bear the Cross of Jesus,—and that too where nearly all their young associates are followers of the butterfly folies of the world. Go on, dear sisters, bear the cross patiently. The world will admire your true devotion and consistency; the Church will praise you and respect you as patterns of humility and self-sacrifice. Angels in Heaven will smile down upon you and tune their anthem songs in harmony with redeeming grace. God, the Father, Son, and Holy Spirit, will lead you safely through the slippery paths and take you home at last to wear the glorious crown.

Let your first love in the cause of Christ be your constant and last love. Don't let the cross weary you as 'tis feared it has many; ever keep it in view—"watch and pray" lest it become hid in the folds of Satan's ensign, which is too often seen flaunting in blazing characters upon the persons of many who profess to wear the cross. *Profession and possession should go together.* The fruit of the Cross-bearer is not hid in the heart alone, but it will and must manifest itself to the outward appearance. Fear not the scorn of the world, but the vengeance of God. Be not ashamed of the Cross or Christ will be ashamed of you.

Draw on the whole armor of God, though the world or even professors may tempt you because of "oddness." No matter if you do seem "odd," your soul is at stake; seek Heaven and Eternal life—shun Hell and the world, or the sinfulness thereof.

There is something remarkably pleasing in the recognition of brethren and sisters when they meet—though strangers in body. Could it be otherwise if we are a "*separate and distinct people* from the world," and willing to bear the same cross and follow the same Lord.—Then fellow pilgrims, let us joyfully submit to the order of the Church, and think it not "*too precise.*" It is joy in being counted orderly, brethren and sisters, and, at all times to meet the approbation of our Elders who labor zealously for our good. But on the other hand if we are not willing to bear the cross in all things, how oft do we grieve the minds of our brethren or sisters and discourage our ministers by becoming rebellious, and breaking the vow we made when initiated into the Church. Solemn reflection! Not long since a worthy young friend said: "I would rather risk taking for a life companion one of the world, than one that had vowed to the Lord and not performed in all things, for if a vow made pertaining to eternal life was not adhered to, there would be no assurance that one made for this life would be kept." Thus we see the world judgeth our inconsistencies. When we vow to the Lord, or the Church, let us perform, knowing that God will be our helper in spiritual as well as temporal things.—"First seek the kingdom of Heaven and all things will be added unto us."

J. S. FLORY.

Fayetteville, W. Va.

For the Companion.

Response to brother H. Hamilton

My beloved brother; In the current Vol. of the "Companion," Page 38, you ask several questions. I shall not attempt to answer your questions directly. Our Savior did not always answer questions direct-

ly; but he always answered *satisfactorily*. You say of those joined in matrimony that "nothing can make them twane but fornication or death." In this we agree. But is the legally divorced a proper subject of matrimony? Here perhaps, we differ. You say in your article, "brother Moomaw was about right when he said that those that were put away, the Lord gave no further direction about." I think he did direct what to do in such cases. Or at least he has shown us the consequence of marriage with such persons. In the gospel by Matt. 5: 32. "*whosoever shall marry her that is divorced committeth adultery.*" Now it is clear to my mind that a woman who is *illegally* divorced should not be married again while her husband liveth. But "if her husband be *dead* she may be married again." Again; If the *husband* commit *fornication*, the wife is innocent, as above; but she may be *divorced* from her husband *legally*. Therefore she is divorced. And Jesus says "*whosoever shall marry her that is divorced committeth adultery.*" And *visa versa*. The case of a man is the same, *in my judgement*. Now brother Hiel, if this is not true show me where I err, and I will thank you. True, you may say "this does not show that they are *one flesh*," you are right, it does not. Neither did I promise to show *that*. The Lord does not *show that*; but he does show that "*whosoever shall marry her that is divorced committeth adultery.*" This is all I intended to show. And I am sure no brother or sister is willing to live in a state of *adultery*.

Now my dear brother, understand me aright. I believe that a brother or a sister should not live with a fornicator. They may be legally divorced. But I would not marry a divorced person; because I understand Jesus to forbid it.

I have a kind of a blunt way of approaching a subject. I hope you will not be offended. May the love of God rest upon us. Amen.

Yours in the true Gospel.

JOHN WISE.

*For the Companion.***Missionary Talk.**

DEAR BROTHER HOLSINGER:—We gave notice a good while back that we might some day ask liberty to defend a plan to promote missionary labor throughout the United States by the Brethren. We find that there is really no practical difference in the various plans suggested by brethren from the one here advocated, except in the manner of pecuniary considerations, and a few undefined, unsupported objections, from brethren who propose no better and nothing essential not already suggested or contemplated in this, which we believe is the Gospel plan—the money part not excepted.

There is no reasonable objection, and we think no scriptural objection to brethren who, like Heyser and Sharp, feel the pressure of a call upon their minds to engage in the work of Evangelists; to go forth and incur the risks, make the self-denying sacrifice, for the spiritual and eternal welfare of their perishing fellow-mortals, and strive manfully and faithfully for the advancement and glory of the Redeemers' kingdom on earth. Verily they shall have their reward. To all such we would say: Go on. Stand not upon the order of your going, but go at once, and once gone be careful to stay gone long enough that by the blessing of God and your labor of love you may be instrumental in planting at least one church. Remember that Paul was also left alone some times in his unwearied labors and cares in defence of the truth and the Church.

It is an obvious fact that if a sufficient number of brethren would voluntarily engage in the work of Evangelists or Missionaries by the simple agitation of the subject and their duty to do so inculcated by the church, then any particular plan, as such, would, aside from the order of the church, be wholly unnecessary. Such a thing might be considered by some as within the line of possibility certainly, if not of probability.

But if brother Wise's inference is well founded, that, because Barna-

bas and Saul sailed thence from Selucia to Cyprus, that *therefore* the Church at Antioch must necessarily have furnished them with the means to defray their traveling expenses, then is the order or principle of pecuniary support fairly established, from which *we* can by no means escape, then—all being agreed as to the duty and necessity of engaging in the work—the *first* consideration would certainly be the best ways and means to employ for the purpose of raising a missionary fund, so called, in all or as many as possible of the Brethren's Churches throughout the United States in order to prosecute the good work with the utmost zeal and vigor. But my dear brethren, we find that our Church Councils have never hitherto sanctioned the practice as being expedient, or in accordance with the spirit of the New Testament, as a general rule, to contribute money as a means for spreading and preaching the Gospel, but only in exceptional cases where certain well defined duties and business transactions were laid upon brethren to perform in behalf of the church and then only for traveling expenses we believe.

We further believe that the counsel of the church has hitherto been faithful and true in this matter, for disapproving the employment in such a direct way, of the use of money for Evangelizing purposes, as opening wide the gateway to all manner of spiritual corruption and religious speculation, the baneful blasting influence of which, in far-reaching, ultimate results, no human being can unerringly foretell; but would most probably wreck the church upon the same reef with the popular religious establishments of the day.

Furthermore, brethren, we do not hesitate boldly to declare that there is no manner of necessity for the use of money contributions by the churches, because we know full well that there are plenty of worthy brethren, as faithful as any who have gone before them, who would cheerfully devote their time and labor, and if necessary their lives to the good cause, if called and set

forth for the purpose, and upon the same conditions and for the same benefits, and the same gracious promises, for their seniors and predecessors labored, namely: The promises of their blessed Master JESUS. "But," says one, "if the laborers are so plenty why are they not called forth and sent into the harvest?" We answer, that we do not know, but, we believe that some of the old ruling Elders and Bishops *can* tell why.

Do not charge us with a want of due reverence or charity while we hint at a few obvious facts. Old men are never reformers. Old men can but illy brook any thing that savors in the least of dictation.—Old men are naturally conservative; Old men love authority. Old men are breaks on the wheels of progress. Old men love the good old way; remember, that the "Old" brethren that we hear so much about, were comparatively young men in their days of most usefulness, wherefore, when we look for some of the younger brethren to thrust the sycle into the great harvest lying ripe before us, we indeed look not in vain.

One dear brother declares that by emigration it would require a thousand years to fulfil the command. If he means the whole world he is probably still somewhat short of the mark; but if he merely speaks of this country he certainly labors under a misapprehension of facts.—Let him but look back over the history of the past thousand years and he must come to the inevitable conclusion that three fourths of all the missionary success accomplished, was by migration and emigration in connexion with evangelistic labor.

We have no idea of the remotest kind that the A. M. will sanction or encourage the raising of a corruption fund with which to send a host of stipendiaries over the South yet a good while.

Another brother takes advantage—perhaps not intentionally—of a weak point in an article from brother Correll of Tenn., but does not succeed in making a practical argument against the cause of spreading

the Gospel in the way he seems to dislike. "Separate me Saul and Barnabas for the work whereunto I have called them;" "and lo, I am with you alway;" "do the work of an Evangelist"—is this a matter of faith? Do we believe that the Lord called them? Do we believe in the promise? Is it a work of faith? or a tinkling cymbal? are we at liberty to accept the work if the expense money is furnished? or reject it if it is not furnished? Is it a work for a livelihood? Is the Evangelist not at liberty to ask for carnal things from those to whom he ministers spiritual things.

Now kind brethren we would say in conclusion that if any of our notions should prove to be erroneous or ill-founded, we hereby give all to understand that we are at all times open to correction, to reproof, to instruction, and to conviction, in love.

P. H. BEAVER.

Cameronia, Pa., May 5th.

For the Companion.

Department in Church.

By this we do not mean only those who belong to some Christian Denomination, and their conduct in their various Christian duties, under various circumstances, but we have more direct reference to the manner in which persons conduct themselves in the house of God during the time of Divine worship. When we consult the word of God, or compare the emotions of our minds with the solemn feelings which others have felt in the same place and under similar circumstances, we are constrained to consider when we go to church what we are, where we are, and what we are about to engage in. Though God is around us on every side, and on every occasion, we seem to come more into a direct relation with him when we thus approach into his immediate presence, and it is *then* that our minds should be composed; it is *then* that all worldly things should be banished hence, and our affections centered upon him as our chief good; as our hope, our all.

Beloved brethren and sisters; do

we enter the house appointed for worship in this manner? If we do we may expect a blessing, and it will be well with us. But if we go in a vain manner with our minds and affections fixed upon some of the vices or vanities of the world we need not look for a blessing, for remember "God will not be mocked."

But it is to the unconverted readers of the *Companion* that we would drop an admonition who perhaps enter the house of God in a thoughtless and unbecoming manner so much as not to feel the solemnity, the awful solemnity of the scenes that are passing around them. If you, my dear reader, ever enter the church of God in this way, stop and think; think upon thy God, who will assuredly hold you to an impartial account for your conduct in the house consecrated to his service. But while some do these things in an unthinking moment, others do it who we know do it with the mind fully bent upon their purpose, and that too in a manner which is in the superlative degree sinful; and while the minister holds forth to them life and salvation so that they may choose for themselves whether they will serve God or whether they will forbear; sit in their seats with indifference and laugh in a scornful and gain-saying manner, as if in derision of the cause of Christ, they would revile the Herald of the Cross. But ah! amazing thought, it is not the servant that you thus revile, it is the Master! Well did Christ say to Saul of old, "Saul, Saul, why persecutest thou me." While he was persecuting the church he was persecuting the Master. Scorners remember, "God will avenge his own elect speedily." "Turn ye; turn ye from your evil way, for why will ye die; oh house of Israel."

J. P. HETRIC.

Oakland, Pa.

For the Companion.

Something Needful.

After arriving in the far West I looked around to view the beauties of nature I see the Prairie clothed in her Summer garment and Hea-

ven seems to smile on the labors of our hands and we have a good prospect of plenty to sustain this mortal frame. But still there is something needful in this rich and beautiful Country. We look around and see so many that are so careless and unconcerned as if there was no future punishment. But it seems as though some do not think of their future happiness. They are only thinking of their past life. Some are engaged at the card table, some in the Ball room, and others at the liquor-shops in the little villages, idling their time away drinking, cursing and swearing. God forbid that such wickedness should prevail in this land of ours. So we see there is something needful; they need repentance. "Except ye repent ye shall all likewise perish. I would to God all of our friends would turn from their wicked ways and learn to love the Lord. Our Savior says: seek ye first the kingdom of God and his righteousness and all things shall be added unto you." O how I wish all the world would obey that Heavenly Command, to seek the kingdom of God first. It would shield them from a great deal of trouble in this life, and secure them a happier home in a far better world than this. If we would be happy we should read the scriptures and obey him who suffered and died upon the rugged cross to redeem us from sin, that through him we might have eternal life.

Now, dear reader are you engaged in the former or in the latter? Perhaps you may say it is useless for us to turn our backs to the world especially when we are young. We would see no more pleasure! we will wait until we become old and then we will serve the Lord. But perhaps you will not live until you become old. God is no respecter of persons! he calls the young as well as the old. And how devotedly we ought to be in serving God, for we know not how soon we may be called from earth to eternity and if not prepared we will hear the dreadful sentence depart from me ye workers of iniquity I never knew you. Dear brethren and sisters

let us try and be more devotedly attached to our Christian cause. O should we forsake Heavens happy home and cleave to earths temptations. Nay, let us put away earths pleasures that are but for a moment and seek for pleasures on yonder Bright Hill, which flows with crystal bright waters the fountain of Redeeming Love. O the joys that awaits the Christian. O, the blessing that are unspeakable and full of glory.

O how I long for thee, when will my sorrows have an end,
My joys when shall I see.

L. J. BASHOR.

Whitesville, Missouri.

Extract of a letter from a young Sister in Maryland to her friend in Penna. who had solicited her Photograph.

DEAR MAGGIE; You request my Photograph. I have none such as you allude to. Neither could I appreciate it, not being able to discern the advantage it would be to me or my friends. But I have bargained for a likeness, which I expect to appreciate very highly. And I feel confident it will be universally admired by the good and the wise, for it is to be after the pattern of our glorious Redeemer, and doubtless will be very profitable to me, if I am so fortunate as to see him as he is, and be like him. O! dear Maggie, let us not waste our precious time and means on shadows which will not remain true pictures of the bodies which cast them; for the bodies are subject to so many changes. But let us zealously devote both time and means in working the works of God, adorning ourselves with good works, and with a meek and quiet spirit, which, in the sight of God, is of great price, and thus secure a likeness which is an everlasting substance; never changing, always true. Youth and beauty unsurpassed throughout the ceaseless ages of a never ending eternity. Yes, let us choose wisdom, and not do any thing which will exhibit a picture of a sin-stained countenance, in contrast with that glorious countenance. We read that our works will follow us.

ALICE.

The Eclipse of the Soul.

THE moon in an eclipse, complained to the sun. "Why, O my dearest friend, dost thou not shine upon me as usual?"

"Do I not?" said the sun; "I am sure I am shining as I always do; why do you not enjoy my light as usual?"

"O! see," said the moon, "the earth has got between us."

"Why, O Savior," says the backsliding Christian, "do I not, as in former days, walk in the light of thy countenance?"

"I am sure, troubled soul, I have not changed. The rays of my love are as warm and bright as ever; what can prevent them from reaching thee?"

Canst thou not see, O troubled Christian, that the earth has got between thee and Christ?

PAYING LIKE A SINNER.—Several years ago, in North Carolina, where it is not customary for the tavern-keepers to charge the ministers anything for lodging and refreshments, a preacher presumingly stopped at a tavern one evening, made himself comfortable during the night and in the morning entered the stable without offering pay for his accommodations. The landlord soon came running up to the stage, and said:

"There is some one who has not settled his bill."

The passengers all said they had but the preacher, who said he understood that he never charged ministers anything.

"What? you a minister of the gospel a man of God?" cried the innkeeper; "you came to my house last night; you sat down at the table without a blessing; I lit you up to your room, and you went to bed without praying to your Maker (for I stood there until you retired); you rose and washed without prayer, ate your breakfast without saying grace; and as you came to my house like a sinner, eat and drank like a sinner, you have got to pay like a sinner."

Do your duty this moment, and you will do it every moment.

LOCAL MATTERS.

Tyrone City, Pa., May 21, 1867.

Enlargement of the Companion.

In our Diary in No. 12 we remarked: "Some six or eight columns intended for this week's paper have again been crowded out. If we could possibly afford it we would certainly enlarge our paper at once. What say our patrons? Would they do any thing toward it? How many will give fifty dollars, how many twenty-five, how many ten, five and one?" In response to this we received the following letter enclosing \$5.00, which the brother perhaps did not intend for publication, and we therefore omit his name.

Dear Brother Henry; Enclosed you will find a small pittance for the enlargement of the Family Companion. Now if you can devise some plan to enlarge the hearts of those that have been "heaping treasures against the last day" the needed assistance will be furnished superabundantly, and with a cheerful willingness too, and then you can give us a larger amount of comfortable reading matter which is so much needed in these "perilous times". Amen.

We did not expect that our friends should send us any money for the purpose alluded to, unless a sufficient amount would be subscribed to justify us in making the enlargement. We had noticed that a paper which advocates a cause not half as good as ours, had been enlarged by subscription, and we thought the Brethren would perhaps be as liberal. A number of its patrons, had subscribed Five Hundred Dollars to the enlargement, and many others one hundred, fifty, &c. We thought our friends might pledge themselves to give such amounts as they felt willing to bestow to such a purpose

and if sufficient to warrant us in making the enlargement, the money could be paid afterwards.

License.—It is perhaps not generally known that under existing laws, every one engaged in any business whatever, in which business is transacted to the amount of One Thousand Dollars, and who fails to register his name with the U. S. Assessor before the first day of May, subjects himself to a fine of not less than 10, nor more than 500 dollars. You must not wait for the Assessor to visit you, but it is your duty to seek and find him.

A correspondent informs us that the Sunday before brother John Kline was shot he preached from the 15th chapter of John, 12 to 14th verses.

CORRESPONDENCE.

MADISON, GA., May 10, '67.

Again I am permitted to address a few lines to the beloved through the *Companion*; and let no one think that because of silence on my part I have abandoned the work, or become discouraged; far from it. I feel more deeply interested in the moral advancement of these people, as I become better acquainted with their habits, and knowing that through a knowledge of letters they may best be taught Christianity, industry, and in fact all the virtues that are desirable in accountable beings. I labor cheerfully, and perseveringly. I have remained silent so long because of constant duties; and even now I cannot spare time to write with care. Added to the duties of the school room, I have had to superintend the removal and re-building of a school-house and church. Then I have many letters to read and write for the freed people. Our house is now finished, and we are in it. Soon I will be relieved of a part of the burden.—But I have read with pleasure the views of correspondents in the *Com-*

panion. A missionary spirit seems to be awakened, and it pleases me to see that occasionally a brother has a few words to spare for, or a prayer to offer on the behalf of the poor sons of Ethiopia. Here is a wide field, and it ought to be occupied without delay. No better time will come; none so good as now.

I judge from the tenor of some brethren's remarks that they would oppose my course in starting a Sabbath-School. I would not engage in a discussion on that point, but however widely we may differ in our views on Sabbath-schools in general, I think no one would object to gathering in the people of all ages, as we do, to teach them. In this way we reach some that cannot meet us any other time. We simply try to do good on the Sabbath.

E. HEYSER.

Notice.

The Western Maryland Railroad connects with the Northern Central Railroad at the Relay House, 8 miles North of Baltimore city.—Brethren coming to Yearly Meeting over the Northern Central R. R. can stop off at the Relay House. Those coming by other Railroads to Baltimore, should try and get to *Calvert Station*, as early as they can, after arriving in the city, in order to be in time for the Western Maryland R. R. cars, which leave Calvert Station about 9.15 A. M., 3.30 and 5.30 P. M., daily (except Sundays). The Western Maryland cars arrive at Linnwood Station about 12.20, 6.30, and 7.35 P. M. From the station is 1½ miles to the place of Yearly Meeting. There will be conveyance at the station to convey those who may prefer being conveyed to the place of meeting.

The Yearly Meeting is to be held at the Pipe Creek Meeting House, 1½ miles South from Uniontown, Md. Those of our brethren from a distance, who may arrive at the place of Yearly Meeting on Monday, the 10th of June, will be immediately cared for. Those coming by private conveyance will have their horses provided for, also.

PHILIP BOYLE, } Cor. Com.
A. H. SENSENEY. }

Semi-Annual Meeting of the American Bible Union.

The Semi-Annual Meeting of the American Bible Union will take place on Saturday, the 25th inst., in the Meeting House of the First Baptist Church (Dr Everts'), Chicago, Ill., at 3 P. M., and 7½ P. M. The Speakers for the occasion are—

Thomas Armitage, President. J. B. Thomas, Brooklyn. Isaac Errett, Cleveland. Isaac Wescott, New York. F. A. Douglass, Missionary to the Telooogoos. John Stock, Davenport, England. Jas. L. Dickerson, Pittsburg. G. W. Eaton, President Madison University.

On Lord's day, the 26th inst., at 10½ A. M., a Sermon will be delivered before the Union in the meeting house of the Union Park Baptist Church, by Justin D. Fulton, Pastor of the Tremont Temple Baptist Church, Boston.

WM. H. WYCKOFF, } Cor. Sec's.
ISAAC WESCOTT, }
350 Broom St. N York, May 1, '67.

Announcements.

Brother Holsinger: We intend, the Lord willing to have a Love-feast in the Aughwick branch, Huntingdon Co., Pa., on the 27th of this month, (May) commencing at 1 o'clock P. M. On the next day there will be meeting till noon. Invitation to all, and especially to ministering brethren. Those who come by way of Railroad will stop at Mount Union; and if we know of their coming we will try to convey them to place of meeting.

JOHN G. GLOCK.

N. B. There will be Communion Meetings in rotation with ours, on the way, till the time of A. M.

J. G. G.

A Communion Meeting in the Dry Creek congregation, Lynn Co., Ia., on the 8th and 9th of June. Invitation extended, and especially to ministers of the Gospel, to come and help us.

THOS. G. SNYDER.

Brother Holsinger: We intend, God willing, to hold a Communion Meeting on the 22nd and 23rd of

June next, at the house of brother David Buechley, 12 miles North-West of Marshalltown, in Marshall Co., Iowa. A general invitation is extended, and especially to the ministering brethren.

JOHN MURRAY.

Marshalltown, Iowa.

Correction.

Brother Henry; You have made a great mistake in announcing the Lovefeast in Snake Spring Valley. Our Lovefeast is to be in Snake Spring Valley Meeting-house, on Saturday, June 15th, and on Sunday there is to be meeting in the Cove, at John Koonts', Beaver Creek meeting-house. The invitation continued.

JACOB STEEL.

Queries

1. How do the Brethren understand the Savior when he says: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Math. 5: 42.

2. Why do not the Brethren preach more emphatically on the texts that relate to the danger in acquiring and possessing the perishable things of this world, and of inviting the rich rather than the poor to their feasts of the bounties which God has premitted them to prepare.

3. How do the Brethren explain the advice given to the rich young man, who received it sorrowfully? Must he sell all?

JOSIAH FAHRNEY.

Waynesboro, Pa.,

Who were the wise men that came from the East, to Jerusalem to worship Christ? Matth 2: 1.

C. A. MOOR.

Mifflinburg, Pa.

Will some brother please give an explanation of Matth. 17: 20, and also Luke 17: 6.

CHRISTIAN KLINE.

Mt Sidney, Va.

We expect to attend the District Meeting of the Western District of Penna., on the 27th inst.

Book Notices.

The Parable of the Supper;

By Samuel Kinsey, Dayton, Ohio, 43 pages, put up in neat pamphlet style, colored covers; price 20 cts., or 12 copies for \$2.00.

Plain Remarks on Light-mindedness; Same author, 13 pages, pamphlet style, colored covers, price 10 cents, or 12 for \$1.00.

D I E D .

You have made a mistake in *Companion* No. 11, in the deaths of John Letherman and Sarah M. Wysong. John Letherman Died the twenty first of Feb., instead of the fourth. Sarah M. Wysong's Funeral text was taken from the 8th chapter, and first and second verses of Romans. Instead of Rev. 8: 12. "Visitor" Please correct the same.

DANIEL WYSONG.

List of moneys received, for subscription to the *Companion*, since our last.

Nicholas Frantz New Carlisle Ohio	1.00
J. Y. Keeny, Union Meeting House, Md.	1.50
Adam Keim, Lonsville, Ohio,	1.00
Josiah Emmert, Lanark, Ill.	1.50
Margret Ellenberger, Plattsburg, Mo.,	1.50
Hannah Shocmaker,	1.50
Mary F. Long, Fairplay, Md.,	1.25

[By Request.]

The Brethren's Encyclopedia, Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings, carefully collected, translated (in part from the original German) and arranged in alphabetical and chronological order, &c., by Elder Henry Kurtz.

This long desired work is slowly progressing towards completion, and will be ready, neatly bound, for delivery by the middle of June next at \$1.50 per copy. However, those having received and paid for No. 1 in pamphlet form, can have the balance in the same form by sending yet one dollar.—Those who received and did not pay No. 1, will please send \$1.25. Or if any prefer to have a bound copy, they will please to return (postage paid) by mail No 1, endorsed on the outside with their name, and deduct from the price what they have already paid. Postage will only be two cents.

Having been seriously reminded during the past winter of our failing health and strength of body and mind by afflictions of various kinds, and feeling the absolute necessity of being relieved of this and almost all business as soon as possible, we have disposed of a great portion of our printed stock, accumulated in upwards of 34 years, (more than a ton in weight) to the paper makers; but we could not find in our heart to destroy complete sets of good and still useful books. Hence we have come to the conclusion, in order to encourage further subscriptions, and relieve us as soon as may

be from this business, to offer the following most liberal

PREMIUMS:

1. To every old subscriber, who obtains and sends One other subscriber with full pay within three months from date, shall have added to his copy, One Copy of "MACK'S WRITINGS," worth fifty cents.

2. Every one, who sends us five subscribers with full pay, will be entitled to two copies with "Mack's Writings" and One Back Volume of the Gospel-Visitor, such as we have, worth \$2.00.

3. Every one who sends us ten subscribers with full pay, will have beside double the foregoing One Encyclopedia extra, worth \$1.50.

4. Every one who sends us Twenty-five subscribers with full pay, shall have 5 Macks, 5 Back Vol. of G. V., and three extra copies of Encyclopedia, worth \$12.00.

5. Any one who sends Fifty subscribers with full pay, shall be entitled to all offered under the foregoing (4) and Fifty (50) Copies (unbound) of our German Doctor Books, containing 470 Receipts, many of which are worth more than was asked for the whole book (50 cents).

6. Any one who will obtain for us One Hundred subscribers with full pay, will be entitled to a complete set of Book Binder's tools, worth \$25.00, and One hundred of said German Doctor Books.

7. Any one who would prefer a German Doctor, or Receipt Book, as offered in the last numbers (5 and 6) to Mack's Writings, can have the same by sending 5 cents extra postage;—and any one who becomes a subscriber between this and July 1st, and sends pay, can have either one or the other of these two works also as a premium.

Now any one can perceive that the object in offering these premiums is not as usually a money making scheme, but simply to induce friends, who would perhaps like to buy the Encyclopedia sometime hereafter, to do so now, so as to relieve us as soon as possible from the burden of stock on hand, for which we shall have no house room left, since we have sold our home, which we have to leave by July first. This old stock we would rather give away than get so much for the pound, the print being destroyed, and we are also to be relieved of the business and responsibilities in the publication of the Encyclopedia as soon as possible.

Should there, after the sale and distribution of our books, and after paying all expenses be a surplus over and above the latter, that surplus will be devoted to charitable uses, one of which will be to assist our own son living near Goshen, Indiana, who was burnt out of house and home last February with almost all that it contained, during the brief absence of the parents with their (six) children, so that a kind Providence in mercy prevented, that no life was lost.

Those sending remittances may do so at our risk, provided they put the money in the letter carefully, so as not to be detected easily, and larger amounts in drafts on New York or Philadelphia, directed to

Elder HENRY KURTZ,

COLUMBIANA,
Columbiana Co. O.

April 1, 1867.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, MAY 28, 1867.

Number 22.

Selected for the Companion.

"Who is my Neighbor?"

Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching head or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door;
Go thou and succor him.

Thy neighbor? 'Tis that weary man
Whose years are at their brim,
Bent low with sickness, care, and pain;
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left;
Go thou and shelter them.

Thy neighbor? Yonder tolling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave;
Go thou and ransom him.

When'er thou meet'st a human form
Less favored than thine own,
Remember, 'tis thy fellow worm,
"Thy brother and thy son."

H. KNAUFF.

For the Companion

The Strength of a Christian.

A LETTER TO A. E. RILING, A LONELY
SISTER OF ILLINOIS.

"I can do all things through Christ which
strengtheneth me." Phil. 4:13.

My dear daughter: To know our own weakness on the one hand, and on the other how we may obtain sufficient strength to do the will of God, is a blessing of the greatest magnitude. Influenced by this knowledge we shall look up in Christ, from whom we derive our strength, and as we advance from strength to strength, shall make our boast in him holy. Some ignorant professors imagine they can do all things of themselves; others, that even aided by the grace of Christ, they can do nothing. The truth lies between those wide extremes.—We can do nothing of ourselves, but we "Can do all things through Christ which strengtheneth us."

This passage teaches us two important lessons. First, That we have many things to do, and secondly, That we "Can do all things

through Christ which strengtheneth us." We have many things to do. The life of a Christian, from its commencement, is active and laborious. Life was not given to be wasted in indolence; and the moment we fall under the power of this miserable disposition, we cease to be followers of the Lord Jesus Christ. Every varying circumstance and situation calls us to the vigorous discharge of some important duty. Nor must we cease to work, however far advanced in life, while any work remains for us to do. Without interfering with the affairs of others, we should remain at our own post; "Study to be quiet, and to do our own business." 1 Thess. 4:11.

Many Christians who stand high in the Divine favor, have to labor diligently with their hands, that they may provide for their families. Some may imagine that this has nothing to do with religion, but it is a dangerous mistake. The Christian is as much in his duty, when his hands are employed in business, as when he is bowed on his knees in the closet, or in the house of God. There is a time for everything; and it is the wisdom of a Christian to do everything that he finds to do at a proper time. Some, like the apostle Paul, are called to labor in the ministry. Their work is various and important. In private retirement they study Divine truth. In the house of God they proclaim and enforce the truths of the Gospel, and zealously exert all their power to bring lost sinners back to God.—They are instructing the ignorant, warning the careless, and comforting the distressed, and are sometimes exposed to various hardships and difficulties. All the followers of Jesus are called to cultivate the Christian tempers; to fight the good fight of Faith; to walk in the paths of piety, and to do good to all.—The cultivation of the Christian tem-

per demands great exertions, and constant care. Every grace must be exercised. Faith must keep a steady eye to Christ; hope must raise the soul above difficulties, and love must extend itself to all. Patience must have her perfect work; meekness must bear affronts and injuries; and resignation must bow down to the will of God. In the Christian warfare we have to watch against enemies, to fight manfully, and to conquer in the name of Jesus. Piety directs us to love, honor, and worship God; to offer up prayer and praise to hear and obey his word; to attend his ordinances, as far as we can possibly do it.—We must love our enemies, and honor our parents. Husbands must love their wives, and wives must honor and love their husbands.—Children must be trained up in the way they should go; the sick must be visited; the needy must be relieved; and the aged must be honored. We may add that the body must be mortified, and the senses and lusts must be brought into subjection. But, who is sufficient for these things? We answer, every believer in the Lord Jesus Christ.—What has happened to others in the cause of Christ may happen to us. Can we bear afflictions, temptation, persecution, and death? Perhaps it would be presumption in a state of prosperity, to say we have power to bear adversity; but, when called to suffer, our adorable Lord will afford us necessary help. Hitherto he has helped us, and judging of the future by the past, we conclude he will help us to the end. In all our sufferings we calmly wait "for the coming of our Lord Jesus Christ, who shall also confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:7, 8.

This leads us in the second place, that we can do all things through

Christ who strengtheneth us. Our natural strength, whether great or small, comes from God. We can neither think, nor speak, nor move, unless he gives us power to do so. Hence we infer, that what we call natural strength, is as properly his gift as the strength of grace. "God hath spoken once, twice have I heard this; that power belongeth unto God." Ps. 62: 11. He keeps up and preserves our bodily strength, by regular supplies of nourishing food. Were these supplies to cease but for a little while, we should be reduced to a state of complete weakness. It is obvious to every attentive mind, that God gives us natural strength in proportion to the work which we have to do; so that we are called to no work, but what we are able to perform. This is evident as to infancy and old age; for those periods of life, our strength is small, and our work is easy. It is in the vigor of life that man is called to engage in laborious exertions. Is it irrational to suppose, that spiritual strength comes from God? Or that he keeps up and maintains that strength by regular and constant supplies of grace? No; this truth is clearly taught in the volume of Divine Revelation, as appears from the following passages: "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Cor. 3: 5. "We are strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness." Col. 1: 11. And we are exhorted to "be strong in the Lord, and in the power of his might." Eph. 6: 10. The christian believer is united to Christ, as the branch is united to the vine; and as the branch derives sap from the root, so the christian derives nourishment from Christ. The Savior says: "Without me ye can do nothing." John 15: 5. Our graces fed and nourished by him, enable us both to do and suffer all the will of God. The spirit of Christ, by his sacred influences, communicates strength to all christian believers.—

Christ affords strength in exact proportion to the wants of his fol-

lowers. When their duties or sufferings are extraordinary, they may rely upon him for extraordinary supplies of grace; or, as it is expressed by an inspired writer:—"Grace to help in time of need." Are we afraid of persecution? Let us cast away our fears. We shall be able to bear it when it comes.—Are we called to some great work in the vineyard of our Lord? The power comes when the work is to be done. Have we not always found it so? Why, then, are we discouraged! We should not judge of future things by present feelings. We may not now have power to die for Christ; but were he to call us to that duty, the power would accompany the call. There was a time when the apostle Paul, placed in very trying circumstances, was forsaken by all his friends; but he saith: "The Lord stood with me and strengthened me." 2 Tim. 4: 17. It will be the same with us. Grace will be given both when we want it and as we want it, so that we may go on our way with joy and gladness of heart.

If these things be so, the poor trifler is left without excuse. He does not stop in the path of duty, for want of strength, but for want of an inclination to go forward. The fault is in himself, the blame falls on his own head, and the punishment which follows will be justly inflicted. Since the world began, no man ever failed in his duties for want of power. Let us seriously lay this to heart; put on a cheerful courage, and urge our way forward in the name of the Lord! He has helped us, he does help, and he will still continue to help. The outward man may perish, but the inward man shall be "renewed day by day." 2 Cor. 4: 16.

The doctrine honors our great Redeemer. Though highly exalted in the heavenly world, though seated at the right hand of God, he pities our frailties, and supplies us with strength to obey him in all things. All our struggles and conflicts are known to him. He is well acquainted with the number, power, subtilty, and malice of our enemies; and

when we need his presence most, he is always present with us. The churches are compared to golden candlesticks; and Jesus in the midst of them. John had a view of this in the Islo of Patmos: "I saw seven golden candlesticks, and in the midst of the seven golden candlesticks, one like unto the Son of man." Rev. 1: 12, 13. And every christian may say, "I know both how to be abased, and how to abound; everywhere, and in all things, I am instructed, both to be full and to be hungry; both to abound and to suffer need." "I can do all things through Christ which strengtheneth me." So you can, my daughter, though you are a lone sister, far from the Church, but you are not far from him who is the great Head of the church, who is everywhere present, and will give you strength to hold out if you do not forsake him. Take his word for the man of your counsel, and you will not be led astray. May the Lord strengthen you, and all my brethren and sisters to hold out faithful to the end, so that we may stand in our lot at the end of our days.

J. S. BURKHART.

El Dorado, Pa.

A Beautiful Allegory.

A traveler who spent some time in Turkey, relates a beautiful parable which was told him by a dervise and which seemed even more beautiful than Sterne's celebrated figure of the accusing spirit and according angle. "Every person," says dervise, "has two angles one on his right sholder and another on his left. When he does any thing good the angle on his right shoulder writes it down and seals it, because what is done is done forever. When he has done evil, the angle on his left shoulder writes it down. He waits till midnight. If before that time, the man bows down his head and exclaims, "Gracious Allah! I have sinned, forgive me!" the angel rubs it out; and if not, at midnight he seals it, and the angle upon the right shoulder weeps.

Love not the world.

For the Companion.

To John S. Newcomer, of Lancaster Co., Pa.

"Rude in speech, yet not in knowledge."—2 Cor. 11: 6.

All knowledge, however correct theoretically, if unfelt and inoperative through the power of the Holy Ghost, pulls up the mind and hardens the heart. To speak learnedly and fluently of the deep things of God will win fame among our fellows, but to have a heartfelt realization and give a practical exponent of the workings of gracious affections will endear us to Christ, call forth the applause of celestial spectators, and lead us to a throne, crown, and sceptre. Better be rude in speech, and mighty in knowledge, than be able to give erudite definitions of what we do not possess.—The grossest hypocrite may babble on the loftiest themes, and his words be without flaw; but the children of the covenant seek to commend the highest style of holy living, although it be set forth, in the matter phraseology, in the most uncouth style. Not that such a style should be sought, but in the event of its being the best we have, "the excellency of the knowledge" will a thousand fold compensate for the rudeness of the speech.

We must *know* many things *clearly* which the mightiest minds out of Christ have never been able to fathom. We must *know* that we have passed from death unto life. 1 John 31: 4. We must *know Him*, and the power of his resurrection, and the fellowship of his sufferings. Phil. 3: 10. We must know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands eternal in the heavens. 2 Cor. 5: 1. We must *know* in whom we have believed. 2 Tim. 1: 12. We must *know* that our Redeemer liveth. Job 19: 25. We must know the love of Christ which *passeth knowledge*. Eph. 3: 19. We must *know* how to possess our vessel in sanctification and honor. 1 Thess. 4: 4. We must *know* how to be abased, and how to abound. Phil. 4: 12. And *hereby* we do know that we *know Him*, if we keep his command-

ments. He that saith, I *know Him*, and keepeth not his *commandments*, is a *liar*, and the truth is not in him. 1 John 2: 3, 4. All knowledge without this is vain. "We *must* be born again." "We *know* that we have passed from death unto life." "*Hereby* we *know*." The most ignorant saint is greater in knowledge than the most eminent college president that ever occupied the highest seat of worldly wisdom.—We know but little in this life, but that little comes from above, and is therefore of a different kind than the knowledge of the world. The wisdom of that towering genius, who "seemed at home where angels bashful looked," was, as compared with the knowledge of Jesus, "earthly, sensual, devilish." James 3: 15. A mere atom of the wisdom that connects us with the very life of Deity, and folds us in the glory and bliss of his Eternity, is infinitely preferable to a whole world full of wood, hay, and stubble, which will be consumed in the great conflagration. How dwarfed and insignificant will be the bloated, puffed-up reason-worshippers appear in their own eyes when they see that all their high-bred, polished theology is nothing but a fashionable, devil-made vesture for the inherent corruption of human nature. Popular religion, that which finds such ready acceptance from the multitude because it preaches so fluently and prays so pathetically, notwithstanding that it lays no interdiction "on the lust of the flesh, and the lust of the eyes, and the pride of life," is nothing but sin in a respectable dress.—The knowledge of God maketh wise unto salvation, humbleth the proud heart, bringeth down the lofty look, renders us little and despicable in our own eyes, exalts Christ in our affections, and keeps us ever at the foot of the Cross. To know God is the sum of our being, in this world and that which is to come. This is the great object of our existence, and constitutes the consummate bliss of the soul here and in heaven.—"This is Eternal life, that they might *know Thee*." John 17: 3. We must have knowledge of Divine

things not only by the exercise of our minds, but in the deepest consciousness of our being. We must be personally, consciously, experientially acquainted with God.—Our transition from nature to grace is a matter of knowledge. Our hearts are possessed and ruled by a power not of this world, and we are conscious of affections, impulses, yearnings, aspirations, and struggles, which *manifest* themselves in "Wordmade flesh." Pretention to the exact form prescribed by the internal is nothing here without the external. The outward does not communicate life, but it indicates it, and is a means of its preservation. Obedience to *form* made by the very Life that requires obedience is as natural an outgrowth of indwelling Deity, as the oak of the acorn. It is also *easy*, not in its relation to sin, but as to its own nature. All true believers find infinitely more joy and peace in perpetual conflict with sin, though it be "with strong crying and tears," than they ever did while living in sin.—This is the knowledge of God.

Now we see through a glass, darkly; but then face to face; now we know in part; but then shall we know even as we are also known. 1 Cor. 13: 12. Here our range of vision is very narrow, but there our glorified eyes will be permitted to gaze into the heights and depths of Redeeming Love. Here we are walking in the twilight shadows, and the mists of sin obscure our sight, but there we shall have an open vision of Him in whom are hid all the treasures of wisdom and knowledge. 1 John 3: 2. Col. 2: 3. In Thy light shall we see light. Psa. 36: 9. We have even now the germ of all great possibilities in the knowledge of the Infinite, but it "doth not yet appear what we shall be." There is a glorious summer-time at hand, when the seeds of eternity shall burst in perfect bloom and ineffable beauty, bathed in the effulgence of heaven, tinted with the splendor and glory reflected from the Great Source of all wisdom, light, and joy.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion
Prerequisite to Membership.

On page 75, current volume of the "*Companion*," I find an article by B. F. Eby, on the "prerequisites to membership in the Church of Christ," in which are some sentiments set forth that I am wholly unable to reconcile with the doctrine as taught in the word of God, and therefore, feel it my duty to reply in my weakness, which I will endeavor to do in the spirit of love. He says "Christ has but one church and there is but one way of entering into that church, and in order to find that way we must refer to the practice of the Apostles." So far we certainly agree; but to the last sentence I would add, and the teachings of Jesus.

He continues: "The first prerequisite to membership in the church of Jesus Christ as determined by the Apostles' standard in the regeneration of our nature. Here I feel myself in duty bound to differ with the author. It does not appear that he made the proper use of 'the apostles standard' when he imbibed that idea. What is regeneration? Is it a mere change of feeling? Verily no! It is a change of condition. To be generated is to be born, to be regenerated is to be born again. How are we born again? 'Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God, John 3: 5. It is plain that the Savior here speaks of baptism and consequently we here learn that baptism has something to do in the new birth or 'regeneration.'" So long as we are not born again, or "regenerated" we remain out of Christ. Now if we can positively point out the act by which we enter into Christ, then we can positively determine what it is that consummates the new birth. ("regeneration.") See Gal., 3: 27; there you will read "for as many of you as have been baptized into Christ have put on Christ." Note well, it does not say baptised in Christ but into Christ; but if the man has been previously regenerated he is baptised in Christ and not

into Christ; but since it reads into it makes the subject or candidate an active transitive object, or in other words places him in a transitory state, passing from one state of existence into another, or from one condition into another, a state of condition outside of Christ to a state of condition inside of Christ. This then consummates him "a new creature a child of God; an heir of salvation. He is now 'no more a stranger or foreigner, but a fellow citizen with the saints, and of the household of faith.'"

Further on he says; "Now the result of repentance toward God and faith in our Lord and Savior Jesus Christ is regeneration." I will here just say that if we were to stop here it would not result in regeneration, but if we continue to follow up "the standard of the apostles" and the teaching of Jesus it will result in regeneration.

We quote again: "No one is or can be a member of the church of Jesus Christ until he is made a new creature. This is implied to God in the pardon of our sins. This, then, is the first or internal prerequisite to membership in the church of Christ. The second or external prerequisite is baptism." "This then is the first." What is the first prerequisite? Why faith and repentance summed up in the pardon of our sins according to the article under consideration, and according to the author's notion this would make us fit subjects for baptism. Now I would ask in all good conscience where do we read that men's sins must be pardoned before they are fit subjects for baptism. I must confess that if there is any such passages in Holy writ I for one am totally ignorant of the fact. On the contrary I find numerous passages that plainly teach, that in baptism is when God pardons sins, as he has promised by the mouth of Jesus Christ and his Holy Apostles. God alone holds the pardoning power in the cases under consideration, but I fear that persons laboring under conviction sometimes get in too great haste and exercise the pardoning power themselves; or in

other words when in their judgement they have done enough they imagine their sins pardoned.

He says further: "baptism stands somewhat in connection with the church." I understand the word somewhat, to mean, in some sense not definite. I hold that it is a sacred ordinance of the church. To whom was it given to use? To the disciples of Christ! Who then has the sacred right of administration? the church! Is it then not the property of the church? Certainly it is: Then it is an ordinance of the church of Christ.

In connection with the last quotation he says: "for he adopted it." I believe the author means Christian baptism. I would then ask did he (Christ) not institute it? He says: "teach all nations baptizing them in the name of the Father &c., Does this not imply that it was an ordinance different from that practised by John the forerunner. But suppose it did not, is not the circumstance of Paul rebaptizing those twelve persons at Ephesus positive proof that it was? Surely it is; therefore it is positively certain that Jesus Christ is the author and founder of Christian baptism.

Our author asks: "But what is baptism?" I answer, it is a means of grace, of salvation, of pardon. It is the accomplishment of the new birth. It is "for the remission of sins." It is "the answer of a good conscience toward God;" "the washing of regeneration."

He says: "It is a visible sign of profession or public acknowledgment of the religion of Jesus Christ." To whom is the sign given? To God? the church? or the world? Does not God know all things? does he not know what is in the heart of man? So then God needs no outward sign. It cannot be to the church, for the church administers it. It is not essential that the world should have a sign, or a special public acknowledgment, for it will soon be manifested to them in more ways than one, if we "follow the Lamb whithersoever he goeth."

We quote again: "Also it may

properly typify the regeneration of our nature."

Does not the type invariably go before the anti-type? but in the sense of that article it would be after the anti-type. Now I take the position that it is neither properly a sign, a type, nor an emblem, but as I said, it is one of the means that God has ordained for the salvation of men. Now for the proof: "He that believeth and is baptized shall be saved." Mark 16: 16. "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost for the promise is to you and your children and to all that are afar off, even so many as the Lord your God shall call." Acts 2: 38, 39. "And now why tarriest thou? arise and be baptized, and wash away thy sins calling on the name of the Lord." Acts 22: 16.

I might add many more passages, but I trust I have given a sufficient number to show the *scriptural design or object* of baptism. I will yet say that no person is acknowledged of God as an heir of salvation until he is baptized, and no person can exercise an evangelical faith and repentance and suffer an opportunity of being baptised pass by unimproved. Just so long as he does not attend to that important work, having had the opportunity, it is proof positive, that his faith is not perfect and his repentance not complete.

Now I would have no one to think that I hold baptism as being alone sufficient to obtain the pardon of sins; by no means; for it stands inseparably connected with faith and repentance, and without a previous exercise of these it would avail nothing, and even then all would be lost were it not for the *atoning blood of the Redeemer*; but God has marked out a way for us to walk in, and we must go in it step by step, and he has graciously revealed to us at what point he will meet us and pardon our transgressions and iniquities, and give us the enlightening and comforting influence of his holy spirit whereby we "are

sealed unto the day of redemption."

I agree with B. F. E. that a person may be baptised and be wholly destitute of the necessary qualifications, and I would add that to such it is not *really* baptism, for I firmly believe that the word baptism means more than immersion, or the application of water to the body. I believe it means all that immersion *can* mean, but I believe it means more; but if the sentiments taught in the article under consideration are correct it means *nothing more*.

In the close of his article the author says:

First, regeneration is the internal prerequisite, and *secondly*, baptism is the external prerequisite. Besides these *two* I know of no other. Here he again teaches the doctrine that a man must first be "a new creature," before he is a fit subject for baptism, which I trust has been sufficiently refuted in these criticisms.

I think we can easily find three "prerequisites to membership" in the church of Christ; to wit: Faith, Repentance, and Baptism.

Hoping that I have given no offense by the liberty I have taken, I will close.

Yours in the hope of eternal life through Jesus Christ our Lord.

G. B. REPLOGLE.

Unionville, Iowa.

Blossoming Thoughts.

THE sunlight makes the violet blossom. No surgeon's instrument can make flowers blossom, and no hammer can drive them forth. But the sweet, persuading sun can call them out. A seed is planted. The sun looks, and kisses the place again and a green plant appears above the ground! It looks once more, and kisses the place once more and a beautiful white blossom unfolds itself!

And thus it is with the soul.—No logic can pry out these devout aspirations. No philosophy can drive them forth. But let God's sweet persuading soul rest upon ours a while, and they come up and blossom. The soul is the garden of the Lord.—H. W. Beecher.

For the Companion.

Gleanings for the Soul.

BROTHER HOLSINGER; After a return home from a few days spent in a neighboring congregation, and after having heard and seen considerable from and among the brotherhood, I feel like dropping a few lines for the *Companion*. As the time for holding a very important Council is approaching, and as I with many others, think we are in very momentous times; and as I have sometimes thought that Brethren preached some things that are not properly authorized by the word of the living God, and perhaps some things not observed that are commanded, I am brought to think what Paul says in the following language: "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." Was it not so in the case of our first parents in the garden of Eden? Was it not so in the case of the prophet Balaam? Did not God tell the prophet in plain terms, Thou shalt not go? And does not the same prophet say that "God is not a man that he should lie, nor the son of man that he should repent?" Yet through the vain words of Balak's messengers Balaam suffered himself to be deceived and went again to enquire of God. But oh! the madness of the prophet! the dumb brute had to rebuke him. And was it not so with the man of God out of Judah, who prophesied against the altar in Bethel. Did he not suffer the old prophets lie to deceive him, and did not the wrath of God come upon him to his own destruction? yea; and verily the "wrath of God will be revealed from heaven upon all ungodliness and unrighteousness of men who hold the truth in unrighteousness." See Romans 1: 18.

Therefore we ought to pray earnestly and continually unto God who giveth liberally and upbraideth not, that we may receive a supply of that wisdom that cometh from above, that is neither earthly, sensual, nor devilish; so that we may, as wise builders, erect our anticipa-

tions of future felicity upon that foundation of which it is said, there is no other.

And now I would ask to know when Christ said: "Go teach all nations," &c. "Go preach the gospel to every creature," &c.; "And that repentance and remission of sins should be preached in his name among all nations," &c.; whether it was said to the Church or to the teachers alone. If to the teachers only then I cannot see how we can conscientiously select, or set apart, or choose one of our number to take upon himself the office of a teacher, or overseer, and make that sacrifice necessary for him to make in order faithfully to discharge his official duties. I for my part would think I was not doing as I would like to be done by. If the church is meant, is not the church under obligations to support the ministry to a certain degree. I do not mean to enable them to live at ease, be clothed in purple and fine linen, and fare sumptuously. As God is no respecter of persons I cannot see but that the officers of the church and their families are entitled to the same fare that the laymen and their families are, who also may have part in the first resurrection, which we should certainly all strive for.

Now I believe if this stir for the spread of the Gospel is of God it will be successful; it will be as it was in the case of queen Esther. If the church, or a part of it, will not do its duty, enlargement and deliverance will arise from some other place. But that part of the church that withholds its means will surely suffer loss. Now I have said we should not hold the truth in unrighteousness. And Jesus said to his heavenly Father, "thy word is truth." And that the words he spake were not his but his Father's; and he further said: "ask and you shall receive; seek and ye shall find; knock and it shall be opened unto you;" and perhaps may be the Urim and Thummim whereby we may inquire of God. Let us therefore come boldly to a

throne of grace, but with a broken heart and a contrite spirit, by supplication, prayer, and intercession. Make our requests known unto God.

DAVID BOSSERMAN.

Gatysburg, Pa.

For the Companion.

The Christian Household.

What sublime ideas are associated with this simple sentence, and around it how beautiful and lovely is encircled the brightest wreath of glory. We see the finger of Christ tracing every letter, and in the *Christian household* are embodied the perfections of heaven in miniature. To it we would go to find the products of Paradise in their full maturity. Here the graces and virtues are in rapid process of cultivation, that embellish the triune Deity, and here are trophies of a conquest that bedims and obliterates that of the hero that taketh many cities.

Other households have peace, but not that, that passeth all understanding. Others have joy, but it is not that, that constitutes the kingdom of God. In others are the mimic's crown and the dramatist's sceptre, as tokens of triumphant assimilation; in this is the truth and holiness of heaven sealed with the great seal of divinity and burnished with the purity of Jesus' blood. Christ sanctified it by his presence, purified it by his counsel, glorified it by his example, and in it he walked as the home of his Father.

The prophets blessed it, and the apostles dwelt in it as in the presence of the Lamb. Its inmates are seen at the foot of the throne, and they bathe in the fountain of celestial delights. They walk in the bright fields of verdure and blossoms, and the gardens of glory rejoice in their presence. Let us keep, in humility the statutes of truth, and ours will be the *Christian household*.

D. C. MOOMAW.

Clover Dale, Va.

Watchfulness.

THERE is scarcely any duty more frequently or more urgently enjoined upon Christians than holy vigil-

ance. How impressively did our Savior enjoin this upon his disciples. What soldier who is in an enemy's country, where every tree, every hedge, every wall may conceal a foe who is at this moment taking aim, and about to send the fatal bullet to his heart, would not keep constant watch on every object? In one hour we may be brought into a trial of our faith and steadfastness, which may seem to imperil our whole salvation. An unwatchful security may be our ruin.

This was the cause of all the scandals we read of in the Scripture. Eve was unwatchful when she listened to the tempter's wiles, and Adam when he hearkened to the persuasions of his wife, and lost Paradise for themselves and their posterity. Noah was unwatchful when he drank the fruit of the vine and became intoxicated. David was unwatchful when he was walking on the housetop, saw Bathsheba, and fell into the crimes of adultery and murder.—Peter was unwatchful when he denied his Master with oaths and curses. Yes, the failings of God's people in every age since, are to be traced to the same negligence.—Satan knows when we are off our watchtower or asleep upon it, and takes instant advantage of our want of vigilance.—*Am. Mes.*

Find fault, if you must find fault in private, if possible, and some time after the offence, rather than at the time. The blamed are less inclined to resist when they are blamed without witness. Both are calmer, and the accused person may be struck with the forbearance of the accuser, who has seen the fault and watched for a private and proper time for mentioning it. Never be harsh with your children or servants. Firmness, with gentleness of demeanor, and regard to the feelings constitutes that authority which is always respected and valued. If you have any cause to complain of a servant, never speak hastily; wait at all events, until you have had time to reflect on the nature of the offence, and then you will see its extent.

LOCAL MATTERS.

Tyrone City, Pa., May 28, 1867.

CORRESPONDENCE.

Brother Henry; We left home in Pa., March the 14th, for Ill.—From Pittsburg took the Panhandle Rail Road, and after proceeding some distance the coupling of the sleeping car broke; and while fixing it, and neglecting to flag the other trains, the Eastward train came at a rapid speed, and jammed into our train, lapping the cars together about six or eight feet.—The passengers had to get out of the windows. There was one man killed, his head being entirely cut off, (having his head out of the window) and a number of others injured. On the morning of the 15th, the baggage car was thrown from the track and the baggage master was hurt, but not seriously.

We arrived at our destination on the morning of the 17th, and feel to praise the name of God for having protected us from harm through this dangerous journey; "bless the Lord O my soul and forget not all his benefits."

JOSEPH D. SELL.

Polo, Ogle Co., Ill.

BULL'S GAP, EAST TENN., }
May 11th, 1867. }

Brother Holsinger; To the many inquirers whom I met, I will reply that, I left home on the 25th of April, passing through the counties of Lancaster, York, and Adams in Pa., thence to Baltimore and West thro' the State of Md. to Frederick. Everywhere along this route the special favor of a bountiful Providence may be noticed. The fields of grain and grass perhaps never looked finer. We spent a few days in brother D. P. Saylor's congregation, which seems to be alive and well organized. We next visited the city of Washington on business, and paid some attention to the architectural beauties of its public buildings, botanical gardens, &c. We next went through Virginia, stopping with the brethren at Bonsack's station

where they had an appointment for us. Here as elsewhere, they manifested a deep interest in "the one thing needful." From Bonsacks to Tenn. we passed through some beautiful country, rich in soil, but poorly farmed owing to the "peculiar institution" of the South, but which must now be numbered with the things that are passed.

On entering the State of Tenn. the land soon becomes somewhat broken and diversified by irregular limestone hills and fertile bottom lands along numerous and rapid streams, offering every inducement to the manufacturer; but passing down the valley we soon come to more extensive vallies of the richest limestone soil, and ranging in price from \$15 to \$35 per acre.—The climate is no warmer here than in Penn. the land being high and between lofty mountains. Passing further South, it becomes warmer, and vegetation is earlier. We stopped with the brethren wherever we could and filled the appointments which they made for us, which, in spite of the busy season, were not few. All along our route we found the brethren of the same mind, one toward another abounding in love and hospitality. The same spirit pervades through all the churches.

More anon.

S. Z. SHARP.

Brother M. M. Bostetter, Boonsboro, Iowa, says: I have been living here almost 3 years without hearing a sermon preached by one of the brethren, untill last week brother W. J. H. Bauman and brother George Ashenbrenner were here from Benton County Iowa, Brother Bauman preached three sermons for us and the people were very much delighted with his preaching. Since he has left a number have made enquiries to know if he would come back again soon. They urge me to have a lot of the members to move here, for many of them say they like the Dunkards because they are a quiet people that attends to their own buisness, and when they go to hear our preachers they hear the Gospel and not poli-

tics. We have but very little preaching here, and what we do have is a mixture of truth and error and politics.

Brother Holsinger:—After reading brother Quinter's editorial in the Feb. No. of the *Visitor*, and brother Furry's Missionary cause, in No. 17, of the *Companion*, how Elder John Kline gave his surplus income to the Church for years, I felt like trying to impress the subject, on the minds of our wealthy brethren, and sisters; by citing to a few more characters, who left behind them, not only a large sum of money, but also the bright examples of men who endeavored to do their duty. Brother Dan'l. Wolf, dec'd., of Montgomery Co., Ohio, bequeathed to the church \$2000; \$1000 to be paid at his death, and \$1000 at his wife's death.

Elder Joseph Garver of Ohio also willed some to the Church, (but I do not recollect the correct amount.) Elder John Garver of Maryland, left a large amount to the different arms of the Church.

John Kesler, a Methodist preacher, in Miami Co., Ohio, gave \$15000 to the Methodist church during his life, and left as a legacy to the same church \$31000. His father was a minister in our Church, (perhaps an Elder.) Why then brethren and sisters are we so slack in giving to advance the cause of our Master, and at the same time spending our money for that which is not bread and laboring for that which satisfieth not.

HANNAH KNAUFF.

Covington, Ohio.

Announcements.

Brother Henry; We intend, God willing to have a Communion Meeting in the Buffalo Valley branch, Union Co., Pa., on the 4th and 5th of June. A general invitation is extended to all that desire to be with us, and especially to the ministering brethren.

ISAAC MYERS.

Brother Henry; Please say through the *Companion* that the

Lord, willing there will be a Communion Meeting at the Free Springs Meeting-house, in Juniata Co., Pa., on Thursday and Friday the 6th and 7th days of June next; to which a cordial invitation is extended to all, and especially to the traveling laboring brethren going to the Annual Meeting. Those who will favor us with a call, by Rail Road, should come to Mifflin Station in the forenoon, as there will be conveyance ready in Mifflin town to convey them to place of meeting and back to the Railroad again.

MICHAEL BESHOAR.
Mifflin, Pa.

Lovefeasts—Correction.

It appears that the Lovefeasts in the Lewistown congregation, were announced to be on the 28th and 30th, instead of the 29th and 30th.

Eastern Penna. District Meeting.

We received a notice of the District Meeting in the Eastern District of Penna. from brother S. R. Zug, just too late for last week's paper. He says he sent us a notice of the Meeting for publication some time ago which certainly never came to hand. The Meeting is to be held at Stern's Meeting-house, in the White Oak branch, Lancaster Co., commencing on Thursday next. (May 30th) Manheim on the Reading R. R., and Elizabethtown on the Penna. Central are the stopping places.

Editorial Donation.—Brother Thomas, editor of the *Church Advocate*, organ of the "Church of God," has been presented with a new suit of clothes, worth \$63, by his friends and patrons. The move was made by the sisters in the different churches in Penna. They do well to remember the commandments: Feed the hungry, clothe the naked.

Irregularity.—Our readers may expect some irregularity in the issuing of our paper until after the Annual Meeting. This number is issued a day earlier than usual, to enable us to start on a visit to Armstrong Co., and attend the Western Penna. District Meeting, on Friday morning (24th). We had expected to issue a double number next week, but we have had so many invitations that we have abandoned the idea. The No. of June 11 (the day of the assembling of the Annual Meeting) will likely be issued several days earlier in order that we may set out for the meeting on Friday preceding.

Manuscript.—We will not agree to return condemned manuscript.—Ordinarily we may do so, but there are cases when we would prefer to hold the refused matter as evidence of its unfitness for publication. When once in our hands it is our property, and at our disposal.

To our Correspondents.

JACOB MINNICK. Your papers are mailed regularly; the fault is not ours.

D I E D .

At Tyrone City, on Sunday night, 19th inst. THOS. L. CALDWELL, aged about 28 years. The deceased, by profession a Banker, was one of our most useful and enterprising citizens. While we do not pretend to say that he was a man without a fault, we are free to profess to believe that he possessed rare qualities of nobleness. He was liberal and charitable, his ideas of worldly possessions, in his own words, while yet perfectly well, being that, "What a man has is not his own; it is only loaned him."

May he rest in peace.

Also, on the same night, of Consumption, Mrs. SUSAN, wife of Jonathan H. BURLEY; aged about 40 years. She leaves an afflicted husband and 4 children, who have our sympathies in their bereavement.

List of moneys received, for subscription to the Companion, since our last.

Jane Alderson, Bulls gap, East Tenn.	90
Benjamin Whitman, Pawnee, Ill.	1.50
Nicholas Bucher, Eldorado, Ohio.	1.00
John Minich, Warren, Ind.,	1.00
Jacob Minich, "	1.00
H. C. Tate, Milroy, Pa.,	1.00
John U. Umstead, Port Providence, Pa.,	1.50
Abr. B. Rosenberger, "	1.50
Elijah Billow, Mont. Clare, Pa.,	1.50
Jesse E. Scofield, Hilliard, Ohio.	1.50
Marion Hamilton, Plymouth, Ind.,	1.50

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true Immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, JUNE 4, 1867.

Number 23.

For the Companion.

A Prayer.

We seek, O Lord, thy smiling face,
As we approach a throne of grace;
We bless thy name most righteous God,
For thou hast on us much bestowed.

We thank thee that our lives are spared,
And pray that all may be prepared,
To meet thee when we're called to die,
And live with thee above the sky.

Redeem us, Lord, from every sin;
Make us holy, pure within.
Enjoin upon us here below,
The duties which to thee we owe.

Draw thy children near to thee,
That they may yet more righteous be;
Protect them, Lord, with thy strong arm,
And turn their feet from every harm.

And when our race is ended here,
Take us into thy kindly care,
Where we can praise thee evermore,
Upon that happy, blissful shore.

D. SENGEL.

Stockton, Cal.

For the Companion.

The Senses.

HEARING.

When we meditate upon the nature and capacity of this sense our minds are impressed with ideas of the most pleasant and intellectual order, although from it we receive apparently sensations only. Yet they are of a higher and more complicated nature than those of the others previously considered. They suggest a cause. Thus I hear a certain sound—the vibrations fall softly and pleasantly upon my ears. I become fascinated with its harmony and melody and would fain prolong it, but I find that I have not the ability, thus suggesting a cause foreign to myself without any conception of the form or nature of that cause. It is true that from this sense, by the aid of the others, we may have conceptions of a very definite kind. Thus I enter the sanctuary of God; I see one after another take their respective seats until it is filled, I hear the first peals of the sweet songs of Zion as they are lisped by the saints and wafted upward by attending angels until

they pierce the heavens and coalesce with those of immortal tongues in the sanctuary above. I see the audience humbly bow in reverence to him who has promised to be in the midst and hear in audible tones the thanksgiving and the petitions before a throne of grace. I see the minister with reverence slowly open the holy volume and hear him read from its sacred pages the words of eternal life. I hear his dropping sound fall upon the altar of the heart until the stone is worn away and the kingdom shines within. All this I hear, and have a clear perception of it, and of its cause. I go away with my mind deeply impressed with the happy scene—days pass away—another Sabbath returns; I'm detained at home—the bright rays of the morning sun as they fall upon nature's garb seem to imprint a calm and holy rest.—Every thing in nature appear to join in the happy acclamation! "Let the earth keep silence for the Lord is in his holy temple." In the sweet communion of such exalted ideas I forget my true position, and again enter with the saints in the sanctuary of the living God. I have vivid conceptions of the same songs, the same prayers, and the same droppings of the sanctuary, or in other words, I have an ideal perception of the scene while those who are present have a real perception of it; but nevertheless this faculty alone, cannot give us a true conception of a cause. We will turn our minds to the object of the endowment of this sense. The first object appears to be to afford enjoyment by the cognition of melody, or music. For this purpose the higher species of the creation have been endowed with the power of producing melody and the faculty to enjoy its beauty. Who has not heard the birds sing? We mean not the caged Canary and the loquacious Polly Parrot; but

birds of the forest, of the streamlets, and those around and about our homes. What happy and precious moment have been enjoyed by the pure in heart in listening to these sweet and lovely little songsters as they chanted in exquisite harmony, their notes of praise to their Creator. Who has not, by being surrounded by such loveliness, been made wiser, better, and happier? But this noble gift is not confined to birds. It belongs to man, and what a soothing power it has over the mind. We see its influence exhibited in mothers singing their infants to sleep. Not only to infants is it soothing, but to those of mature age it has alike its happy influence. Where there is pain or sorrow, loss or disappointment, music has its healing power. Blessed is the man who, as he wends his way homeward, wearied with the cares and disappointments of life, can be saluted by the object of his early love with some familiar song sung in bygone days when love first knew to love, and when petty cares were sung away for anticipated happiness.

How pregnant the past! Memory expands—sorrows take wings and fly away ashamed and discomfited at the power of its victim. The past returns—the happy hours free from all human griefs—when heart responded to heart, and brightly burned the holy fire of untarnished love on one common altar. Who has not been baptized in the multitude of such soul reviving scenes?

Again: This sense not only affords us pleasure in this life but we anticipate from it a ten-fold happiness in the world to come. Will it not afford joy unspeakable to the sainted dead to hear the glorious acclamation: Well done thou good and faithful servant, henceforth there is a crown for thee that fadeth not away, eternal in the heavens.

Again, it makes man fearfully responsible. It was through this faculty that God made his first approach unto feeble man and dictated unto him his divine law. Through it sin gained entrance into the city of man's soul and blighted its holy innocency by the curse of disobedience. Through it sounded the happy intelligence that *the seed* should bruise the serpent's head. Through it God, by the mouth of his prophets, made known to the Israel of his choice his laws and statutes, and renewed the promise that a Shiloh should come out of the reins of David. Though it first was heard, the brooding of angels over the lowly shepherds' tents, and the glad tidings from celestial tongues: "Fear not for behold I bring to you good news of great joy; for unto you this day, is born, in the city of David a Savior which is Christ the Lord." Through it was heard the lonely Baptist in his wilderness home first proclaiming: Repent ye for the kingdom of Heaven is at hand. Through it was heard the glorious invitation: "Come unto me all ye that are weary and heavy laden and I will give you rest;" and in the agonies of a dying Savior, the divinely humane prayer: "Father forgive them they know not what they do.—It is finished, it is finished! Through it was heard on the day of Pentecost the holy apostles preach in demonstration of the spirit, the mighty truths of the Gospel, until thousands were made to say: Men and brethren what must we do? and the glorious response: Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Would to God that our ears could always now be greeted with such an answer! But finally, through it has been heard the story of the Cross. Man's death, resurrection, and redemption. Heaven, with all its glories, hell with all its miseries. The saint is encouraged, and the sinner is warned, and it is now said "He that hath ears to hear let him hear."

H. B. BRUMBAUGH.

For the Companion.

Leaves From Memory's Book.

There are times when the soul delights to sweep backward over the history of its being and revel in the golden sunshine of the long ago, listening to the sacred melodies which memory awakens making eternal concord in the heart's inmost temple. In the quiet hours of loneliness and meditation those mingled memories of the past hidden away in the deep recesses of our mind spring unbidden into life before our soul's presence. How bright they seem those cherished memories though viewed through the dim, shadowy vista of intervening years! Sweet rays from the world of endless morn seem to linger there. And how strangely moved our hearts oftentimes are when recollections of hallowed associations that may have thrilled us with a mystic happiness years ago come gliding into our consciousness, with a quiet joy mingled perchance with a tinge of sadness that all they suggest and represent to us is irrevocable gone save in its results and influences on our lives and hearts. The world can not know the hidden life within us. In the deep still chambers of the heart are joys and sorrows which are never revealed to mortals eyes. What passions sweep across the soul, what bitter griefs lie hid within our throbbing hearts is only for the All Present and Infinite to know. Let who may tell the potent sway these memories have held in developing and moulding our spiritual natures to a noble and higher being? And when we look back over the varied scenes of our past life and think how heedlessly we rushed into dangers, seen and unseen, yet came out unharmed we almost seem to see our Heavenly Father watching over and protecting us. His kind hand has ever guided and directed us in the paths we should go from that time to the present. When wandering in the mazes of sin and folly unconcerned, though so near the gates of death eternal, his warning voice awakened us to a sense of our danger. When toil-worn and weary we have heard

that Father's loving voice saying, "come unto me all ye that are weary and heavy laden and I will give you rest." When all absorbed by the cares of this world, that same Monitor has whispered, "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasure in Heaven, for where your treasure is, there will your hearts be also." Ah yes! and when, in hours of care and discouragement, we have felt desolate and forsaken in this unfriendly world, that cheering voice has still whispered, "Let not your hearts be troubled, I am with you even to the end of the world." And in times of distress and sorrow, Fear not, it is your Father's good pleasure to give you the kingdom." The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" for this light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

M. STROM.

Bristol, Ohio.

For the Companion.

Shall we know each other in "Heaven?"

I have often pondered the thought when we are done with the transitory things of this life, whether in the eternal world, we will know and love those that we were bound to on earth by the ties of love. If we indeed conclude that such will be the case, what a cheerful hope will buoy us up, although we part on earth, we may meet them in heaven. When battling the conflicts of life we often have trials and sorrows to encounter; we bewail at Providence and blamed fate, when if we had looked and asked assistance from on high, we could have met trials with uncomplaining toward the "Giver of all good." Our way will naturally look dark and dreary at times. If we only glance Heavenward, and rest assured beyond that blue arch, there is a hope prepared for our weary tired souls. Reader, have you no dear one among that white robed throng? Is there not one you were bound to by the ties of

love, waiting for you beyond those pearly gates? Perhaps memory will carry you back to the moment when you took the last look, or imprinted the last kiss of the beloved father, or the sweet face of the pale mother you had almost idolized from earliest infancy. Mother, comes welling up in cries of anguish, from our almost broken hearts, but the ear which was wont to listen to our feeblest cry hears us no more, the eye is glazed, the lips silent forever. You alone know how idle are the words of sympathy which are poured into your ear. You alone can tell the heart-felt sorrow, when you see her lowered from your sight forever, and listen to the clods as they fall upon the coffin lids—such a bewailing sound. It seems to me if at no other time, can man doubt the existence of that "Supreme Being, God." Many look upon death with an eye of terror, shrinking from the bare thought of sleeping in the silent, narrow tomb, but to me it is but a passport to Heaven. Every tie however firmly bound on earth, must sooner or later be riven.—How cheering is the thought to the bleeding heart, that, although they have passed from our sight, we can see and love them in Heaven.—With one glance the past is spread before us; if we have treated the beloved one that now lies cold in death, with unkindness, with what sorrow and regret do we look upon our every act towards them. We remember also every tender word of that being that now lies cold in death, we seem inclined to murmur at the Power that took those dear ones from us, but this life at best is made up of pleasant associations and severed ties.

LIZZIE B. APPLETON.

Phila., Pa.

The World And The Church.

Hear Latimer:

"But this much I dare say, that since lording and loitering hath come up, preaching hath come down contrary to the apostles' time; for they preached and lorded not."

Good old Bunyan declares;

"You do well to talk so plainly

to him as you did: there is but little of this faithful dealing with men now a-days, and that makes religion to stink so in the nostrils of many as it doth; for they are these talkative fools, whose religion is only in words, and are debauched and vain in their conversation, that being admitted into the fellowship of the godly, do puzzle the world, blemish christianity, and grieve the sincere."

The pious Flavel says:

"The humility and lowliness of Christ is propounded by himself as a pattern for his peoples' imitation. 'Learn of me; for I am meek and lowly.'" "And to press this, I beseech you consider how vile a root *pride* springs." "Ignorance of God and of yourselves, gives being to this sin." Hear the sainted brother:

"We are so desirous to keep in credit and favor with men, that it makes us most unreasonably neglect our own duty. 'He is a foolish and unfaithful physican, that will let a sick man die for fear of troubling him.'" "How can we be christians, that love the praise of men more than the praise of God?" For if we "seek to please men we shall not be the servants of Christ."

Spurgeon says:

"Another point in which the sinner often excuses himself in the manifest *worldliness* of many christians. You will see christian men and woman as fond of dress and as pleased with the diversities of the age, as any other persons possibly could be; just as anxious to adorn their outward person, so as to be seen of men; just as ambitious to win the praise which fools accord to fine dressing, as the most silly fop or the most gaudy among worldly woman. What saith the world, when we turn around to it, accuse it of being a mere butterfly, and find all its pleasures in gaudy toys? 'Oh, yes,' it says, 'we know your cant, but it is just the same with you! Do you not stand up and sing

"Jewels to me are gaudy toys,
And gold but sordid dust."

And yet you are just as fond of glittering as we are; your doctors

of divinity pride themselves just as much in their D. D., as any of us in other titles. You are just as punctilious about terms of honor as any of us can be. You talk about carrying the cross; but we do not see it any where, except it be a golden cross sometimes hanging on your bosom. You say you are crucified to the world, and the world to you; it is a very merry sort of crucifixion. You say that you mortify your members and deny yourselves; your mortification must be suffered in secret, for it is but very little that we can see of it! Thus the worldling casts back to us our challenge, declaring that we are not sincere, and thus he comforts himself in his sin, and justifies himself in his iniquity."

For the Companion.

The Christian's Monitor.

Come, let us go at the hour of even, in the dim grey twilight, and sit down together on sides of the brook, where it buries itself beneath the dark foliage of the woodland, and mingle our voices with the songs of this heavenly minstrel in sacred melody. Let us copy the earnest, unwavering devotion of this creature of centuries, in doing our Father's will. And when our vespers are heard and recorded in heaven we'll return to rest, with an angel protector, sent from our Father's house, as guardians of the just. When we faint and fall by the way, we will remember that the God that teaches the brook to serve him will not let us lay in the regions of the dead. When we grow weary of the war our Father will say, my son, shall I receive service from the brook, and shall I not receive service from thee? Gird thyself anew and go forward for I am with thee. And, as the devoted brook soon loses itself in the rivers of the plain, so will we go down in the rivers of the Saviour's love, and join our brethren in seas of eternal rest.

D. C. MOOMAW.

Clower Dale, Va.

Strive to make your life useful.

YOUTH'S DEPARTMENT.

The Fading Leaf.

"We all fade as a leaf." Sometimes all the glory, all the gorgeous beauty of the year seems centered in the season of the fading leaf. Who has not admired the beauty of our late autumn landscapes? Hills and mountains are clothed in colored robes, whose tints rival God's bow of promise. The verdure and freshness of early spring, the shades of the sultry summer are forgotten in the richness of the autumn's coloring. The former seasons are beautiful, but the latter is more beautiful. Every forest tree and shrub clothes itself for death in its richest garments and every fading leaf dies in a blaze of glory.

This is a beautiful emblem of Christian life, and the Christian death. The Christian life is beautiful, and as we look at one living such a life we are apt to think that it is the highest possible earthly manifestation of heavenly beauty. Can anything surpass the Christian life—a life with Christ—a life in God—a life of trust and faith, of love and hope—a life sustained by promises and strengthened by trials and purified by afflictions—can anything surpass the Christian's life? Aye, a Christian death can surpass it. The beauties of living well are eclipsed by the beauties of dying well. As the dying believer goes down into the dark valley of the shadow of death with unshaken faith and unfaltering hope as he steps down into the swelling waters, leaning upon the Beloved's arm, the terrors of death are almost forgotten in the beauty and sublimity of dying. Like the autumn tree the Christian is most beautiful as he fades. Like the setting sun the Christian is most glorious as he sinks to rest. The believer's best hours are his last. "Let me die the death of the righteous, and let my last end be like his."

But herein we do not fade like a leaf. We know when to expect the coming of autumn, with its biting frost and its "sero and yellow leaf," but we know not when to

expect the coming of death.—All days and months are alike to him. The old man of an hundred years may die no sooner than the child of yesterday. Death makes no discrimination between different periods of life and different seasons of the year. The Summer and the Autumn, the bleak Winter and the genial Spring are alike harvest seasons for the King of Terrors.

"Leaves have their time to fall,
And flowers to wither at the North winds' breath,
And stars to set—but all
Thou hast all seasons for thine own, O death!
We know when moons shall wane,
When summer birds from far shall cross the sea,
When autumn's hue shall tinge the golden grain;
But who shall teach us where to look for thee?"

—*Christian Instructor.* R.

One Drop at a Time.

Have you ever watched an icicle as it formed? Have you not noticed how it froze on, a drop at a time, until it was a foot long or more? If the water was clean the icicles remained clear, and sparkled brightly in the sun; but, if the water was but slightly muddy the icicles looked foul, and its beauty was spoiled.

Just so our characters are forming. One little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness."

Little Mame's father is generally too busy to attend weekly prayer meeting. One day she was discussing the great hereafter with her mamma, when the following dialogue ensued:

Mame—"Mamma, will you go to Heaven, when you die?"

Mamma—"Yes, I hope so, child."

Mame—"Well, mamma, I hope I'll go to or you'll be lonesome."

Mamma—"Oh, I hope your papa will go too."

Mame—"Oh no, papa can't go, he can't leave the store."

Don't Complain.

Don't complain of your birth, your training, your employment,

your hardships; never fancy you could be something if you only had a different lot or sphere assigned to you.

God understands his own plans, and knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations and obstructions, are probably what you most want. What you call hindrances and discouragements, are probably God's opportunities, and it is nothing new that the patient should dislike his medicines, or certain proof that they are poisons—No! a truce to all such impatience.—Check that wicked envy which gnaws at your heart because you are not in the same lot with others; bring down your soul or rather bring it up to receive God's will and do his word, in your lot, in your sphere, under your cloud of obscurity, against your temptations; and then you shall find that your condition is never opposed to your own good, but really consistent with it.

Jesus hath many lovers of his heavenly kingdom, but few bearers of his cross. He hath many desirers of his consolation, but few of his tribulation. He findeth many companions of his table, but few of his abstinances. All desire to rejoice with him; few are willing to suffer any thing with or for him. Many follow Jesus into the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles; few follow the ignominy of his cross.

He would not Treat.

"Come—you get ten cents for your shoveling—go into Marcy's Saloon and treat," said one of a couple of boys with snow-shovels on their backs, on a cold winter's day.

"No, sir," replied the other; not with a cent of it. That goes to my mother, and nobody else.—If she lets me buy a slate with it, all well and good; but it don't go for treating."

Children, obey your parents.

LOCAL MATTERS.

Tyrone City, Pa., June 4, 1867.

Pure Religion.

"Religion, pure and undefiled before God and the Father, is this: To visit the orphans and widows in their affliction; to keep himself unspotted from the world. James 1: 27.

The apostle does not define Religion, but gives a general signification of Pure Religion.

In order, therefore, to realize all the bearings of the text, we will endeavor to ascertain the full and more comprehensive definition of the term religion. Martin Luther translates it: *Gottesdienst*, which being translated implies, service of God. According to this definition the text would declare that the service of God, which is pure and undefiled before God, consists in visiting the orphans and widows in their affliction and keeping himself unspotted from the world. In the verse preceding our text we are told that "If any one thinks he is religious and bridles not his tongue, &c., this man's religion is vain, which according to our definition, would be to say that if any man thinks he serves God, and bridles not his tongue, &c., this man's God-service is vain.

The apostle Paul says, that "according to the strictest sect of our religion, I lived a Pharisee." Our definition would be: according to the strictest sect of our manner of serving God, &c. From these considerations we think it is safe to offer as a Bible definition of Religion the following:

A system of worshipping God.

We see, therefore, that any one who worships God, or pretends to worship him, has a religion. Here we are aware we will strike swords with our modern religionists; nevertheless the word of God which is sharper than a two edged sword, must prevail.

The words of the text also imply that there is a religion which is not pure, and which is defiled, and consequently must be vain. This religion may embrace that class of men who worship God by "Teaching as doctrines commandments of men," honoring him with their lips, while their hearts are far from him.

It is to be noticed that the apostle does not say that the undefiled service of God consists in ministering to widows and orphans *alone*, but he would evidently teach that this is one of the duties of those who would worship God with a pure motive. Nor is St. James alone in demanding this evidence of sincerity. The Lord, through the prophet Isaiah commands: "Relieve the oppressed, judge the fatherless, plead for the widow." (1: 17). "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him." &c. (50: 7). However all we need upon this point is exhortation, as it is not generally disputed that men should be generous to each other. Corrupt as mankind is, we are more inclined to be just to our fellow men, than we are to be just to God. Morality is accepted for Religion. While the truly religious man must be moral, the moral man must not necessarily be religious. We have known men who have kept the moral law, and yet have lived unjustly toward God, in view of religious obligations. The moral man may be a good citizen in the kingdom of this world, and a rebel to the kingdom of God. The one who came to our Savior to learn what good thing he should do that he might have eternal life, certainly possessed a commendable character, —having even—if he tells the truth

—fulfilled the greatest command of the law ("love thy neighbor as thyself")—nevertheless refused to deal justly with his Savior, for instead of following him, as he was commanded to do, he went away sorrowful. This is not to be wondered at when we reflect that men are wiser in all their temporal affairs than they are in their religion; which is perhaps owing to the fact that the one is seen, while the other is unseen; the one yields a present income while the other will be hereafter. A neglect of the former subjects us to immediate accountability; the latter is "reserved unto judgement." Then also, in the former we act by sight, while in the latter we go by faith.

Religion, again, may imply: "A belief about God," which we think is the best definition of the term, when taken in its broad sense.—Pure religion, then, would imply a true and correct knowledge of God with out we certainly can not have a true belief, or faith in God.

It becomes us therefore to acquaint ourselves with all the principles which we avow, that we may serve God according to wisdom.

These spots of the world are unmistakable evidences of the absence of pure religion. The professor of religion who allows them to remain upon his christian garment, has a belief about God which is incorrect, or his eyes must be closed to his real condition. Perhaps he has concluded that it is not necessary to be so very particular, that God is merciful and will not require so much of him, forgetting that every transgression and disobedience receives just retribution. Disobedience is one of the blackest spots of the world. Pride is another, and one that is extremely hard to remove.

CORRESPONDENCE.

SOUTH PASS, ILL., May 18, '67.

My Dear Brother; It seems that my article on Dress, lately published in the *Companion*, caused some of my beloved brethren to become unnecessarily agitated. I meant no harm, was merely enquiring after the truth; and as I could see no authority directly, in the Divine Law, instituting a certain mode of apparel &c., I supposed that, as a brother I had a privilege of ascertaining it.—And having an eye single at the same time to settling the question satisfactorily through the Press in the way of its coming to the notice of many others who were asking for more light on this particular point. Brethren and sisters need never be afraid that it will injure the cause of the Brethren to tell people why they do thus and so; quite to the contrary. Such articles as mine have drawn out good productions from some of our able brethren on this point, which will settle it satisfactorily to the doubting ones.—They seem to view it that the Church has a right to make such minor regulations where it will be for the benefit of the keeping down worldly pride, and of the causing in consequence thereof more humility, and in that state to be able to more readily consecrate the soul and body to the glory of the Most High God.

I was partly brought up in the city and attended all kinds of religious services, but found none that seem to me to be consistent but that followed by my beloved brethren. I am sorry indeed that some of my brethren manifest an uncourteous disposition towards you for admitting such articles, and say that they desired the *Companion* stopped, should more such appear. Now I think with you, brother Holsinger, that the *Companion* is for the purpose of establishing the Truth, and for establishing those in the Faith who have joined the Church and do not see at once the whys and wherefores, of such customs and such a practice. The Savior, when accosted and interrogated why such and

such a thing, did he say to them, *stop my Companion*? No, he answered them courteously, or authorized his Peter or Paul, or some other of his apostles to explain and teach the unlearned, and even the learned. I am surprised to think that some have mistook the use of the *Companion*. It is as I understand it, not only to edify the Brethren, but that through its columns the peculiar tenets of our Savior, and practiced by the Brethren, may be heralded abroad, and that those out of the fold may be made aware of the approach of the Divine Shepherd.

J. S. LAWVER.

Brother Henry; Permit me to speak through the *Companion*, for the satisfaction of the brethren and sisters in the States of Illinois, Indiana, and Ohio, as many of them solicited me to stop and preach for them, going to, or coming from the Yearly Meeting. In a few days we intend, God willing, to start for Pa., to visit some in that State; we would like very much to stop with you, but think it not advisable for brethren in the far West to spend their time in preaching where the ministering brethren are so numerous; notwithstanding, our enjoyment would be great in those large churches where there are two or three hundred members communing together; but, dear brethren and sisters we wish you to remember with us, those who are scattered over the far West, they too have solicited us to visit them, and duty prompts us to do so, as they have no Elder nearer than myself, and we are separated, from one to two hundred miles. So I hope and trust when duties are duly considered, you will bear with me for not answering you individually, and for passing you in the way we expect to do this time. To consult our feelings we would like to enjoy your company, but we think of duties. The young man said, "What must I do?" The soldiers said, "What must we do?" And Saul said, "What shall I do Lord?" Acts 22: 10.

Since those invitations I have thought, What shall I do? In love bear with me.

JOHN MURRAY.

Marshalltown, Iowa.

Brother Holsinger; The *Companion* is on my table, and truly it is a welcome visitor to me. Through it we get many valuable sermons, and through it we hear from many of our dear brethren and sisters, with whom we are personally acquainted, and many we are not. It is a periodical that I love to read. Brethren, you who are visiting the churches, I hope you will not forget us. We have but one ministering brother, and he lives ten miles from the meeting-house. We need another minister very much, to assist our dear brother. I am sorry to say that our church seems to be on the decline at present; but I hope the time is not far distant, when all will revive once more. There are but very few members who attend our regular meetings any more.—Dear brethren, this ought not so to be; we should not neglect the assembling of ourselves together; Let us try and hold up the hands of our dear brother who has the oversight of us. Well do I remember when our house was almost crowded. Oh! how happy we all seemed to be. Elder John Wise was our house keeper then; but he has moved away now, and my dear husband (Samuel Moore) done all he could, in his weakness, for the promotion of the church; but his body now lies in the church-yard, and we have reason to believe his spirit rests in heaven. O, happy thought to think he is at rest, where sickness, sorrow, pain, and death are felt and feared no more. I pray that the good seed which has been sown here may not have all fallen among thorns. May God give us grace to withstand all our troubles in this sinful world, and hold out to the end, is the humble prayer of your unworthy sister.

PHEBE A. MOORE.

Hillsboro, Pa.

We have now some signs of summer.

Brother Holsinger; I am glad the Missionary cause is attracting the attention of the brethren at last, in such a way as I hope and pray may be successful, and work to the honor and glory of our Glorious Head, and to the eternal welfare of many poor souls. Many have written, and are writing on the subject, and their language is speaking the sentiments of the brotherhood; for all are convinced of the necessity of preaching the Gospel to every creature, and of doing so at the present time especially; but as yet scarcely anything has been done. What a broad field has been opened of late, and the cry is to "come over and help us;" but how few are ready to go. We need not wonder that no one goes till some provision is made for them to go. There are but few if any that can go to preach to the Freedmen of the South, or to the Heathen and pay their own way, and it will be injustice in us to ask them to make so much sacrifice, and we bear none of the burden.

But I may be asked, why does not our Annual Council act in the matter, so the church can act in harmony? We answer that they have already done so, even before it was dreamed that the South would be filled with people desirous of learning the way of life and salvation. At the Annual Meeting held in 1859 a Committee was appointed to draft a plan for the work of spreading the good news, of glad tidings, which plan was presented to Annual Meeting held in 1860, and recommended to the churches for their consideration. The reason it was not adopted by that meeting, was because so few of the churches were represented.

The principal features of the plan proposed by them were these, The necessity of preaching the Gospel in all the world, and the obligations the church is under to support those who preach the Gospel. And they went further than this. They claimed their decision to be in accordance with the teaching of Holy Writ, and so we believe. May this subject be urged, investigated and

considered by all our dear brethren in the fear of God, is my prayer for Jesus sake.

LONDON WEST.

To Ministers.

A correspondent sends us the following, requesting us to publish it without the author's name. We agree with the writer that the church should be made an interesting place, and hence give the article in full.

Ministers so often fear their sermons are not entertaining. Any one that's sympathetic will be pleased with even the broken sermon of truth if what is said once is not repeated. It is not so much the inability that weary's patience, as the long continued talking. I have heard so many complain of two and more sermons at a Communion meeting, and of such long exhortations which should be short. How customary it is getting, where 3 or 4 preachers assemble, that every one will speak. My heart has ached so many times to hear people complaining of so many sermons. ~~Patience must be tried~~ too long. Too much speaking is not heard. The house of God is a delightful place where all feel for each other. It is not the longest sermons that are tedious. For sometimes it is necessary they should be long, but it is so many speaking, and speaking to fill the time. Let us sing often, selecting such hymns and tunes as will cheer the christian. Do sing a great deal so all can join in the worship. Let us do all we can for encouragement.

Announcement.

There will be a Communion Meeting in the Manor meeting-house, Indiana Co., Pa., on the 20th of June, inst. The usual invitation to the members, especially ministering brethren.

JOS. HOLSOPPLE.

Explanation Wanted.

On Easter at our meeting one of the ministers in his sermon said, that this was the day when our Sav-

ior arose from the dead; he also said that on Friday he was crucified; which from Friday to Sunday, would only include two nights. If he was correct how are we compare Matth. 12: 40, where he says: "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

Will some brother please explain.

JOHN F. NEHER.

Rossville, Ind.

Queries.

1st why did not the Holy Ghost accompany Philip's baptism in Samaria as found in Acts 8th chap. 2nd What become of the tribe of Dan? Rev. 7th chap.

Probably A VANDYKE.

Our Visit to Indiana and Armstrong Counties.—Western Pa. Dist. Meeting.

On Friday morning, May 24th, we set out on a visit to Indiana and Armstrong Counties. At Albion we met father, D. M. Holsinger. Arrived at Indiana station about 1 P. M., where we were met by brother Elias Zimmerman, who conveyed us to his home, at Plumville, about 15 miles distant, where we arrived in the evening and lodged over night.

On Saturday forenoon brother Zimmerman conveyed us to the house of brother Levi Wells, one of the ministering brethren in the Plum Creek branch, where we took dinner. In the afternoon we had preaching in the meeting house.—The weather being very wet the attendance was small, but the attention was good. Lodged with brother William Rairigh.

Sunday at 10 A. M., meeting at same place. Here we made the acquaintance of a number of our patrons. In the afternoon were conveyed by brother Jacob Beer, to a school house, near his place, where

we preached at 4 o'clock to a very attentive congregation. Lodged with brother Beer, where we made the acquaintance of our worthy correspondent, brother Jos. W. Beer, and sister Hannah, his wife, and their interesting little son. They had until lately, resided at Shelbyville, Ill., but owing to the sister's continued ill health, have again returned to their native home. Their address is now Rural Village, Armstrong Co., Pa.

Monday. At noon a number of members stopped here for dinner, on their way to Dist. meeting. Afternoon brother Jacob conveyed us to place of meeting, where we arrived about 3 o'clock.

The meeting had been opened with singing and prayer, before we arrived, and the brethren were ready to proceed with business.

The names of the branches in the District being called out, the following delegates responded:

BERLIN: D. P. Walker, George Schrock.

ELK LICK: C. G. Lint, S. C. Keim.

MIDDLE CREEK: Jacob D. Miller.

MAHONING: Jacob P. Spicher, Emanuel J. Blough.

SHADE: Joseph Berkey, Hiram Musselman.

CONEMAUGH: Ab. Stutzman, Lewis Cobough.

MANOR: Joseph Holsopple.

MONTGOMERY: John W. Spicher, Samuel Rairigh.

PLUM CREEK: The members present, (being the branch in which the meeting was held.)

COWSHANNOCK: Levi Wells, Robert Whitacre.

RED BANK: Jesse P. Hetrick.

CLARION: Not represented.

GLADE RUN: Jacob Swigart.

INDIAN CREEK: Not represented.

JACOB'S CREEK: Wm. A. Murray.

GEORGES CREEK: Jos. I. Cover.

TEN MILE: S. W. Tombaugh.

STATION: Not represented.

Brother C. G. Lint was appointed Moderator, and Jesse P. Hetrick Secretary, and Jos. I. Cover As't. Clerk. Brother Ephraim Cover was continued Treasurer.

A number of questions were then discussed and disposed of, to the apparent satisfaction of all. As it is not designed by the An. Meeting to have these meetings published, we will only say that we consider it to have been an excellent meeting, interesting and well conducted, and we feel assured that some good will result from it. The council closed on Tuesday noon.

On Monday evening there was preaching in the meeting house.—We lodged with brother Lewis Kimmell, with whom and whose family we were pleased to form a more intimate acquaintance.

Tuesday. In the afternoon were taken to the house of brother Geo. Shafer, within three miles of Indiana town, where we held meeting in his house in the evening. Here there were some 8 or 10 ministers present. In consequence of a shower of rain in the evening, there was not a very large attendance. However there were as many as could be comfortable accommodated. Our old brother and sister certainly had a very throng time, but they nevertheless cheerfully entertained us. Hope the Lord will reward them for their kindness for I believe we all left without offering any.

Wednesday. Arrived safely home at about 6 P. M., having been detained by missing connection at Blairsville Intersection, and a wreck a short distance above Altoona.

Hymn Books.

Our supply of the plain and extra Arabesque binding of the New Hymn Books is entirely exhausted. Our last order for this style was only half filled, the edition being exhausted, consequently it will be some time before the arabesque binding can be obtained, either from this office or from the publisher.—Of the plain sheep binding we have yet a good supply. Those who have sent us orders for the arabesque, if they desire the books soon, had perhaps better order the others; or they may wait until we can get of the new edition.

To our Correspondents.

GEORGE BECHER. If you will give us the address of brother Elias Brubaker, we will endeavor to look up the matter, and give you the desired satisfaction.

DIED.

In the English River branch, April 17th, sister MARTHA, wife of brother Daniel WIMER; aged about 55 years.

Also, in the same family, April 8th, PHILLILLA; aged 20 years, 4 months, and 19 days.

Also, in the same family, April 6th, MARY ANN; aged 15 years, 11 months, and 23 days.

Disease of the above, Typhoid Fever. Thus in the space of eleven days, brother Daniel Wimer was bereft of a kind wife and two very respectable daughters.

In the same place, March 6th, MARY SUSAN WIMER, infant daughter of brother Valentiné and sister Rachael Wimer, and grand-daughter of brother Daniel Wimer; aged 1 year, 11 months, and 19 days. Funeral discourse delivered for all the above, on the third Sunday in May, to a large concourse of people, by the writer, brother Chas. Wonderlic, and John Fritz, from 1 Peter, 1: 24, 25.

Also, in the same place, April 18th, JOHN DUELLEN, infant son of brother Reason and sister Mary Duellen, and grand-son of brother Adam Wimer; aged eleven years and 15 days. Funeral discourse will be delivered, God willing, on the 4th Sunday in June.

DAVID BROWER.

List of moneys received, for subscription to the Companion, since our last.

Eld J Shively Pyrmont Ind	1.50
Jacob M Kauffman Middleburg Ind	1.50
D L Bowman Leighton Iowa	1.50
W E Roberts Pottstown Pa	1.50
P H Kurtz Goshen Ind	1.00
Emanuel Ridenour College Corner Ohio	.50
James A Ridenour Brandonville W Va	1.00
Daniel Leedy Lebanon Oregon	1.00
H J Neher sen. Rossville Ind	1.00
Catharine Clark McAlveys Fort Pa	1.50
Wm Hyner Doehl Highland Co Va	1.50
Phineas Miller, Penn Station, Pa.	.30
Mary A Kimmel, Shelbyville, Ill.	.90

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, JUNE 11, 1867.

Number 24.

For the Companion.

The School of Jesus.

"Learn of me." Matth. 11 : 29.

Children, in the school of Jesus,
Let us learn our lessons well,
For our teacher always sees us,
And our actions all can tell.

He can tell when we are idle,
And our lessons do not learn;
When our tongues we do not bridle—
When our evil passions burn.

His all-seeing eye is present,
When our back to him is turned;
But his smile is always pleasant,
When our lessons we have learned.

Let us then be up and doing,
Learning well the things we ought,
Still our Teacher's course pursuing,
In the lessons he has taught.

Let us take his yoke upon us,
And of him our lessons learn;
If we have received his unction,
He will never from us turn.

To be sober, he will teach us,
And his precepts to obey;
Lest temptations overreach us,
We should always watch and pray.

Let us learn benign forbearance,
Kindness and gentility,
Meekness, goodness, calm endurance,
Patience and humility.

Then, with hope, salvation's anchor,
Faith unfaltering and true,
And with love that will not languor,
We may still our course pursue.

If we have his Holy Spirit,
And our lessons well are learned,
We will get "Rewards of merit,"
Better than we ever earned.

Each will get a crown of glory,
And a garment clean and white,
Golden harp and palm of victory
Sparkling beautiful and bright.

We'll inherit life eternal
Yet besides these other things,
Paradise where all is vernal,
Where we shall be priests and kings.

JAS. Y. HECKLER.

Harleysville Pa.

For the Companion.

Different Tastes.

This is a phrase which I do not understand among the people of God. We may be in possession of different talents, and different gifts, one after this manner and another after that; but different tastes is a new thing among christians. Dear young brethren, is it possible that this thing has arisen among us. I

am very young myself and unexperienced to a great extent, as to what is going on in the brotherhood, but of late I have become a subscriber to the *Companion*, and was much pleased with it, finding it a medium through which I could hear from the brethren North, South, East and West; and could get their whole some admonitions which gave me much encouragement. But I noticed that some have different tastes from the rest, which caused me to wonder, for I had always been taught that the brethren were like the apostles and primitive christians: of one mind and one soul. Yet I see our new Hymn Books come out in three different classes, suited to the different tastes. Dear brethren, I do not believe the old fathers and standard brethren and sisters ever desired or asked for these different covers on our books. Then the question at once arises from whence did it come. Now brethren—I believe if old Nathan was here, he would point at some of us young brethren and say: "Thou art the man." Again, when we open these books we find the same hymn on the same page, and we can all sing together; why then have any difference at all. John will come up here and say it is the lust of the eye, and he will next say it is not of the Father, and if it is not of the Father it is of the world.

Now we learn that by one spirit we are all baptized into one body, so then we should all be of one spirit, and if we have not the spirit of Christ, we are none of his. This brings us to a very close point.—O! then young brethren and sisters if we begin to introduce strange and new things into the Church while we have our old brethren among us, what will be the condition of the Church when it leaves our hands.—O let us take heed for we may grieve the pure spirits of our fathers and mothers. Then only think of the

dire calamity which will overtake the soul that offends one of these "which believe in me." Says Christ, "It were better for him that a millstone were hanged about his neck and he were cast into the sea." If we are not continually watching the apostle could not say: "I write unto you young men, because ye are strong and have overcome the wicked one." For I think that wherever these fancy notions exist, the wicked one has something to do, for we well know they never emanated from God. O brethren let us ask for the old path, where is the good way, and then let us walk therein, and we have promise of rest to the soul.

And I see that these different tastes are not limited to our Hymn Books alone, but their effects are visible upon our poor perishing bodies, for we see that they are attired in different costumes according to the taste of the individual. I ask again, therefore, from whence we derive these various notions. If we go to Christ and his teaching we meet the response not from us. If we go to the apostles they say: not from us. But if we go to the world we hear it say, "I am the man, I love to see things done up in style; I know how to please young people." And I believe if we were minded to prove whether this last character is right in his decision it would be a very easy matter to do it; for if we go to the world we find the very thing that pleases the carnal eye, and that is these different tastes; these beautiful things, richly embellished to feed the carnal mind; such as a little lace, a little fringe, a fine chain or guard placed in some conspicuous position.

Now my dear young brethren and sisters, I never saw any of these things upon our old brethren and sisters, which is an evidence to me that they owe their origin to the

young. Let us try the ease a little. If we had nothing to secure our watches from injury by falling, &c., except some very indifferent looking string or guard, we would no doubt keep it from sight, but it is the things that please the eye that we wish to exhibit. And if our sisters were asked the question, what service they derive from these laces and fringes, they are bound to answer none; only they gratify the taste or lust. Why brethren and sisters these are the very things that are highly esteemed by the world, and what does our great and beloved Master tell us about such. He says they are abomination in the sight of the Lord. Oh! then, let us cast away these abominable things, lest we ourselves by reason of them become abominable in the eyes of the Lord, and if so, awful indeed will be our condition. O let us stop and think before we farther go. Let us often think of the language of the apostle Peter, where he says your adversary, the devil, as a roaring lion walketh about seeking whom he may devour, whom we are to resist steadfast in the faith. Let us think too of these words of the Savior, "Strive to enter in at the straight gate, for I say unto you that many shall seek to enter in and shall not be able." So we must acknowledge that the fault is in us, for he says, "He will not cast out those who come to him with a pure heart." Brethren, if we are lost it is our own fault, because we give way to the adversary when he presents things to the different tastes, and thus the enemy of our souls gets the uppermost seat in our heart, and so he reigns supremely over our souls, and we receive the seeds of death thus, through the tastes or propensities of our flesh, and consequently must hear the sentence, "depart ye cursed, into everlasting fire, prepared for the devil and his angels. May the Lord help us all to examine ourselves, and to discard everything inimical to the will of Heaven and our souls' eternal welfare, is the prayer of your well wishing brother. A. HUTCHISON.

Fayetteville, W. Va.

For the Companion
Moral Rights of Man.

Moral rights are the personal privileges to think, judge, and act for ourselves in regard to moral duty. This is very plain and clear, as no one is concerned but God,—the Judge,—and the individual, man, as a responsible agent. For what right hath any man to meddle with that which does not concern him? Moral duties are the result of moral law, which is the Divine prerogative alone; and man hath no right to invade the moral duty of another; for this is the right of the Divine government. No man, therefore, nor set of men, have a right to infringe upon, or bind the conscience of others. Man as a rational creature, must be convinced before he can be converted, in order to act consistently as an agent accountable to the Supreme Ruler of the Universe. Consequently submission of will to a compulsory power, in matters of religion, in resistance to the dictates of tender conscience, is nothing but an empty show, a piece of hypocrisy without any mixture of moral goodness or genuine virtue. All churches established by law have been a curse to mankind and a pest to society.—With respect to what are called denominations of religion, if every one is left to judge of his own religion, there is no such a thing as a religion that is wrong. But if they are to judge of each other's religion, there is no such a thing as a religion that is right, and therefore the world is right or wrong. But with respect to religion itself without any regard to names, and as directed from the Universal Family of mankind to the Divine object of all adoration, it is man bringing to his maker the fruits of his heart and the grateful tribute of every one is accepted. There is a moral duty, and a moral obligation on man to perform that duty. If he does not perform it, he falls under condemnation which he is conscious of for not acting as well as he knew how: hence the propriety of the words: "This is the condemnation that light has come into the world, and men love darkness

rather than light, because their deeds are evil." Man is a rational being actuated by motives. His actions are deliberate and his motives of two kinds, good and evil. One is called "moral good." The principal existing on the mind is to do good. The other is called "moral evil," because the spirit of the mind is bad and the intentions are to do wrong, which motive is not agreeable to natural justice, and moral obligation. Men have equal rights and wants, so their duties and obligations are equal in their social capacity, as established in the law of nature by the Creator and governor of the world. Of course there is need for a definite rule by which to measure our duties towards each other, because if our rights and obligations are the same and equal, then we are to expect no more than we can justly claim, or would be willing to give. Hence the propriety of the command—which is always agreeable to the law of nature—"Love thy neighbor as thyself;" and corresponds with the rule, "as ye would that others do to you, do ye even so to them," for this is what the law of Moses and our Savior taught, and ought therefore to be the leading principle of every heart, and rule of the spirit and conduct of every one in practice, actions, and dealings with mankind in all things whatever.

LEVI GARVER.

Freedom Forge, Pa.

Never be afraid of doing little because you cannot do much. Take the first duty that comes before you, and put your heart into it, and it will lead to a second. Try to put a spirit into old ways before you chalk out new ones. Never let your conscience be troubled by the claim of duties that do not belong to you.—*Miss Sewell.*

True goodness is like the glow-worm; it shines most when no eyes except those of heaven are upon it.

Vice stings us even in our pleasures; but virtue consoles us even in our pains.

*For the Companion.***Our Southern Correspondance.**

I passed down the valley of East Tennessee for a distance of 185 miles, stopping off at various points with the brethren and trying to preach for them. I am obliged to say in their behalf that more loving and devoted christians I have never meet. At their fireside or wherever they meet, Religion is their chief concern and the chief topic of conversation, and whatever they may lack in a knowledge of the natural sciences, they are not lacking in a knowledge of the truth.—Wealth has not led them astray for they do not come in contact with it. The terrible ordeal through which they so lately passed has left them but little on which to set their affections except their families and their God.

Hoping this article may meet many brethren before they attend the Annual Meeting, I will express my opinion about the Missionary cause, which I can now do after personal observation.

The call for our brethren to preach in the South is as great as has ever been represented and the brethren here have been too much exhausted by the war to attend to this call, not being able to, pay their traveling expenses and even could they do so, they would still be unable to satisfy one half the demand made upon them. Now will the churches in the North pay the traveling expenses of ministers who may be willing to carry the Gospel to perishing thousands who are begging for the bread of life; Brethren will you withhold a few paltry dollars and suffer their souls to starve?

Since I am in the South, I have been fully persuaded that those brethren are mistaken who think we can not spread the Gospel successfully unless a minister make his home in the community where a church is begun. This much I desire to say before the Annual Meeting commences. The rest I will mention hereafter.

S. Z. SHARP.

Solemnity in Preaching.

THE importance of our matter condemns coldness and sleepy dullness. Our spirit must be awakened, that we may be fit to awaken others. If our words be not sharp and piercing, they will hardly be felt by strong hearts. To speak lightly and coldly about heavenly things, is as bad as to say nothing of them. All our work must be managed reverently, as becomes them that believe in the presence of God; not treating holy things as common. The more God appears in our duties, the more authority will they have with men. Reverence is that affection of the soul which proceeds from deep apprehensions of God, and denotes that the minds is much conversant with him. To manifest an irreverence about the things of God, is so far to manifest hypocrisy, and that the heart agrees not with the tongue. I know not how it is with other persons, but the most reverent preacher, who speaks as if he saw the face of God does more to affect my heart, though with common words, than an irreverent man, with the most accurate preparations, though he bawl it out with ever so much seeming correctness. If reverence be not equal to fervency, it has but little effect. Of all preaching in the world I hate that which tends to make the hearers laugh, or to affect their minds with such levity as stage-plays do, instead of the name of God. We should suppose, when we draw near him in holy things, that we saw the throne of God, and the millions of glorious angels attending him that we may be awed with his majesty, lest we profane his service and take his name in vain.—*Baxter.*

We are the Lords.

"For whether we live we live unto the Lord; and whether we die we die unto the Lord: whether we live therefore, or die, we are the Lords." 14: 8.

There are no productions in existence that can approach the writings either of the Old or New Testament scriptures in eloquence.—Although man may be so well talented as to be able to touch the heart of stone; yet his language be no more eloquent than that of the com-

mon adversary in the garden of Eden. We are entirely safe in asserting that the scriptures are the tions; for what is more eloquent than truth? The Bible being entirely composed of truth there can be nothing more eloquent. What is more true than the above quotation? It will require but little reflection for us to know the veracity of this language. It is applicable to both saint and sinner. The man or woman who has never made a profession of religion whos heart has always been filled with evil, is the Lord's by creation; and whether living or dying is at the disposal of the Lord. Here is true eloquence. Should not the truthfulness of this language touch the unregenerated heart? When we know that we are at the Lord's disposal shall we attribute injustice to him, or to ourselves if he should take our earthly existence from us, and present us with the reward of the disobedient? We have been placed in the world by our Creator and we with all things else are his rightful property; hence he has a perfect right to dispose of us according to the service which we have rendered. We see that we are all the Lord's by creation; but those who are true to the cause of Christ are his by adoption. Here then is a closer relation to the Lord. Adopted into his family as his children we can say with pleasure "not my will but thine be done, O Lord. We feel entirely safe in giving ourselves over into his care, and sinking into his will, we are ready to exclaim:

Placed according to thy will,
Let us all our work fulfill.
Never from our office move,
Needful to each other prove."

E. UMBAGH.

Piercetown, Ind.

A GOOD ANSWER.—A talented temperance lecturer was once asked "What shall we do with all the grain that is now required for distilling?" "Feed the drunkard's wife and children with it; they have gone hungry long enough," was the prompt reply.

"Go Saith the Lord."

Bring the tidings of salvation
To the aged and the young,
Wakens every heart and tongue.

Bring the tidings of salvation
O'er the prairies of the West,
Until every congregation
With the gospel sound is blest.
REBECCA E. SELL.

*For the Companion.***A Clean Record in Youth.**

"The latter part of a wise man's life," says a distinguished writer of the last century, "is spent in correcting the prejudices, vices, and evil habits contracted in the former." Perhaps this is the old English view of the best way of attaining to a life of virtue and an old age of peace. But a more christian way of seeking the same end is rather to seek out by what means can a young man keep so clean a record that his old age shall be, as it were, unruffled and unsullied, reaping the ease and enjoyment of good habits earlier formed, the end of life being free from the struggles of youth, and the carrying of practices then formed.

Dr. Alexander's new translation of Psalms 19: 9, reads: "By what means can a youth keep clean his path?" Perhaps this is very rare and difficult, yet possible and important. A young man possesses the strongest force of all nature, and therefore it is the most difficult to get it directed with sufficient precision and to move exactly in the right direction. In youth, impulse is strong, habit is partly unformed, and experience nothing as a guide. Impulse, passion, energy, and a sort of boundless self-confidence and faith in the future, are the great guides of most youth at eighteen. They are ready to rush into war or into love, into business, and sometimes into dissipation, thoughtlessly, as at no other period of life. All the loftiest virtues, and all the deadliest vices, present themselves to the choice of each young man with a solicitation and vehemence at this period not known before or after.—He loves novelty, too, at this period, and a wide range from which to choose; and all things, good and bad, fill his mind alternately, sim-

ply because his habits are not yet fixed. He is ready at a moment to rush into the noblest and loftiest enterprises most unselfishly, and rise at once; or he is liable to dash off into some wild freak, break a parent's heart, and wreck his own hopes and prospects for the future. How shall a young man guide himself successfully and wisely, and direct his energies to the best ends?

If any man of forty will look back on the dreams and projects of his youth, he will be surprised to find how many of the things he felt most sure of easily and certainly accomplishing he has utterly failed to effect, and yet how many things he thought hardly possible to him, but resolved to keep aiming at, which he has succeeded in beyond his expectations. The poor young man has thus become rich, the ignorant learned, and the youth of fierce tempers, self-poised, restrained, decorous and powerful. In fact there is hardly anything to which a young man's energies are accurately directed that he cannot succeed in; but without that steady constant aim, the strong arm will become weak, and early success and natural promise will do nothing but disappoint.

How, then, shall a youth attain that happy, self-directing power that shall insure a successful and wise course? There are two voices that proffer their guidance. Some have supposed them contradictory, yet they are really complimentary. The voice of Reason is one, and that of Authority the other. *The body* is one great authority—a fixed fact, and yet overlooked by most young men, who seldom really believe in their own bodies till compelled in old age. They eat and drink by appetite and impulse until compelled by dyspepsia to reason, and so they sleep or keep awake at night, until their nervous systems are all disordered. Yet to learn bodily circumspection for the sake of the body alone is not the highest or the best or strongest motive. But a man can far more easily learn to control the body for the sake of the mind, and form habits of alternate exercise and repose for all his bodi-

ly powers, as the best and easiest mode of keeping the mind and will in the most perfect health for every duty. In like manner every man knows the value of a clear sound mind. Different sorts and degrees of education may be best for different persons, but good sense and clear thinking powers are the wisdom of all. And yet how many plead their genius as an excuse for want of application and of steady efforts to overcome weakness of the mind. In fine, few find mental cultivation for its own sake most easy or useful. Reason itself is but a means to an end. Hence we cultivate the intellect best for some *moral end*—to know how to perform perfectly something that we ought to do. Our obligations to other beings or to ourselves will best make it easy and reasonable to form those habits that shall most perfectly cultivate both the body and the mind. For a man to have a firm faith in his own nature, body, intellect, and moral powers, to reason from them and let them speak to him, and cultivate to the highest degree, will be one great and good guide to every young man if rightly followed. But there are other voices and authorities ever speaking to the man who will listen and reason. Nature all around him and conscience within; the changes of Providence in each man's lot; the experiences of friends and the counsels of parents and living ones; the words of the wise, the aged and the good—these the Church of all ages and the Scriptures address to the reason and the heart of each at suitable turns of life; and as they form the habits of the young the child becomes the father of the man, and the youth of each age soon grow into the actors of the coming age, and the sources of the progress of all future ages. In proportion as the strength of the young man is thus wisely directed by reason and authority, he will produce good.

D. G. HENDRICKS.

Fairview Village, Pa.

Gold is the only idol that is worshipped in all lands without a temple, and by all sects without hypocrisy.

*For the Companion.***Forsaking Church.**

There are many who have made a profession of the religion of Jesus, and in so doing have bound themselves in a solemn vow to be diligent in their attendance on public ordinances, both teaching and sealing, and yet their place in the house of God, where these ordinances are dispensed, is often vacant, even when they have no excuse which they can plead in justification of their absence. By such a course, pursued in plain violation of their covenant obligation, they not only lay themselves liable to the discipline of the Church, but they also expose themselves to the wrath of God, to whom their vow is made, and provoke him to withhold the blessings of Divine Grace from their souls. And such persons generally give sad evidence in their lives that God has already visited them with hardness of heart and impenitency of life.

To neglect the public worship of God, and to forsake the assembling together for Divine service as the manner of some is, proves very dangerous and often fatal to the interests of the soul, and argues that the heart is in a cold and graceless condition. For the infidel, the profane, or the worldly to be absent from the assembly of the saints is not so strange, as these scoff at religion and openly defy its requirements; but for those who profess attachment to the cause of Christ, and love for the ordinances of his appointment, and who seem to desire the salvation of their souls, absence from the means of grace is strange, inconsistent, and exceedingly sinful. By their absence they greatly injure that high and holy cause which they solemnly vowed to help sustain, and they imperil their own souls by the neglect of the chief means of attaining salvation. Every time a man turns away his foot from the house of God to meet any other engagement on the Sabbath, either to seek his own ease by spending the day in idleness or slumber, or to find out his own pleasure, by vis-

iting or receiving calls, reading the news, or writing letters, or in any other thing which interferes with the sanctity of the Lord's day, he is taking a long step backward. And by such a course many a man has opened the way for his final and total apostasy; for having forsaken God by neglecting to be where he has promised to meet with him, God will forsake him as he says: "If any man draw back my soul shall have no pleasure in him." It is of the utmost importance, then, that those who have professed the religion of Jesus do not forsake the assembling of themselves together for the worship of God, as this sin however light it may appear to some, is fraught with most fearful consequences; as it involves contempt of God's authority, and the means of grace which he has appointed.

Besides it weakens the energies, impairs the strength, decreases the usefulness, and imperils the very existence of the Church itself, for this visible structure, the pillar and ground of the truth, cannot be maintained, and the public union of the Lord's people cannot be effected without the assembling of themselves together. And if it be right for one to forsake the public assembly it is equally right for all; and if all were to act on this principle, the Church would have no members, the sanctuary no worshipers, and the Sabbath made for man would have no visible existence; and if this should occur the mind of man could scarcely conceive the misery and woe that would spread over the fair face of society, when the intelligent worship of God would be obliterated and the land covered with superstition and crime.

Brethren and sisters, these lines have been written for our edification that we may all be faithful in the great and good cause of our Redeemer.

JOHN BARNHART.

Urbana, Ill.

Humility consists not so much in thinking meanly of one's self, as in feeling one's dependence on a higher power for success.

*For the Companion.***Did you ever—And never**

Did you *ever* feel the need of a Saviour and at the same time *never* feel under obligations to bring your carnal mind into subjection.

Did you *ever* rejoice at the great forgiving mercy of God and *never* feel like forgiving brethren, friends or enemies?

Did you *ever* pray to God for his assistance, and *never* have a mind to help the needy?

Did you *ever* walk by the Light of Religion, and *never* see the importance of others seeing your light?

Did you *ever* engage zealously in the various methods of acquiring worldly wealth, and *never* think of the dangerous sin covetousness?

Did you *ever* aspire for worldly honors and positions and *never* consider the evil influence of a spirit of emulation?

Did you *ever* enjoy the transitory joys of this world, and *never* think all is "vanity, and vexation of spirit?"

Did you *ever* preach well by word and *never* consider the importance of practicing what you preach.

Did you *ever* preach a merited and severe rebuke to those who indulge in the sin of the "lust of the eye," and ere the echo of your voice ceased to reverberate, you take into your mouth, as a sweet morsel under your tongue, a chew of tobacco, and *never* think that the "lust of the flesh" is twin-brother to the "lust of the eye?"

Did you *ever* feel called to go labor for the cause of Christ in populous churches where laborers are plenty, and meeting-houses spacious and *never* feel called to go into the "high-ways and hedges" where members are few and far between, and almost famishing for encouragement, and thousands anxious to hear the truth preached?

Did you *ever* feel called to preach a free Gospel to the poor, and *never* look beyond this life for a reward for your labors.

Did you *ever* excuse yourself for not going to meeting on account of the weather, or slight bodily ailment

and *never* went to attend to pecuniary matters further through worse weather and with more health?

Did you *ever* feel conscientiously opposed to carnal warfare, and *never* have any scruples in regard to dabbling in politics.

Did you *ever* feel too poor to take the *Companion* and other good papers, and *never* feel too poor to deny yourself some useless luxury, arising from a lust of the flesh or pride of life?

J. S. FLORY.

Fayetteville W. Va.

A Strange Thing.

By many it is confidently said that there is no hell except in this world, and that all men at death go immediately to Heaven. Were it so I could rejoice in the happiness of my fellow-creatures; but it is a doctrine involving several strange things, which I will briefly suggest.

It is *strange* that the sinners of the antediluvian world, that the guilty Sodomites, and Heaven-daring Pharaoh with his host were speedily translated to heaven, by fire and flood, as a *reward* of their wickedness; while Noah, Lot, and Moses, with the Israelites, as a *judgment* on their piety, were doomed to a continuance of their trials in this world of sorrow.

It is *strange* that the apostles, knowing that no man's soul is in danger, should have felt such solicitude and made such painful exertion for the salvation of men.

It is *strange* that the persons whom they addressed were often so deeply alarmed under the soothing doctrines of universal salvation.

It is *strange*, that if Christ and the apostles held such doctrines, they should have employed language such as the preachers of future punishment would choose to employ to express their sentiments—language which has actually led seven-eighths of all who ever read the New Testament to believe that they taught the future eternal damnation of all who die without conversion.

It is *strange* that a just God should make so little distinction between the righteous and the wicked in this

life if he intends to make none in futurity.

It is *strange* that the man who dies in the very act of iniquity, as the suicides, should have no punishment either in this world or the next.

It is *strange* that all who believe in Universalism, when involved in distress, do not make their escape by self-destruction, and enter at once upon the joys of heaven.

It is *strange* that a system of religion, designed by its Author to promote the reformation and holiness of men, should tend to loosen their obligations and relax their morals and piety, as Universalism is known to do.

These are some of the strange things involved in the doctrine of universal salvation. Having attentively considered them, will you not deem it a *strange thing* that any man, having the Bible in his hand, reason in his head, or garce in his heart, should be a Universalist?

American Tract Society.

MAKING OTHERS HAPPY.—Have you made one happy heart to-day? How calmly you seek your pillow! how sweetly sleep! In all this world there is nothing so sweet as giving comfort to the distressed, as getting a sun ray into the gloomy heart. Children of sorrow meet us wherever we turn; there is not a moment that tears are not shed and sighs uttered, yet how many of these sighs are caused by our own thoughtlessness; how many a daughter wrings the very soul of a fond mother by acts of unkindness and ingratitude. How many husbands, by one little word, make a whole day of sad hours and unkind thoughts. How many wives, by recrimination, estrange and embitter loving hearts. How many brothers and sisters meet but to vex each other, making wounds that no human power can heal. Ah! if each one worked upon this maxim day by day—"Strive to make some heart happy!"—jealousy, revenge, madness, hate, with their kindred evil associates, would forever leave the earth.

LOCAL MATTERS.

Tyrone City, Pa., June 11, 1867.

District Meeting of the Western District of Pa.

For the general information of the brethren, we will give such a sketch of the meeting as will prove interesting to the readers of the *Companion*.

The meeting was held with the brethren of the Plum Creek branch of the Church, on the 27th and 28th of May. The meeting was commenced at 2 o'clock P. M., by singing and prayer; after which the delegates were called for from the different branches of the Church embraced in the District, and we are glad to say they were all represented by delegates but three, viz: Clarion, Indian Creek, and Station. After the delegates were all received, the election of officers took place, which resulted as follows: C. G. Lint was chosen Moderator, J. P. Hetrie, Cor. Sec., and J. I. Cover, Clerk.

The general business of the meeting was now commenced and one query after another was considered in order; and such answers were given as the meeting thought to be in harmony with the word of God. The meeting adjourned in time for the congregation to get refreshment and be ready for the evening services, which were opened at lamp-light, and we were entertained by a very edifying discourse which was delivered to us by our dear brethren, H. R. Holsinger, D. M. Holsinger, and C. G. Lint, from Rom. 12: 1, 2.

Thus closed the first day and evening of the meeting: The council met again according to adjournment at 9 o'clock the following day and resumed its labors until the business was all disposed of, when it closed again as it had opened, with singing and prayer, and the invoking of God's blessing upon us, as we were now about to separate; and what a solemn thing it seemed, to have to part with our dear brethren and sisters after such a short stay together, in which we

were built up in the faith of God, and encouraged to go on our way rejoicing. It was truly a happy season for those who love the Lord thus to be together and counsel one with another as to the best plan to be adopted for the glorifying of the great name of God.

Dear brethren; we rejoice to say that all was done without any angry or hasty discussions on any question, and we think all parties well pleased with result of the meeting and with the hope of meeting in that upper and better world where parting will be known no more; but where all the faithful may through the ceaseless ages of eternity sing the praises of our God. May this be our happy end is the prayer of you unworthy brother,

J. P. HETRIC.

Reidsburg, Pa.

ROSSVILLE, IND. }
May 21st, '67 }

Brother Holsinger; I have been a regular reader of the *Companion* ever since Vol. first, and I always love to read its columns, although there are every now and then articles which I would not approve of; but which would be the wisest plan, to publish such articles or not, has been a question to me, and I am now rather decided to publish them is the wisest, for the following reasons: It gives every brother and sister an opportunity to refute the ideas contained in an erroneous article, and probably sometimes serves to convince the author.

But it appears as if some of our dear brethren are seriously affected with such articles as do not meet their approbation. I am sorry to see that instead of trying to refute the errors, they pitch on the editor, with threatenings to withdraw their support from the paper, and say you would lose much of your support from their Church, as though they had the immediate control of the patrons of the *Companion* where they reside. I don't know where the short talk came from, but we know one neighborhood in which an effort of that kind was made, and it had the opposite tendency, for the

list has more than doubly increased since. As far as I am concerned, I would like if every brother and sister would take the *Companion*, and those that are out of humor with it, I hope may become reconciled to it again, and help to swell the list so that we can have some hope of having the *Companion* enlarged, as I would like to have it at least twice its present size, and then we can expect to see Church news more freely and fully contributed to its columns. Probably by the next year the Missionary cause will be in operation and of necessity will bring forth correspondence, which would be read with delight by every

Yours in love,

LEONARD WOLFE.

Brother Henry:—A certain Bro. Peter Overholser, wrote to me from California inquiring about the country in which I live. I answered him to satisfaction. In another letter which I received on the 6th of Dec. last he states that on the 5th of Dec. he would go "under sail" for the states requesting me to look out a little farm to rent for one year, and if I found one to direct a letter to Ephrata, Penna., which I did, but heard nothing of him since. My letter was returned to me from the dead letter office, after it had been sent, apparently by the P. M. of Ephrata, on the 1st of Feb., to Mt. Carroll, Ill., where it was advertised and then sent to dead letter office.

We would be pleased to hear of him.

F. P. LOEHR.

Bloomington, Mich.

Brethren Samuel and Abraham Molsbee came into our neighborhood some eleven months ago and commenced preaching; and the word preached had its desired effect.—Some few persons had been some of the Brethren, and some very few had heard them preach in other parts. There are now ten of us who have enlisted under the blood stained banner of Jesus, and one other on yesterday was received but not

baptized. May the good Lord carry on his good work here and elsewhere is the prayer of your brother in the bonds of Christian affection. Pray for us.

B. Y. HARRIS.

Mooreburg, Hawkins Co., Tenn.

The Missionary Question.

Many a time while sitting in my solitary chamber, as I am this evening, have I thought on this important Question. The import of the whole matter is this: for to devise some plan for the furtherance of the everlasting Gospel to earth's remotest bounds. We as a denomination in various parts of the United States, but there are thousands and tens of thousands, who are ignorant of the doctrine taught and practised by the brethren. I saw in the *Companion* Vol, 3rd, page 54, by brother J. Wise, to which I give a hearty amen; and it is responded to by brother Leedy, Jr, in which he gives us many good instructions and hearty admonitions. He sums up his article by, "will we not be held responsible for not doing what we have in our power to do? I can say in reply to this that we will have to give an account at the judgment bar of God for the privileges that we abuse. As the church is pretty well divided into districts, let each district have its own missionaries. Let the District Meeting appoint those by prayer &c., and the Holy Ghost will surely say, separate me barnabas and Saul for the work, (as brother Wise says) let them be elders or bishops; I will call them chief men among the brethren; men that would hazard their lives for the cause of their Master. Let those brethren go out into the field which is large, and preach the word and endure hardness as good Soldiers of Jesus Christ; and let the same district support those who are out, so that they are not chargeable to any, lest the gospel be hindered.—Let the several delegates take the matter back to their churches then let each church and each brother in the church give as the Lord has

prospered him, according to Paul's instructions. If all the districts would proceed thus, the work, would go manfully on. But, says one we have plenty to do for our ministers at home; what would we do if they would go and leave us? I would say, just as the Saviour did; besides the twelve he appointed other seventy also, and sent them out. Let the church appoint others, also, and solemnly install them into office. I know that there are many talented brethren that would take part in the work. All that the to call them' out' and do would be the word, and if we could be instrumental in bringing a few souls to behold the Lamb of God that taketh away the sins of the world, we would then have gained more than all the world. Oh, brethren let us be up and doing something the time is short. What would be done should be done quickly.—When we look into the sacred volumes of truth, we find that the fig tree is begining to put forth its leaves. This speaks the Master near, even at the doors.

He comes, he comes, the Savior dear,
The seventh trumpet speaks him near.

And while Missionaries are out through the length and breadth of the land, should it be so, let us all support them, too, with our united prayers. And brethren ever guard against the erroneous doctrine of the world's conversion before that great and notable day of the Lord comes.

DAN'L. D. SELL.

Plattsburg, Mo.

Address.

Having been chosen Corresponding Secretary for the Western District of Penna., we give our address so that any who have anything to communicate to us in reference to the Western District Meeting may have the privilege of doing so. Our address for the present and until further notice, is

JESSE P. HETRIC.

REIDSBURG,
Clarion Co., Pa.,

Visit by the Editor.

On Saturday evening, 1st inst., we attended a Lovefeast at brother Daniel Sell's in the Duncansville branch, this county. The meeting was held in the barn, and was well attended, and had good order.—Also meeting on Sunday forenoon. Elder Graybill Myers, from Warriors Mark, and John W. Brumbaugh, and Christ L. Holsinger from the Clover Creek branch were present, and assisted in the ministerial duties.

... were conveyed to the house of brother John D. Brumbaugh, (brother-in-law) where we lodged. On Monday evening attended the Lovefeast at the Brumbaugh meeting-house, in the Clover Creek branch. The meeting was well attended, and we had as good order as ever we saw at that place. Eld. John Murray, Marshaltown, Iowa, was present and officiated. Brother Jacob steel, Andrew Snowberger, Jacob Miller, D. M. Holsinger, and Jas. A. Sell, from adjoining branches, were also present. There was also meeting next day forenoon.

D I E D .

In the Lower Deer Creek branch, Carroll Co., Ind., May 18th, of Paralysis, after a severe illness of several months, brother PATTERSON WYSONG, leaving a wife and child and many relations and friends to mourn his loss. Aged 40 years, 3 months, and 23 days. Funeral services by Eld. Hiel Hamilton and others, from 1st Cor. 15 : 51—58.

REUBEN YOUNG.

In the Jacobs Creek congregation, Fayette Co., Pa., May 11, Mrs. SUSANNAH SNYDER; wife of brother Jacob Snyder; aged 67 years, 3 months, and 1 day. Funeral services by the writer, from Num: 23 : 10.

WM. A. MURRAY.

In Hill Valley, May 2nd, JOHN B., only son of brother Joseph and sister Jane PRICE; aged 2 years, 4 months, and 14 days. His death was the result of drowning by falling, unobserved, into a spring near the house. The mother was the first to find her drowned child, and take him from the stream. Her mortification can better be imagined than described. The shock was severe, and caused a deep impression. The remains were interred next day after, in the burying ground on Rhode's farm. The occasion was suit-

ably improved by brethren present, from 2 Sam'l. 12 : 15—23.

JOHN SPANOGLE.

List of moneys received, for subscription to the Companion, since our last.

Joseph Holsinger, Alum Bank, Pa.	.75
D. M. Mohler, Covington, Ohio,	1.50
John W. Buck, Franklin Grove, Ill.	1.00
Jonas E. Guagy, Grantsville, Md.	1.00
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Wm. Harlacher, Wellsville, Pa.,	1.50
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Zachariah Teeter, Hagerstown, Ind.	.90
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George Puderbaugh, "	1.00
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BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, JUNE 25, 1867.

Number 25.

For the Companion

Water.

Water, water, pure and clear,
Sparkling, foaming, leaping, dashing,
Singing songs of mirth and joy,
In the brilliant sunlight flashing,
Like a line of silver light.
Rushing downward from the mountain;
Flinging clouds of misty spray,
From the sparkling crystal fountain.
Flowing in a peaceful stream,
Where the forest shadows quiver;
Sweeping on in solemn pride,
In the broad majestic river,
Rolling in the crested waves
Of the ever restless ocean,
On the shores of every land,
Dashing in its wild commotion.
On the hills, the vales, and plains,
Falling in cool glittering showers,
Giving life and loveliness
To the trees, the grass, and flowers.
Where the sunlight soft and clear,
Through the forest aisles is streaming,
Flashing out among the trees,
Silvery lakes are brightly gleaming
With a wild, impetuous leap,
Pours the angry, foaming river,
Wreathed with rainbows fair and bright.
Sending us an anthem ever.
Water, water, everywhere,
Sparkling, foaming, leaping, dashing;
Singing songs of mirth and joy
Over all the earth 'tis flashing.

J. S. GITT.

For the Companion.

The Holy Ministry.

A LETTER TO DR. SAMUEL LONGENECKER.

In official and intrinsic dignity, the ministry of the Gospel claims superiority over all positions in the world. The highest eminence, the loftiest peak on earth, which rises to and loses itself in the "glory that excelleth," is occupied by the Ambassador of Christ. The minister of Jesus, who exhibits the Heaven-certified credentials of his calling; whose character answers to the exaltation of his station; who unfolds a life in keeping with his official elevation; is a spectacle for Angels to contemplate with admiration.—At the head of a flock by Divine deputation, it ought to be his daily study and unceasing prayer to be at the head in all that makes the church the "light of the world." "Unto God a sweet savor of Christ" to all classes, he will have "salt in

himself," and his life will be a conservative power in the mystical body and to the body of death with which he daily comes in contact, and the moulding of which into the body of life should be a special motive to holiness. Matt. 5: 16. Not only must he strive incessantly to maintain communion with God in his own soul, but he must wrestle with Omnipotence for the purity and saintliness of deportment, which will diffuse around him a heavenly halo, and make his life a stream springing into its Fountain-Head beneath the Throne of God. There ought to be that in the herald of the Cross, which will elicit the testimony that he has received his Commission from Heaven. His is a mighty work, and he needs an Almighty Helper. He should be so absorbed in his mission, so developed in the Divine element in which it must be accomplished, so endued and girded with power from on high, that the question will rise, as it were spontaneously, in the minds of those whose life has no heavenly bias, "*what manner of man is this*?"

We are in "perilous times," pregnant with elements that threaten the welfare of Zion. The adversary is so busy in sowing tares, and he finds so many crevices in the sacred soil of the garden of the Lord, that those who are "determined to know nothing save Jesus Christ and Him crucified," must needs be on their guard lest a "root of bitterness" spring up "in their hearts, and not only "trouble" but "defile" them. We are living at a time when tendencies to false doctrine concerning the person and offices of Christ are everywhere showing themselves, and there is a subtle endeavor to rob the day of judgment and the eternity of its awards of the essential terror and majesty with which God has invested them. Most pernicious errors are creeping into the

Church of God, which tend to the independence & deification of men, and greatly hinder the conviction of his utter ruin and helplessness. Even the glorious doctrine of Eternal Life through faith in Jesus Christ is so perverted as to deprive the soul out of Christ of the essential eternity of its being. These are "strong delusions," putting so miserably low an estimate on the sacrifice of the Son of God, as to put it out of all proportion with His redemptive work. "Not for an hour should we give place by subjection" to such "false brethren," lest "the truth of the Gospel" be removed from us. Gal. 2: 4, 5. Some "have already turned aside after Satan," giving heed to "seducing spirits," and although they do not publicly promulgate the errors they have imbibed, they are so possessed with the fables of which they have turned, that they no longer preach "in the demonstration of the spirit and of power." Nothing more certainly withers the vigor and impairs the efficiency of the minister of the Gospel, than obstinate adherence to error growing out of inherent feelings, and the deductions of philosophy in matters which God has wisely and graciously made subjects of faith and humble trust.

Although you have not entered on a new vocation by your removal from among the saints in Adams County, you have opened a new field, where you are to sow the "good seed" that has been imported from the Garner of Heaven. Surrounded by persons of intelligence and culture, many of whom are wedded to the idol of popular religion, but who are yet ignorant of the truth as it is in Jesus, you are specially called upon to be stringent in your presentation of the Gospel, "in all things showing thyself a pattern of good works; in doc-

trine showing uncorruptness, gravity sincerity. Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." At all times and in all places the ministers of Christ is under imperative obligation to "hold fast the faithful word," but especially at the present time, when the Church Triumphant seems urging, almost audibly, the Church militant to bear the glad tidings of salvation unto those who are sitting in darkness and in the shadow of death. "Unruly and vain talkers, and deceivers" are going in advance, rendering the work of the Heaven-sent ambassador still more arduous, so that none of the brethren should think of planting the standard of Immanuel in the dark places of our country where the abomination of desolation has been so long standing, unless he can glory in the derision of men, be exceeding glad under the reproaches of the enemy, and fearlessly brandish "the sword of the Spirit" in the face of the arch-foe himself. That God is calling out, here and there, a ruddy bethlehemite, equipping him with the sling of divine confidence and the pebble of divine truth, to vanquish the Goliath of religious error, is matter of joy and thanksgiving with all who pray with unction, "Thy kingdom come." We wish them God-speed, and pray that they may go "in the fullness of the blessing of the Gospel of Christ." No motive but love to God and fallen humanity will serve the present crisis. If fasting were self searching combined with fervent and persevering prayer, were ever necessary since the days of Christ, they are called for now. Only those who are bathed in the spiritual deep of devotion, enriched with the sweetness and radiant with the loveliness of a "life hid with Christ in God," should gird on the armor for this special work. "Let a man examine himself"—chasten his soul before himself—chasten his soul before the Lord—and so let him go and carry the Cross where "gross darkness" broods, and where anti-Christ has made strong the walls of delusion, and where science and the delusion of rea-

son have usurped the place of unquestioning faith, and egotistic theology battens on the credulity of the people. To go into the South and preach the Gospel to the poor, illiterate freedmen, whose souls have been dwarfed and minds contracted by the long-grinding heel of oppression, is a great, a noble, and holy work; but to go and unfurl the banner of Jesus where the intellect has attained its gigantic stature under the influence of erroneous religious views, and where, from the pulpit and the professor's chair, emanate the most deadly errors in the name of religion, is a work of still more stupendous magnitude. The unperverted mind however steeped in darkness and stupidity, is more accessible to the light of the truth "in the face of Jesus Christ," than a mind endowed with almost angelic capacity, and enriched with the lore of all ages, yet falsely related to "the truth as it is in Jesus."

But as the propitiation is for the sins of the whole world, and the Incarnate Word is adapted to the wants of all the ambassador of Christ may open his mouth boldly to witness for Jesus, fearing none, however great, and despising none, however mean. His business is to go and teach that Gospel which is the power of God unto salvation to every one that believeth. He is to preach the Cross, which is "to them that perish foolishness; but unto them that are saved it is the power of God." Set apart for this work, he should magnify his office, in childlike dependence on the Holy Spirit in the diligent study of the word, and in the exhibition of a zeal equal to the greatness of his calling and the mighty issues involved in it. "No man taketh this honor unto himself, but he that is called of God," and He that calleth will also qualify, and "thoroughly furnish" from His own fullness, so as to give power and edge to the axe when it is laid to the root of the tree, and skill in the use of the trowel in rearing the new edifice. To demolish the strongholds of evil and eradicate the roots of error, is only the beginning of the minister's work, or at

best it is but a part of it; truth, in all its saving aspects, must be presented in its proper relations, so that neither the subjective nor objective influences of the Gospel be exaggerated. Tearing down, plowing up, and clearing away is an assential feature of the Christian ministry, but to know when to lay down the hammer and take up the trowel, and adjust the outward and inward in due proportion, is a work in which the Heaven-called Heaven-endowed minister finds the peculiar joy of his mission. There is an element of terror in the Holy Ministry, which opens up to the mind the stern, retributive side of God's character.

To the sinner the 'word of grace' comes clothed in fire, painting in his soul harrowing pictures of the "undying worm," the "unquenchable flame," and the "lake of fire and brimstone," thus begetting in him a just conception of the "great salvation," by the greatness of his ruin. As a preparative to the ingress of the truth, and making it a saving power, the preacher should not shrink from awful, soul-shattering delineations of human guilt, and terrific representations of the fierceness of the Divine wrath against "man in his best estate" as long as he is not reconciled to God. No danger of overdoing this matter if the constraint of Divine love prompt us to the unveiling of the sinner to himself. An outburst of "the mind of Christ" against the exceeding depravity of human nature, through His "chosen vessel," is an essential feature in "the ministration of the Spirit." The "wrath of the Lamb" is as immeasurable as His eternity, and as intolerable as sin is intrinsically hateful to Infinite Holiness. He that is afraid or reluctant to present God as a "consuming fire," and set him before the sinner as all wrath and nothing but wrath, in relation to the sinner's personal character, should study more profoundly the meaning of that wondrous word LOVE. Men must be turned from darkness to light, which will never take place until their darkness is revealed to them so as to feel it.—

The arrows of the Almighty must be sent from the bow of justico, and made drunk with the blood of the sinner's heart, before he sees the disparity between the Divine character and his own. He must be sent into the "belly of hell," and grapple with the infernal furies which sin has invited into his bosom, before he can feel the force and meaning of the words, "behold the Lamb of God, which taketh away the sin of the world!" "If God, willing to show his wrath, and make his power known," impaled his only begotten on the ignominious tree, and poured out upon his spotless soul the cup of indignation which a guilty world had treasured up through long centuries, shall the "preacher of righteousness" lower the standard of holiness, and deal more tenderly with sin than the agonies of Calvary demand? To make the Divine *Love* a cover of the Divine *Justice*, instead of a *basis* through which the latter can be fully satisfied, is to make light of the unparalleled sufferings of Jesus, and give countenance to the doctrine of sinning that grace may abound. Love is the platform on which justice plants itself to make atonement and bring in a perfect righteousness, and justice *appeared* is the ground on which Love stands to throw over us the lost and recovered robe of holiness. Love is indeed the mantle of Deity, and covers up all else, but it leaves the sinner exposed to the dread penalty of his infringement of an eternal inexorable law, so long as his deepest, most central life does not beat in rhythm with His who endured all the wrath that sin can awaken in the bosom of the Everlasting God, and thus repaired the breach between a Law-giving Sovereign and a lawbreaking rebel. No one preaches the Cross as God has erected it, the fearful index of unguaged wrath as well as ineffable love, who keeps out of view God's dire displeasure against sin, and the inevitable and woful doom of the sinner. — "By manifestation of the truth" he is to "commend himself to every man's conscience in the sight of God." 2 Cor. 4: 2., and thus confirm his au-

thority to "reprove, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. 4: 2.; to "comfort the feeble-minded, support the weak," 1st Thess. 5: 14, to "do the work of an Evangelist," and in all things "make full proof of his ministry," 2 Tim. 4: 5. The message with which he is entrusted of God is so momentous that it behooves him to make his personal character a powerful attestation of its credibility. What he speaks to others ought to be so perfectly in accordance with reason and conscience, and find such a persuasive embodiment in his demeanor as to leave no doubt as to its authenticity. The true minister of the Gospel is the spokesman of Jehovah, and should be so sustained by the reality and so baptized into the depths and magnitudes of the Life Eternal, as to walk among the people as the acknowledged incarnation of Christ's grace and passion. He ought to be "always bearing about in the body the *dying* of the Lord Jesus, that the *life* also of Jesus might be made manifest in his body." 2 Cor. 4: 10. He should make it his study and prayer, night and day, "with many tears," neither to add nor deduct, in the Sanctuary or the daily life, one iota of that Word which is handed from the council-chamber of Heaven as the directory of his ministerial career. Illustrations without number he will find in nature, history, and individual experience, to give weight and cogency to his ministry, but the germ of all must be contained in the word. The Bible is his only textbook, all other works are merely references which should be consulted with the utmost caution, and by far the greater part of them would do much better service in the stove than in the hands of our ministering brethren. The ability with which many of them are written gives great seductiveness to error, throwing an aspect of truth around doctrines and practices which are branded with the frown of God. — With the Spirit for his Teacher, searching the Scriptures, "comparing spiritual things with spiritual," the minister of God will have but

little need for the dim, flickering torches kindled at the altar of worldly wisdom.

To hold up the false doctrines of anti-christians to public odium, or present them in such a manner as savors of contempt, never "commended the truth to any man's conscience." And just as little will harsh or laughable representations of error and false opinions in the church, tend to conviction or conduce to edification. The lamp of truth must be carried with a steady hand and a lowly, self-abasing heart, lest we only burn and blister those we would light to Heaven. It is lamentable indeed that any of the brethren should so far forget their calling as to be ludicrous and witty, where they should be solemn, pathetic, and tearful. It cannot be otherwise than intensely painful to all who love the Lord Jesus Christ in sincerity to listen to the narration of anecdotes from behind the sacred table which reminds the audience of the court-room and legislative hall rather than the solemn verities of Heaven and Hell. When I hear aught spoken by one who is set on the watch tower of Zion that calls forth a titter from the more frivolous, and even excites the risibility of the seriously disposed, I cannot help regarding it as a desecration of the sacred office. "I write not these things to shame you but, as my beloved brethren, I warn you." 1 Cor. 4: 14. There is enough of solemnity in the condition and destiny of humanity to give the ministers an aspect of gravity which forbids the expectation of any thing that has not upon it the stamp of Eternity. If God could find no other way to restore His lost image than *bleeding himself into man's bosom*, "what manner of persons ought" His ambassadors "to be in all holy conversation and godliness." The ideal of the christian minister's work and character ought ever to stand before his eyes in a beauty and magnificence all Divine, in the person, life, and Spirit of Jesus Christ, guarding him against improprieties of speech and conduct. If he will make the first three words in

Heb. 12 : 2, his own bright, radiant guiding motto, he will give ample attestation that he is "a man sent from God," and will not fail to commend himself and the truth "to every man's conscience in the sight of God." I have chiefly dwelt on the minister's work in relation to those outside the sacred enclosure, reserving reflections on his function as an under-shepherd over the flock for a subsequent communication. The stones for the living temple are not only to be broken and blasted out of the quarry, and placed in the wall, but must also be guarded against the "plague of leprosy" after they are in. Perhaps if the "master builders" would inspect the walls oftener, there would less frequently appear the "hollow strakes, greenish & reddish," and there would not so often be occasion to take away the stones and "cast them into an unclean place without the city." Lev. 14 : 37, 40. Let this be as it may, a solemn charge rests upon the minister in regard to the "little flock." He must ever bear about with him his "alabaster box of ointment, very precious," and pour its healing contents into the wounds produced by his faithful use of the "Sword of the Spirit." Not only must he show himself a "son of thunder," but must know when to subside into the "son of consolation." The cross which he holds before the sinner as the symbol of Divine wrath and endless woe, he must turn to the saint as the symbol of Divine love and endless bliss.

C. H. BALSBAUGH.
Union Deposit, Pa.

For the Companion.

The Adultery Question.

BROTHER WISE: In your reply to brother Hamilton, published in *Companion* No 21, present volume, you refer to a quotation from a treatise written by myself, found in the second volume, page 196. My language is, "If you put away your wife for any other cause than fornication you cause her to be likely to commit adultery; but if for fornication she is an adulteress, whether she marry or not. So I give no

further law concerning her." The question is, am I wrong? Let us see. It is of some importance that the true intention of our Law Giver should be understood in this matter, because it seems cases frequently come before the Church involving this question, where persons in an unawakened state have been exposed to the difficulties connected with it, who afterwards become concerned about the interests of the soul and desire connection with the Church. They have not in this particular violated the law of Christ in being divorced. They have put away the wife or the husband for the cause for which Christ says they may put them away; the marriage covenant, abrogated by the same authority that instituted it. They are now made free from the law that madethem one flesh, and unite themselves to others in matrimony. Are they living in adultery? and is the door of the Church, and of Heaven closed against them? Is there no remedy? or shall they who have thus been entwined together in conjugal union, enjoying all the affection belonging to that blessed state be riven asunder? Doubtless, dear brother, none of us want to live in adultery neither do we want to legalize adultery in the Church. Heaven forbid that we should be tempted to do any such thing. Let there be but one motive, and let that be to please our Master and do no injustice to any of our unfortunate partners in trials.

Why is it that we cannot understand this Scripture as well as many other passages alike? Why cannot we arrive to the same conclusions? Perhaps in our investigations some of us give too wide a scope to our minds, and combine too many items and ideas together; while others form conclusions from abstract sentences, not associating in the mind the context of the whole subject, and therefore lose the design or true meaning of the author; hence the difference in our opinions. Then with these facts before us, let us examine the Scriptures bearing upon this subject.—Christ says, Matth. 5 : 32 : "But I

say unto you, that whosoever shall put away his wife"—or *vice versa*—"saving for the cause of fornication." If for any other cause, it is illegal, and consequently she being likely to marry, and if so, her marriage is illegal, and she therefore commits adultery, and you are the cause, and a partaker of her sin, and if you marry, your divorce being illegal, your marriage is illegal and you are an adulterer. "And whosoever marries her that is thus illegally divorced, committeth adultery," because he has married a woman or she a man, who is, according to God's law, the wife or the husband of another, the divorce being illegal, not having the sanction of the divine law-giver.

But reverse the case, and we have the following: "But I say unto you that whosoever shall put away his wife," or husband, "for the cause of fornication," he or she being an adulterer, whether they marry or not. "I therefore give no further law concerning them." Is not brother Moomaw right? I find no further law concerning them, but the penalty of God's broken law:—"Whoremongers and adulterers" God will judge." But as for you, the injured party, you being legally divorced, you having now no matrimonial connection with them, and the very nature of it destroyed. If you should marry another that marriage will be also legal, and therefore not adultery. This interpretation, seems to me, is abundantly supported by the language used by the Evangelist in 19 : 9. : "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery. Here we see that the legality or illegality of the divorce and second marriage, is expressed in the same sentence, and then follows the declaration: "Who-so marrieth her which is put away," (divorced) of course without the exception, "doth commit adultery."—But where the exception exists, the legitimate conclusion is that there is no adultery in the case of the injured party, though they should marry

again, and still I find no law in all this designed for the guilty, their guilt being manifest. "Is not brother Moomaw right?" If we form conclusions without taking the whole connection of a subject, simply upon abstract passages or sentences, we may prove anything; forsooth, take the 10th chapter of Mark from the 2nd to the 9th verse, and upon this subject we will make it unlawful to allow a divorce under any circumstance. No exception here allowed or intimated.

The above are my opinions and quite clear to my mind, yet I may be wrong. It sometimes happens that we are quite sanguine, and afterwards discover that we have been mistaken. I submit them however to you and the brethren for consideration; if right approve, and act upon them, and if wrong refute them and enlighten your brother.

B. F. MOOMAW.

Clover Dale, Va.

Beautiful Sentiments.

A man without religion is, at best, a poor reprobate the foot-ball of destiny, with no tie linking him to infinity, and the wondrous eternity that is within him. But a woman that is without it is even worse, a flame without heat—a flower without perfume.

A man may, in some sort, tie his frail hopes and honors with a shilling ground, and tackle to his business of the world, but the woman without anchor which they call faith is a draft and a wreck. A man may clumsily continue a kind of responsibility or motive, but can find no basis on any other system of right action than that of spiritual faith. A man may craze his thoughts and his brain to thoughtlessness in such poor harborage as fame and reputation may stretch before him,—a woman, where can she put her hopes, while passing through trials, storms, and tribulations, if not in Heaven?

All that sweet truthfulness—that abiding love—that enduring hope,—mellowing every scene in life, lightening them with the pleasant radiance—when the world's cold

storms break like an army with cannon, who can bestow it all, but a holy soul tied to what is stronger than an army with cannon. Who that has enjoyed the love of a good mother, will echo the thought with energy, and hallow it with a tear!

The worldly being has no points where Divine grace can reach him. Take away the object of his affection and he is soured, add to it and he becomes intoxicated. Send him sickness, and he only writhes like a human snake. But then unsealing of the human heart, by cutting off its earthly objects of love, turns the foundations of that love direct towards Heaven. The bereaved soul looks its Heavenly Father in the face because of its chastisement.—Sacred indeed then is that heavenly fire whose presence gives happiness on earth, and even whose extinguishment serves to open the vision of eternal glory and reward in Heaven.

Rules for Ministers.

A correspondent of the *Northren Christian Advocate* suggests a few rules which ministers of all denominations would do well to follow. He says:

Never make an apology in the pulpit—you will lessen yourself by so doing. Don't make long introductions to your sermons—a portico should never be as largo as the house. Do not make a repeater of yourself, by repeating the same thoughts in your firstly, secondly, thirdly, lastly and in conclusion. Never defend yourself in the pulpit against any evil thing said of you. You are set for the defence of the Gospel, and not for your own reputation. Keep your account with God and not with men, and He will defend you. Don't preach long sermons, for long sermons do no good, but often do harm. Every moment you detain your hearers after they become weary, you damage them and yourself also. But the length of a sermon is not always measured by the time taken in its delivery. A sermon that has neither height, depth, or breadth, must necessarily be a long one.

As long as you can hold the fixed attention of your hearers, it will be safe to go on, but when you can neither gain nor retain such attention, close it as soon as possible. Give your hearers as many thoughts in as few words as you possibly can. Let your motto be. *Multum in parvo*. Never shun to declare all the counsel of God, for you may safely preach a whole Gospel everywhere.

The Power of Words.

THERE is a passage in the Bible which teaches that what comes out of the mouth is a great deal more important than what goes in; and we are told in the same book that it is better to live upon very plain food with those that love us, than to feed upon luxuries which are given with unkind words. Now I believe that almost all brothers and sisters, parents and children love one another. But in some families they think it is very silly to say anything about it, and you might pass a week with them and never hear a single affectionate word. They never say to each other: "I love you," or "That is right dear," or "You are a good boy." They do not like to say "Thank you," if they can help it, and if you were to ask them why they act thus, they would say.—"What is the use of always saying soft things? My friends know that I love them; when the things are all right, I have nothing to say, when they are all wrong, it will be soon enough to speak." Now you children do not believe this. You are very fond of kind words. You like to be reminded of all the pleasant things. If you have beautiful eyes and a homely nose, you will like much better to hear your mother say, "There comes my bright-eyed little girl," than to hear her always greeting you with: "Good morning, Miss Snub-nose." Both expressions have truth in them, but one is a pleasant truth and the other is not.

No man can avoid his own company, so he had best make it as good as possible.

For the Companion.

Delay Not.

By a natural inclination of our mind in its self-will of neglect, we very often dispose of our present duties in such a way and manner that will in no way do credit to us. And thus flattering ourselves with the prospect of a long and promising future before us, we come to the conclusion that we will try and do better when circumstances are more favorable toward a christian life.— But such a conclusion very often results in the utter ruin of all our dearest expectations and hopes of a future world. For “in the midst of life we are in death.” If our willingness of becoming a christian depends on circumstances only, we may rest assured that our principles are not yet founded on the rock of faith. We are only in possession of one moment at a time. The future may never be ours to enjoy, and the past we can only recall to mind either to our glory and honor or to our lasting misery and shame. Time is speedily bearing us onward through the current of life, and if we pass on, heedless of its golden opportunities daily presented to us, we will soon be left in sorrow to conjecture our past misdeeds and follies. How sad to think of the awful consequences and impending doom that awaits those who have spent all their days in seeking after the gaudy pleasures of this world. How faint their hopes in the hour of dissolution.— The past like a monument of sorrow rises before them never to be recalled again. But Oh! what a cheering prospect illumines the pathway of the christian onward. After a long and toilsome journey on life’s tempestuous sea with heaven in view, and the star of hope as a guide, he at last anchors safely on the shores of immortality, where angels will welcome him home to dwell with them in the courts above, and through ceaseless ages of eternity to be a partaker of the joys of that heavenly clime.

CASSIE SHIVELY.

Speaking without thinking is like shooting without taking aim.

On Dress.

VIEWS OF SEVENTH-DAY ADVENTISTS.

Point 1. We believe, as a church, that it is the duty of our members in all matters of dress to be scrupulously plain.

Point 2. We regard plumes, feathers, flowers, and all superfluous bonnet ornaments, as only the outward index of a vain heart, and as such are not to be tolerated in any of our members.

Point 3. JEWELRY.—We believe that every species of gold, silver, coral, pearl, rubber, and hair jewelry, are not only entirely superfluous, but strictly forbidden by the plain teachings of the Scriptures.

Point 4. TRIMMING OF DRESSES.—We hold that flounces, loops,* and a profuseness of ribbons, cording, braid, embroidery, buttons, &c., in dress trimming, are vanities condemned by the Bible, (see Isa. 3), and consequently should not be countenanced by “women professing godliness.”

Point 5. LOW-NECKED DRESSES.—These we believe our disgrace to community, and a sin in the church; and all who patronize this shameful fashion, transgress the apostle’s command to “adorn themselves in modest apparel.” 1 Tim. 2: 9.

Point 6. DRESSING THE HAIR.—We believe that the extravagant dressing and ornamenting of the hair, so common at this time, is condemned by the apostle (1 Tim. 2: 9); and that the various beaded and spangled networks, such as are used to contain those artificial deformities called “water-falls,” “water-wheels,” &c., are the “cauls,” of Isa. 3: 18, [margin] which God has threatened to take away in the day of his anger.

Point 7. We hold that in the matter of shaving and coloring the beard, some of our brethren display a species of vanity equally censurable with that of certain of the sisters in dressing the hair; and that in all cases they should discard every style which will betoken the air of the fop; but while we have no objec-

tions to a growth of beard on all parts of the face, as nature designed it, yet where any portion of the beard is removed, we think the brethren greatly err from the sobriety of the Christian in wearing the moustache or goatee.

Point 8. We believe that the extreme fashions of the present day in bonnets and hats, for females, are not to be countenanced; but that the main object to be kept in view, in obtaining wearing apparel for the head, is COVERING and PROTECTION.

Point 9. HOOPS.—We believe that “hoops are a shame,” (Spir-Gifts, Val. 4, p. 68), meaning by hoops anything of the kind, by which from its size, or the nature of the material, the form of the wearer is liable to be immodestly exposed. See Exodus 20: 26.

Point 10. COSTLY APPAREL. We believe that Paul by the expression, “costly array” (1 Tim. 2: 9), condemns the obtaining of the most costly material for garments, either for males or females, although it may be unexceptionable in other respects.

Point 11. NEW FASHIONS.—We believe that the people of God should be slow to adopt new fashions, of whatever sort they may be; for if not useful, we ought never to adopt them; if they are, it will be time enough for us to take them after they have been tested, and the excitement of their introduction has passed away; and having once found that which is neat, modest, and convenient, let us be slow to change. See Titus 2: 14.

Point 12. While we condemn pride and vanity, as set forth in the foregoing Resolutions, we equally abhor and abominate everything that is slovenly, slack, untidy, and uncleanly in dress or manners.

Prayer is the key of the day, and the lock of the night. And we should every day begin and end with prayer. It will make our labor prosperous, and our rest sweet.

A word once let fall can not be h t back by a chariot and six horses.

*By loops we mean the custom of wearing long dresses, and then hooking up the skirt at intervals.

The Theatre, the Circus, and the Horserace.**EIGHT REASONS FOR NOT GOING TO THEM.**

1. Because I expose myself to evil, and can get no good there. Lead us not into temptation, but deliver us from evil. Luke 11: 4.

2. Because I should employ my time better.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time. Eph. 5: 15.

3. Because it is throwing my money away.

Use this world as not abusing it, for the fashion of this world passeth away. 1 Cor. 7: 31.

4. Because I do not wish to be seen in bad company.

If sinners entice thee, consent thou not. Prov. 1: 10.

Enter not into the path of the wicked, and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away. Prov. 4: 14, 15.

5. Because I will not encourage idleness and vice.

He that biddeth him God speed, is partaker of his evil deeds. 2 John, 11.

6. Because I should set a bad example.

Choose you this day whom ye will serve; but as for me and my house, we will serve the Lord. Josh. 24: 15.

7. Because God has forbidden it.

Abstain from all appearance of evil. 1 Thess. 5: 22. Be not conformed to this world. Rom. 12: 2.

8. Because I must soon die.

So teach us to number our days, that we may apply our hearts unto wisdom: Psa. 90: 12. It is appointed unto men once to die, but after this the judgment. Heb. 9: 27.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.—*American Tract Society.*

It is a law of our being, that the effort to promote another's happiness, increases our own. An opposite effort must secure a corresponding result.

LOCAL MATTERS.

Tyrone City, Pa., June 25, 1867.

CORRESPONDENCE.

Brother Henry: Inasmuch as many brethren and sisters desired me to write as soon as I would get home, you will please say through the *Companion*, to all whom it may interest, that I arrived home on Tuesday, the 18th inst., and found all well, and thank God for his mercy. I may give a brief sketch of my journey to A. M. when I have more time.

Yours in love,

JOHN WISE.

Oakland, Pa.

FONTENELLE, NEB. }

May 31st 1867. }

Brother Henry: I desire to inform you that the *Companion* is again paying its always welcome weekly visits to our family circle, and brings us soul cheering news from our brother-hood, from which we are somewhat separated at present, at least we have not the privilege to assemble with the members to the place of worship as we were once permitted to do. I also desire to inform the brethren and sisters that we have taken a homestead 5½ miles North of the above place, and 40 miles North west of Omaha, and we extend a hearty invitation to the brethren and sisters who may chance to travel in this part of the West, and especially to the ministering brethren, to make this one of their stopping places, and give us some meetings. Brethren coming to us will take the Union Pacific R. R. at Omaha, and stop off at Fremont, from which place we live 15 miles North east. I will meet brethren at the R. R. if informed. I was well pleased with Brother F. P. Leohr's report of the Michigan District-Meeting, hope that other D. M's. will do likewise, and send brethren to Nebraska to proclaim glad tidings of great joy, where they have never been heard. The harvest truly is great with us but no laborers; we pray the Lord of the harvest that he may send laborers into

his vine-yard, so that many who are sporting upon the barren mountains of sin and folly may be brought down into the valley of humiliation and into the glorious light and liberty of the children of God.

SAMUEL A. HONBERGER.

Brother Holsinger: On the 30th day of March my father's house, with most all its contents were entirely destroyed by fire. Since then I have left home; and have gone from the spot that will ever be green in my memory, for 'twas there I was watched o'er by a fond and praying mother who was ever ready to give pious instructions and to stay my wayward nature. "Home and Mother." O who could forget thee! It was a mother's love that cast a radiance of light across our pathway. The body may be dwelling among strangers far from those blessed scenes that cast a noontide of splendor o're the past, but we cannot forget them. Let me then say to those who yet enjoy the society of "home and mother," that you enjoy a blessing that never can be fully realized till you can enjoy it no more. Then as you look across the great and winding stream of time, those things will be spread out like a panorama before your moral vision. O, then, speak kindly to your mother; love her tenderly and give vent to the secret yearnings of your heart. 'Twill be a comfort and a balm to her.

And if perchance you have departed from her instructions, then let me entreat you to turn and seek the Lord while he may be found. O, do not wait for a more convenient season, for soon the mandate may go forth: "Thrust in thy sickle and reap, for the harvest of the earth is ripe, and if you are not prepared, awful will your condition be.

"When the harvest is past and the summer is gone,
And sermons and prayers shall be o'er,
When the beams cease to break of the blest
Sabbath morn
And Jesus invites thee no more."

Your sister in Christ.

ESTHER B. STIFFLER.

Hollidaysburg, Pa.

Proceedings of the Annual Meeting

Held with the brethren in the Meadow Branch Congregation, Carroll Co., Md., on the 11th, 12th, and 13th days of June, 1867.

The meeting was organized at 9 o'clock on Tuesday morning, by singing the 103rd hymn, and prayer. Brother Henry D. Davy then made a few remarks relative to the change in the manner of holding these meetings, and as Scripture authority for holding such meetings the 15th chapter of the Acts of the Apostles was read by brother James Quinter.

Brother Philip Boyle then announced the appointment of the Standing Committee, which was however too rapidly read to be noted, but we remember the following:

Penna.	John M. Holsinger, Daniel Keller, Andrew Miller.
Maryland	Henry Koontz, D. P. Sayler.
Ohio	Henry Davey, James Quinter.
Indiana	Jacob Miller, Jacob Metzger, — Myers.
Illinois	Christian Long, John Fitz, — Gibson.
Virginia	Daniel Thomas, — Crumpacker,
Michigan	F. P. Lechr.

Henry Davy was appointed Moderator, and James Quinter First Clerk, and D. P. Sayler Second Clerk.

The Southern District of Ohio, was then called upon, and presented its papers, when the following was offered:

Art 1.—For a more definite direction how to proceed with a church that is altogether out of order. It appeared that the branch referred to did not derive assistance

from the general body, and would neither give or take advice.

After some deliberations the querists were referred to the decisions of last years meeting in regard to similar cases.

This was all the business from said District.

From the North Western District of Ohio.

Art. 2.—For a sameness throughout the Brotherhood, of the questions asked by our Deacons, on their yearly visits, and request for this Annual Meeting to give a form of questions.

The meeting agreed to grant a form and the Standing Committee appointed itself a Committee to draft it.

Art. 3.—Whether members who are a church charge may remove to another branch of the church, without first consulting the church to which they expect to remove?

It was decided that the branch of the Church to which they wish to remove should first be consulted, and if it is not so done, the branch from which he removes shall support him.

This District also sent its greetings and a request for more effort toward the spread of the Gospel.

Forenoon meeting adjourned by singing a few stanzas of the 447th hymn.

Afternoon session opened by singing from the 440th hymn.

The first business was to consider the form of questions offered by the Standing Committee, in reply to query 2nd. The form proposed was adopted, but we could not get it correctly.

It should be noticed that this form of questions is not binding upon those who have command of words of their own, but only as an

assistant to those who lack words, and as suggestive of the nature of inquiry that should be made.

Among them inquiry is to be made whether they still desire to retain their membership, and whether they are at peace with their fellow members? &c.

The Third District of Ohio was then called for, and reported.

Art. 4.—About members joining "Literary Societies."

Laid by until a similar query from the Eastern District of Md. would come up.

Art. 5.—A request to change the word "enforce," in Article 48 of the minute, of 1866, to *advise*.

There was considerable discussion upon this proposition. Brother Davy favored enforce, but would qualify its meaning. He would certainly not allow the use of physical compulsion; yet he did think that it was right to use the Gospel weapons against those who would set themselves against its doctrines.—The connection in which the word occurs in the Article referred to, is the following: "Resolved by this Annual Meeting that the churches throughout the brotherhood enforce plainness of dress, and a plain manner of wearing the hair and beard, upon the preachers and officers of the churches."

Brother Sharp thought it would be better to use a word which could be literally applied than to retain one which must be qualified by this meeting.

As it was decided that the decision in which the word occurs referred to officers of the church only, it was agreed to make no change for the present.

Art. 6.—About brethren acting as Administrators or Executors.—Laid into the hands of the Standing Committee to form an answer.

The Southern District of Indiana was then called, and was responded to by brother Hiel Hamilton, who stated that, although the District Meeting had had considerable business before it, all had been disposed of satisfactorily, so that they had nothing further to detain this meeting.

This brief though comprehensive report was received with satisfaction.

Middle District of Indiana was called for, and reported not yet ready.

The Northern District of Indiana then presented its business.

Art. 7.—Whether it is just for a brother to refuse to pay his honest debts and claim that all his property belongs to his wife.

We have no notes of discussion upon this question, and if we have the query entire we would of course not expect any. Neither have we any answer, for which we must account from the fact that it was so hastily passed that we had not time to note it down.

Art. 8.—About Profiles and Minatures; what is to be done with members who continue to violate the decisions of the Annual Meeting upon this matter.

The former decisions were against members having their likenesses taken.

Without any discussions this meeting agreed to advise members not to have their likenesses taken.

The Southern District of Illinois offered the following:

Art. 9. This query relates to a case where a branch of the Church had been sub-divided for accommodation. It so happened that there was an appointment at each of these sub-divisions on the same Sunday, and the Bishop was expected to at-

tend the regular appointment, while the minister in the second degree and one in the first degree filled the other, at which time and place there was an applicant for baptism, who was accepted and baptised by the minister in the first degree, by the assent of the members present, the minister in the second degree being too feeble to officiate, and the Bishop having gone to a neighboring church to attend a Lovefeast; the question was whether the baptism was valid?

There was no discussion upon the point after the case was plainly understood, and it was agreed that the baptism was valid.

The Northern District of Illinois submitted the following:

Art. 10.—In regard to persons in avoidance; how they should be held by neighboring branches who do not believe in, or practice avoidance.

It was decided that they should be recognized as persons in avoidance by neighboring branches.

As this article did not involve the general question of Avoidance, the passage of this decision met with little opposition.

Art. 11.—In regard to electing Church officers; for a more scriptural plan.

The answer from the District Meeting was that a more Scriptural plan would be to select our Church officers by lot.

Brother C. Long of Illinois advocated the casting of lots, as it appeared to him to be more in accordance with Acts 1: 26, &c.

It was also believed by the friends of the change, that in this way we would avoid the temptation of electioneering on occasions of choices.

Those in favor of the present system contended for no change; inas-

much as we had been selecting our officers by vote we should continue to do so, as any change in this matter would cast a stigma upon the transactions of the old brethren.

After considerable debating the matter was deferred without any decision.

Eastern Penna. District submitted its business.

Art. 12.—Desiring more uniformity in holding the Lord's Supper.

The District Meeting thought it would be desirable to have a uniformity, and requested this meeting to give a more definite explanation on the supper. The difference relates principally to the material for making up the supper, as it appears some of the Eastern Churches use cakes and water or coffee, instead of meat, bread, soup, and water.

This meeting also desired a uniformity upon this matter, requested all our members to labor and pray for this desirable end, but gave no definite directions in the case.

Adjourned, by singing from the 104th hymn and prayer.

SECOND DAY.

Sung from hymn 471, and opened by prayer.

A reply was offered to query 6, in regard to brethren acting as Administrators or Executors. It was thought best not to act in those capacities, when any troubles are anticipated, nevertheless it was left to the churches and members to act as they shall see proper.

From the Middle Penna. District.

Art. 13.—Inasmuch as it seems to have been the practice of the apostles in setting a member apart for any special duty in the Church, to do so by prayer and laying on of hands, would it not be more in accordance with the Gospel to establish visiting brethren and speakers

in their offices, by prayer and laying on of hands, according to Acts 6: 6, and 13: 3.

Considered: Inasmuch as it appears to us that those upon whom the apostles laid hands, ranged in office parallel to our Deacons, we could see no scriptural objections to establish such by the laying on of hands, but in the case of ministers when first elected, we would not be so decided.

As we took an active part in the discussions upon this question we could of course not be expected to take any notes. We remember however, that we favored the above decision, in vindication of which we offered Acts 6: 1—6. To our argument no one objected, (we write from memory and are open for correction) but we were severely rebuked for daring to differ with the opinions of the old brethren upon this point. In defence of our position, and in reply to sundry strictures we were led to use expressions for which we were required to apologize.

The decision of the District Meeting was not accepted. Under the circumstances we will not say for what reasons, but invite the Standing Committee, or a committee appointed by them, to give our readers the reasons for reversing the above decision.

Art. 14.—In regard to our members uniting with the Temperance organizations of the day.

Although this meeting did not wish to use any of its influence against the success of the temperance organizations of the day, nevertheless, as the Church was strictly a temperance society, it was thought unnecessary and superfluous for members to join any other.

From the Western Pa. District.

Art. 15.—Is it expedient for brethren to put a reward on their property when stolen and try to recover the same?

Ans. Yes.

After some discussion upon this question at issue, the following agreed to:

Considered, that the Scriptures are plain enough upon the matter, without any human expediency.

Art. 16.—Resolved, that the organization of the A. M. be as follows, viz:

Each district Council select one ordained Elder as a member of Standing Committee of A. M., and if a vacancy of vacancies occur, the Elder of the Church holding the Y. M. shall supply by appointing from among the ordained Elders present to fill such vacancy in the Standing Committee instead of the present mode of appointing it?

There was little opposition to the above resolution, nevertheless it was overruled, and decided not to make any change.

Adjourned.

Afternoon session opened by singing from 438th hymn.

B. F. Moomaw, D. Sturgis John Wise were appointed a committee to examine a book about to be published by brother W. C. Thurman.

We have not learned what report the committee returned.

Art. 17. Does fornication committed (as in Matth. 19: 9) place the parties in such a position that they can never be reconciled to each other, and live together again?

Ans. The guilty party giving evidence of true repentance they may be reconciled. See 1 Cor. 7: 11, 2 Cor. 2: 6, 7.

The above answer was agreed to.

Art.—18. We desire the A. M. to consider Art. 18 of the A. M. of

1856, and give us the scripture to govern such cases.

The article referred to alludes to married persons who do not live together, and yet wish to be retained as members of the Church. It was thought that there might be cases when married persons would be justifiable in living separated, such as aged or infirm persons, where the children or friends would prefer to take them into their houses but in no other cases; and especially not unless the parties are reconciled with each other.

Cases were referred to where one or the other of the parties was so ill dispositioned that they could not live together in peace, and it was argued by some that it would be better for them to separate and be at peace than to remain together in strife. The meeting would however not favor the proposition, but thought the proper way would be to effect a reform, that the parties be reconciled with each other and live at peace. But it was thought that the branch of the Church in which cases of this nature occur should be the proper place to dispose of them.

Art.—19. Do the Scriptures teach that is committing adultery to marry a person who is divorced while the first partner is living?

Ans. Yes they do. See Luke 16: 18.

The above answer was agreed to.

The following was then offered as having been left over from the Eastern Penna. District.

Art.—20. In regard to dissatisfied members. It appears the former decision had been such as to require the concurrence of the church before a committee could be called, but that decision was modified by last years meeting so as to allow

dissatisfied members to appeal to the Standing Committee for a rehearing of their cases.

A query from the Western District of Maryland was heard, under the impression that it was of the same nature. It was however decided not to refer to cases of the same class, and hence could not be considered in connection with it.

In the case alluded to it was thought best not to grant any more committees, inasmuch as the difficulties have been investigated again and again, and the case had been properly disposed of.

Adjourned.

Thursday morning, 9 o'clock.

Singing from the 250th hymn, and opened by prayer.

The two following queries were brought forward from the Western Penna. District, having perhaps been mislaid.

Art.—21. How is it considered if a brother wrongs his neighbor, not a member of our Church, so that he suffers damage by the promise not being fulfilled, and the church taking the matter into consideration expels the brother for doing so, and violating his promise. Now the question is, has the church done right in relieving him before he has made restitution and paid the damage which his neighbor suffered, and what must be done with such a church?

Ans. The proceeding is wrong and unless she requires the brother to make restitution the church shall make restitution.

Agreed to without discussion.

Art.—22. Who are the Elders of the church to whom the Apostle James alludes in reference to anointing the sick; and is it proper for any one lower in office to assist in that duty; or should not Elders be

stationed at convenient distances, so that a sufficient number can always be had when occasion requires?

Ans. Inasmuch as the Scriptures do not precisely declare who Elders in all cases are as to age, this Meeting entertains the opinion from certain passages, viz: 1 Tim. 5: 17, that the rulers who were appointed to oversee the churches and exercise in the ordinances of the Lord's house are those whom the apostle James refers to in performing the holy anointing.—

Agreed to abide by the former decisions upon this matter.

Art. 23.—This article referred to brother Heyser, and came from the Eastern Pa. District. It inquired whether he as a minister of the Gospel among the Brethren could teach school in the employ of the Freedmen's Bureau, being under the protection of the Government.

This was allowed, as it was thought to be no less a legitimate business than if employed by the school authorities of the States.— And as for the protection of the Government it was argued that for several years during the Rebellion teachers were directly under the protection of Government.

But it was also stated that his salary as a teacher was inadequate to his support, and that the Bureau offered to grant him a compensation for his ministerial services, and it was asked whether he should accept or whether the deficiency had not better be made up by the Church.

This meeting would not agree that brother Heyser should accept wages from the Government for his ministerial duties, but that members and churches had the privilege of assisting him.

The first District of Virginia was then called upon.

Art. 24.—Do not the Scriptures enjoin frequent fasting and prayer?

We do not pretend to give this query *verbatim*. It seemed to imply that fasting and prayer are more closely connected in the Scriptures than would be inferred from the practice of the church, or the decisions of the Annual Meeting.— It was however contended that the Annual Meeting had frequently enjoined it as an essential duty, and the minutes were referred to. It was especially recommended in important cases, according to the language of our Savior: "Howbeit this kind goeth not out except by fasting and prayer." Matthew 6: 17, 18 was also recommended to be observed; namely: "But thou, when thou fastest, annoint thy head and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who sees in secret will reward thee."

Art. 25.—About using the law for collecting debts, and publishing notices that we will sue at law if not paid, &c.

The publishing of notices was thought to be out of place; but there were cases where law-suits could scarcely be avoided, and this meeting would allow "friendly suits," in order to determine rights and titles. The church in which the case originates to be the judge as to the propriety of prosecution.

Art. 26.—About suing persons who will not pay because the brethren do not sue; whether we may sue providing we will pay the costs?

By offering to pay the costs of prosecution it was thought to show forth that there was no feeling of revenge or retaliation connected with the prosecution. It was proven that such cases have occurred, where men were entirely able to pay but

said they *would not* and the brethren dare not sue them.

The former decisions upon this point were readopted.

What those decisions were we are unable to say, but presume such cases as the above might be conducted as "friendly suits."

Art. 27.—In regard to selling or trading off Bonds or Notes.

The point underlying this question is embodied in the former article, a refusal to pay a just claim.

Brother Jesse Roop understood that a note or bond was no less the property of the holder, than horses, cattle, farms, or any other property.

The person who gives a note promises to pay to the person from whom he receives value, or to his order. He could therefore see no wrong in selling a note at its market value. In reply to the proposition that a man might as well sue, himself, as to sell a note to another who would, he replied that there would not likely be any occasion for suing when the account was in the hands of a person who would push it. Instances of that nature were referred to.

It was agreed to re-adopt the former decisions, which it was thought were to the effect that the person giving the note should be consulted and duly notified of the design in selling. &c. &c.

Art. 28.—Whether members should take part in Political conventions, and participate in elections &c.

We have no notes of the discussion upon this article, and do not now remember any. If we have noted and memorized correctly the answer was given, that it could not be allowed in any case.

Art. 29.—Whether we should invite members of the sects to

participate in our family worship, or to return thanks at table.

This article was said to be tabled and is not to be entered upon the minutes.

Art. 30.—About a housekeeper who neglects to make a proper examination of candidate, or applicants for baptism.

Our memory is not clear in regard to this query. Our notes say:

The adjoining Elders should examine into the matter.

Art. 31.—In regard to a change in our manner of Feet washing.

Thought best not to make any change, without any discussion.

THIRD DISTRICT OF VIRGINIA.

Art. 32.—Whether it would not be better to select Elders in all cases by vote.

It appears to have been the custom of the Brethren when ordaining a Bishop, to take the eldest in the ministry. But there are cases where that one has not the requisite qualifications, and it has become a question whether that church must be without a Bishop for that reason or whether she might not select from among her ministers some one to be ordained as her Elder. Brother John P. Ebersole thought that would never do, to ordain the younger over the elder. In such cases he would ordain the older also and make them equal.

Others thought that the kingdom of Jesus was not a Patriarchal kingdom, and its priesthood not a Levitical Priesthood.

An answer was offered stating that it would be right where the qualifications are known to exist.

Adjourned.

Afternoon session opened by singing the 4th stanza of the 67th hymn.

The article under consideration at the adjournment was again taken

up, when it was decided best not to make any change in our custom of ordaining Elders, but that there might be cases when Elders may be ordained by the consent of the Church.

State of Iowa District.

Art. 33.—About using the title of Reverend to our own ministers or others.

Brother Quinter said the title Reverend justly belonged to God alone. He thought Elder would be more appropriate.

Our notes have it. It is not in accordance with our customs.

Art. 34.—Allowing Deacons to rise to their feet to speak, it having caused some disturbance in some of the branches.

The article was tabled and former decisions continued.

WESTERN MARYLAND DISTRICT.

Art. 35.—This article proposed a plan for the spread of the Gospel.—In connection with it a similar plan was read from one of the Districts in Virginia. Both these propositions favored emigration as the best plan. Brother Sharp objected to that feature. H. R. Holsinger stated that he did not think the plan under consideration one of the most efficient, but he would rather adopt it than have this meeting to adjourn without doing anything in this matter. He hoped therefore that brother Sharp would withdraw his objection, and that both these propositions would be adopted. Brother Sharp accepted and immediately withdrew his objection. The friends of emigration however felt disposed to discuss the question and finally defeated their own resolution, showing conclusively that the Emigrationists are not the true friends of the Missionary cause.

Some indefinite resolution was

finally agreed upon, which was too lengthy to note, and of which we cannot remember a single statement. See Minutes.

Art. 36.—Whether the actions of a Committee sent by the Annual Meeting should be final.

It should be final.

EASTERN MARYLAND DISTRICT.

Art. 37.—Whereas, there has been a revised translation of the New Testament published; and whereas, there are now some four millions of persons in the South, who are called "Freedmen"—would it not be expedient under existing circumstances for the Y. M. to advise some plan to introduce the Revised Translation among said People?

Considered by the brethren in this District Meeting, that it would be expedient for the Y. M. to do so.—The following plan was then suggested, and adopted, that we recommend to the Y. M. to appoint two Committees, one in the North and the other in the South. The Northern Committee to superintend the collection of funds, and to contract with the publishers on the most favorable terms, for the delivery of a certain number of copies of the Revised Translation, and to pay for the same, and send them by express to the several members of the Southern Committee, whose duty it shall be to superintend the distribution of the books, among the freedmen.

The Revised New Testament met with considerable more objection than we had anticipated. It was strongly advocated by brother D. P. Sayler, and also favored by James Quinter and H. R. Holsinger. Some objected to it because it did not favor some of our views as strongly as the old version, just as if the Scriptures must suit themselves to us, instead of our views comporting with Scripture. Others found fault

who neither understood the English or the Greek language.

As the Revised Version could not be adopted, the other considerations embraced in the article, were of course, also defeated.

Art. 38.—Do the words of the Savior "*except for fornication*"—as they stand connected with his other language in the 9th verse of the 19 chapter of Matt. *Annul* the marriage covenant, or contract, or do they only suspend it, until fruits worthy of repentance are manifested on the part of the transgressor—to the satisfaction of the church. Considered by this meeting that the words in question, do annul the marriage contract.

The above articles and others, were deferred until next Annual Meeting, and were to be first on the programme for that meeting.

The following committees were then announced:

Southern Ohio, Henry D. Davy J. P. Ebersole, John Hershey, Peter Nead, James Quinter.

Cherry Grove, Ill., Samuel Garber, Michael Sisler, Martin Meyer. Bush Creek, Md., D. Long, David Borserman, and Henry Koontz.

Ridge, Cumberland Co., Pa., Moses Miller, D. Boserman, J. G. Glock, Joseph R. Hanawalt, Andrew Miller.

New Hope, Virginia, Daniel Thomas, Jacob Miller, Isaac Long.

Otter Creek, Illinois, James R. Gish, John Fitz, Jacob Negley.

A request from the church in Elkhart Co., Ind., for the Annual Meeting next year.

The meeting then closed by singing the 684th hymn, and prayer.

Report of the Dist. Meeting of the Southern District of Indiana, for 1867.

The meeting was held in the Howard County branch, on the 23rd and 24th of May.

There were 14 branches represented by the following delegates:

NETTLE CREEK,	{ Dan'l Bowman, Lewis Kinsey.
BUCK CREEK	{ Kirklin.
MISSISSINNAWA,	{ G. Studebaker, J. U. Studebaker
KILLBUCK,	{ J. W. Studebaker
FALL CREEK,	{ George Hoover, Mart. Roadcap.
STONY CREEK,	{ John Cayler, Eli Cayler,
ARCADIA,	{ Jos. McCarta..
GREENTOWN,	{ David Cayler, Henry Brunk,
HOWARD Co.,	{ Hiel Hamilton, Joel Brown.
MIDDLE FORK OF WILD CAT,	{ Jno. Metzger,
NORTH FORK OF WILD CAT,	{ John Shiveley Isaac Cripe, Jacob Wagoner.
LADOGA,	{ R. H. Miller, John B. Peffley.
COLUMBUS,	{ Samuel Brock, Peter Fessler.
OWEN Co.,	{ By letter.

After the business sent in by the churches was disposed of, the delegates selected two brethren to go South on a missionary tour, preaching the gospel wherever the Lord may prosper them. The choice fell upon brethren George W. Studebaker and Joseph McCarta.

They also selected Hiel Hamilton and George Hoover, delegates to the Annual Meeting.

The meeting then appointed Hiel Hamilton, John Shively, and Dan'l. Bowman a committee to superintend the Southern mission.

David Bowman was continued treasurer of the Southern mission; he may be addressed at Hagerstown Ind.

Peter Fessler was chosen treasurer for the delegates to the Annual Meeting.

Appointed the District Meeting next year to be held with the brethren in the Mississinnawa Church on Thursday, week before Pentecost.

GEO. HOOVER, Mod.

GEO. W. STUDEBAKER CLK.

REMARKS.—The Southern visit of our brethren cannot be made without money, and it is the duty of the churches to help them in their jour-

ney by the first of September, each church helping to pay part of their expenses it will be a burden on none; the money to be sent to David Bowman, Hagerstown, Ind.

The expenses of the delegates to the Annual Meeting last year were not all paid, though the brethren in Nettle Creek paid over \$40.00, yet so many paid nothing that the delegates had to pay part of their own money. Now brethren it costs somebody something to attend to the business of a church so large, and spread over so many states as ours. We cannot all go to the Annual Meeting, and if we could we then could not all attend to the business in a satisfactory manner. But when your delegates to the District Meeting elect your delegates to the Annual Meeting, it becomes their duty to go. They cannot go without spending both time and money, and many of our brethren are not able to spend their time and money and support their families. And the District meeting of last year decided that the churches should pay their expenses. Then let each church do something as soon as they can, because the delegates will have to raise the money within themselves. Money to pay the expenses of the delegates should be sent to Peter Fesler. If sent by express, send it to Andersonstown, Madison Co., Ind. His Post Office is Ovid, Madison Co. I would suggest that each church make up the money to pay the expense of the delegates each year in time to send it to the District meeting, and that will save some trouble.

R. H. MILLER.

To the Annual Meeting and Back.

Set out for An. Meeting by the 10. 7 P. M. train. Arrived at Balt. about 7 next morning, and at New Windsor at about 11. 30. Soon we found our way to the house of our brother Philip Boyle, whom we met near his home on his way to attend a funeral, but returned in a few hours. With him we lodged and had a pleasant interview. At

tended evening meeting at New Windsor.

Saturday. Forenoon, afternoon, and evening, attended meeting at the Meadow Branch Meeting house and felt very much revived by the hearty admonition of the brethren. Lodged with brother——Cayler.

On Sunday attended meeting at same place, forenoon and afternoon, and in the evening preached at Frizzleburg. Lodged with brother David J. Roop.

Monday. Visited the place at which the Council Meeting is to be held, and spent the day in conversing with our numerous friends.—Attended evening meeting at New Windsor and lodged with Dr. Cook.

Tuesday. The business meeting was now organized. Attended evening meeting at New Windsor and lodged with brother——

Wednesday. Accompanied brother John Hunsaker to an evening meeting in the vicinity. Lodged with brother Levi Engler.

Thursday. This day the Council meeting closed, at about 6. 30 in the evening. Attended evening meeting at Linwood Station. Lodged with sister E. J. Shriner.

Friday. Set out for home early in the morning. Our tickets calling for Baltimore, a number of us concluded to ride to the City, instead of stopping off at the Relay House. The conductor however compelled us to pay fare, 30 cents. We entered our protest and submitted.

While showing some friends a few of the sights, the train left us. We had then a few hours more which we occupied in visiting the Washington Monument, from the top of which we had a fair view of the entire City.

The only regret we experienced in missing the train was that we

lost the company of many of our brethren and sisters with whom we had hoped to have a farther interview.

Landed safely home at 10. 07 P. M. and found our family well.

General Remarks.

We think our brethren in Maryland have given the new system a very fair trial. The best of preparations were made for entertaining those who were in attendance at the meeting. There was a supply of provisions which would have lasted for several days longer, and we thought the brethren and sisters of Pipe Creek would have preferred to wait upon the meeting a few days more. In this connection we will state that some objected very strongly to our editorial in No. 20, stating that "there would be no preparation for feeding any but those who were in business attendance at the meeting." The brethren at Pipe Creek had applied for the meeting under the old system, and wishing to show forth some of their love for the Brethren, thought we were circumscribing too much. We explained by saying that we had no reference to this year's meeting more than any other, and that they must find fault with the Annual Meeting for making the restrictions rather than with us for announcing them. Besides, we intended that "business attendance" should include all who wished to attend for religious benefit, either to themselves or to others. It was not our *little* heart that raised the objection but the *big* heart that moved the brethren at Pipe Creek.

There was a great deal of seed sown during the meeting; more than has ever been sown during any previous meeting. On Saturday and Sunday, if we are properly posted there were three meetings

each day, at four different places within the congregation, besides a Lovefeast in an adjoining branch.— Altogether we presume there were above forty sermons preached in the congregation during the meeting. We hope the brethren there will not fail to water, and that God will give them an increase.

New Subscribers.—We are prepared to furnish new subscribers with full sets of our paper from the present number; embracing the report of the Annual Meeting and the minutes. We would prefer to have subscribers close with the volume, but must demand more than our ordinary price for the balance of this year, inasmuch as 5 or 6 double numbers are yet forthcoming. Those wishing only the balance of the year with the minutes should send us 90 cents. Those sending \$1.50 will of course, continue until the middle of next volume.

Hymn Books.—Those who have ordered of the New Hymn Books will please have much patience, as the first edition has been exhausted. We expect a supply as soon as they pass the hands of the binders, and will then fill the orders as rapidly as possible.

Brother Jacob Reinhold at Lancaster city has a few copies for the supply of that congregation.

Minutes.—All our subscribers may expect the minutes of the Annual Meeting as soon as we can get a copy from the Clerk, and then print them.

Brother Holsinger; On the 24th of May brother George Whitwer and his family arrived here, and on the 26th we had meeting. On the 29th brother Joseph Hendricks arrived here, with the intention of staying a while with us. May God so arrange things that those two dear brethren

may remain with us here where they are needed so bad; and may some more be moved to come into this part of God's moral heritage and help us to become strong in the faith. Our minds are often carried back to the East, where we could resort to the house of God, Sabbath after Sabbath, and hear the sweet sound of the Gospel of peace proclaimed by his ministers.

On the 1st of June we had meeting in the Fairview school-house.— There was good attention to the words that were spoken by our beloved brethren, and I hope that good may result therefrom. As those two brethren have made the start, we hope that more will call to visit us and locate here among us.— Remember we have only those two ministers in Clinton Co., and the one is not settled yet. My prayer to God is that he may be contented here and take hold of the helm and keep the ship moving, so that the garden of the Lord may shine forth in its beauty, and sinners be taught the perfect way of the Lord, and we be made to realize and feel our duty to the Lord and to one another.— May God enable us all to land and meet safely in our Father's kingdom, is the prayer of your unworthy brother.

For further particulars address
Wm. B. SELL.
Plattsburg, Mo.

VERMONT, FULTON, ILL. }
June 7th 1867. }

Brother Holsinger; Having sold my property in Pennsylvania, and made a trip to Illinois and being pleased with the country around Vermont, Fulton Co. Ill., I have accordingly purchased a home where I expect to locate myself for a while at least, consequently you will please to direct my Companion as above stated, and as I desire to become acquainted with the different branches of the church in the State I would say, any brethren that would desire to communicate with me will please to direct to Vermont Fulton Co. Ill., and inform me of there whereabouts, or any of our old acquaintances who may desire a corres-

pondance with me will direct as above. Brother John Fitz is the Elder of the church here we have had some fine meetings since here; also one Lovefeast. We arrived here the 16th of April, and have enjoyed ourselves very well so far.
JACOB MACK.

To Our Correspondents.

Two announcements of Lovefeasts came too late for profitable insertion; one in the Quinaboning branch, Somerset Co., Pa., at the house of brother Daniel Shaffer, 6 miles North of Somerset, on the 25th of June, commencing at 5 o'clock in the evening. The other in the West branch congregation Ogle Co., Ill., on the 28th and 29th of June.

"I DON'T LIKE TO BE TROUBLESOME."—We do not look upon brethren as being troublesome for writing, if they give us perfect liberty to revise, condense, or withhold from press until it suits us to publish it, or to reject it entirely. We solicit communications from the brethren, and as often as convenient.— Let us have your BEST THOUGHTS. Avoid long introductions. The portfolio should not be as large as the house. This will then give us a good opportunity to furnish good reading.

Queries.

If the minister of Christ can perform the miracles which the apostles did; which some presume they can by having the true faith and enough of it, can they then also remit the sins of others, as recorded in the 20th chapter and 23rd verse of St. John's Gospel?

SIMON R. HOLSINGER.

Lone Rock, Wis.

Who do the brethren consider is the "man child" spoken of in the 12th chapter of Rev.?

S. KINSEY.

Answer to Query in No. 21.

Magi, or wise men; an appellation given among the Medes and Persians to a class of Priests, Wise men, philosophers, &c.; who devoted themselves to the study of the moral physical sciences, and particularly cultivated astrology and medicine. They alone performed the religious rites, and pretended to communicate to men secret things, future events, and the will of the

Gods. The book of Daniel shows in what high estimation they were held in Babylon. Daniel was appointed Master of the Wise men, but their jealousy of his wisdom and their hatred of his religion, as well as the terms in which they are spoken of in Isaiah 47: 13, 14. Dan. 2: 9—27, show that as a class they were destitute of true wisdom.

They may be termed of those that could foretell future events, Magicians, Sorcerers, Enchanters, Necromancers, Spiritualists, Exorcists, Astrologers, Soothe-sayers, Interpreters of dreams, Fortune Tellers, Casters of Nativities, &c., which are all forbidden of the law of God.

SAMUEL MYERS, Sr.
McVeytown, Pa.

DIED.

In the Union Centre Church, Elkhart Co., Ind., Jan. 30th, LODIMER EMILY, daughter of brother John DAUGHERTY; aged 6 years and 14 days. Funeral services by Eld. Henry Neff and others.

JOHN ANGLEMYER.

In the Buffalo Valley branch, Union Co., Pa., May 23rd, sister SARAH ROYER; widow of Daniel Royer, aged 83 years, and 1 month. The occasion improved by Isaac Myers and the the writer from Phil. 1: 21.
J. L. BAYNE.

List of moneys received, for subscription to the *Companion*, since our last.

Nicholas Wagoner	Monrovia Maryland,	1.00
Catharine Cronise	"	1.00
Jamea Naylor	"	1.00
Rosanna Snyder	"	1.00
Peter Phibus	"	1.00
Louisa Utz	"	1.00
John H. Wood	"	1.00
Alfred Molesworth	"	1.00
Rachael Deal	"	1.00
John Snyder	New London Maryland	1.00
Wm. Baker	"	1.00
Luther Devlbbis	"	1.00
Greene Ecker	Unlonville Maryland	1.00
Mary Jeer	"	1.00
Jane Fogle	"	1.00
John Ecker	Linganore Maryland	1.00
Adam Garber	"	1.00
Edward Meisel	"	1.00
John Bowers	"	1.00
Samuel Hydo	"	1.00
Barbara Jacobs	"	1.00
Jeremiah Brown	Frederick City Md	1.00
Samuel Horling	New Windsor Md	1.00
Jacob Ullery	Osecola Mo	3.00
Elizabeth M Kiehl	Dayton Ohio	.90
David Blickenstaff	Petit Ind	.75
I F Ralrigh	Webster Ohio	.80
Benj R. Zug	Mastersonville Pa	1.50
Samuel H. Myers	New Market Va	1.50
John H Hale	Lacy Springs Va	.80
Christianna Stem	Centre Square Pa	1.50
Stephen Boon	Bonbrook Va	1.50
Henry Hoston	Marshall Ill	1.50
A R Huston	Hazel Dell Ill	1.50
Eliz. McBrindle	"	.55

John G Kline	Bowmans Mills Va	1.00
Jacob Moyer	"	1.50
S D Wampler	Timberville Va	1.50
John Burall	Unlon Bridge Md	1.50
Jacob C Halley	Royers Ford Pa	1.50
E J Shriener	McKinstry's Mill Md	1.50
Nosh Lamb	Magachville Va	.80
Solomon Eengler	Unlontown Md	1.50
Abraham Naff	Naff's P. O. Va.	.80
W A Grove	Mansfield Ohio	1.50
Benj Keasler	Natchua Ill	1.50
Christian Hartman	Cross Keys Va	.80
Samuel Kline	"	.80
David Pcnel	"	.80
Noah Flory	"	.80
Samuel Petry	"	.80
Levi Engler	Unlontown Md	1.50
Wm G Nimlinger	Amsterdam Va	1.50
David M Angler	Clear Spring Md	1.50
Peter Fahnestock	Waynesboro Pa	1.50
Samil Book	sen. Waterloo Pa	.50
David Bonebrake	Chambersburg Pa	.80
Dr D Carl	York Sul. Springs, Pa	1.50
Miss S. M Presnell	Jonesboro Tenn	.80
A M Harner	Westminster Md	1.50
A L Keports	Littlestown Pa	.75
Henry Bucher	Two Taverns Pa	.75
Jacob Lowman	W. Alexandria Ohio	.80
Lydia Wyand	Keedysville Md	.80
Cain Moyer	Franklin Va	.80
Jacob Reinhold	Lancaster Pa	3.00
David J Roop	Frizzleburg Md	1.50
Levi Light	Mt Zion Pa	1.50
Thomas Milton	Haley Md	1.00
Rachael Wilson	Woodville Md	1.00
George W Wolfe	Ridgeville Md	1.00
Jane Justice	Uniouville Md	1.50
Joseph Utz	Linganore Md	1.00

NOTICE.—We would inform our brethren and friends generally, that in order to make prices more uniform, and to render general satisfaction as much as possible, the price of Nead's works; both the "Theology" and "Wisdom and power of God" will hereafter be \$1.25 per copy. The postage on either is 20 cents. Persons ordering either of these books by mail will add 20 cents on each copy for postage.

When persons club together and order 6 copies or more by express (they paying express charges) they will receive them by sending us at the rate of \$1.15 per copy.—By so doing we think they can nearly, and perhaps quite in some cases, save the postage.

The price of the "Pious Companion" will be 35 cents. Those ordering a single copy by mail will add 8 cents for postage. When two or more copies are ordered 6 cents to each copy for postage will be sufficient.

Two essays, Treatise, put up in pamphlet style; one of about 50 pages on the parable of the "Supper" or GREAT GOSPEL FEAST, recorded in the 14th chapter of St. Luke.—The other, Plain Remarks on Light Mindedness" of about 15 pages will soon be ready, when prices and particulars will be made known. Address SAMUEL KINSEY.
Box 44, Dayton, Ohio.

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Description.—Situated 4½ miles from Elkhart, in Elkhart Co., Ind., and near the Brethren's meeting-house. Contains 160 acres, 100 cleared; plenty of timber, good soil, productive orchard, a good house and bank barn, good water. Price, \$75. per acre. For further particulars address
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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, JULY 2, 1867.

Number 26.

For the Companion.

Heaven.

Oh! Heav'n must be a glorious place,
Where Saints can see the Savior's face,
Where they can lean on Jesus' breast,
And there forever be at rest.

No eye hath seen what is prepared—
No ear hath heard—no tongue declared—
Nor thought perceived the great reward,
Reserved for those who love the Lord.

In that celestial world above,
Where all is harmony and love,
They stand before the great I AM,
And sing the praises of the Lamb.

Oh! who would not desire to go,
Where streams of love perpetual flow,
Like rivers from the throne of God,
And shed their influence abroad?

O, heaven descend upon my soul,
Make me, from all infectious, whole!
Help me to keep the narrow road,
That heaven may be my last abode.

But heaven can never be my part,
If heaven is not within my heart;
Descend, O heaven, descending come,
That heaven may be my endless home!

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

Reply to brother J. E. Pfautz.

DEAR BROTHER:—I see in the "Companion reviewed," of March 26th, that among other things you have classed Sunday-Schools among the works of Satan. This dear brother is a broad and sweeping declaration, and is saying much more, I am afraid, than you can substantiate, for you failed to prove it a work of Satan. Teaching children to obey the Ten Commandments and all other commands of our Lord and Savior Jesus Christ cannot be a work of the devil. I cannot say what you taught while superintendent of a Sunday-School six years, but I can speak for our interesting Sabbath-School at Monrovia. It does our heart good to meet so many bright faces on the Lord's day and say, "Children obey your parents, for this is right," and then tell them *why* it is right. Children do not curse or swear, or say any bad word—do not range the fields on God's day and destroy bird's nests &c.—do not drink whiskey and play cards—do

not steal from or trespass upon your neighbors, &c.,—for all of this is wrong, and tell them *why* it is wrong.

And thus I might go on and name a thousand other things which we teach them is wrong. We teach them the great importance of giving their hearts to God while young.—We teach them by precept and example, how *we* worship God and how *we* attend to the things which make for our eternal peace—in short there is nothing good or holy, or lovely, but what we try to teach & impress their young hearts. It cannot be that all this is the work of the devil.

Dear brother, it will soon be said of us that we have gone to eternity. Who then is to take our places in the Church and in the world? Of course you will say the rising generation. Where then is the *impropriety* of collecting these same children in a Sabbath-School (since they must take our places) and instruct them in all the ordinances and commands of Christ, as laid down in the New Testament? Do you answer by saying, *we can* instruct our children at home? Do you do it? Where one will answer yes, ten will say no, we do not do it to our shame be it said. But we will *suppose* for argument sake that all professors of Jesus do instruct their children in all godliness. How then about those dear little children whose parents make no pretensions to religion and whose children are going to destruction as fast as they can go? What are you going to do with these tens of thousands of neglected children, for whom Christ died? Are we to act like the priest and pass them by on the other side, while they are perishing? Is it not best to act the part of the good Samaritan and pour in oil and wine and consolation and instruction to their young hearts for they truly, with us, have fallen

upon perilous times. They are looking up to us and all around, saying, help us, oh help us or we perish!—Do give us a right start in the world! We are ignorant, unexperienced, and know not the way.

Is this only imagination? Now see. We have in our little state of Maryland 35000 families who make no profession of religion, with 70000 children who are destitute of religious instructions, and 10000 of these 35000 families are rum sellers.—What an example! Just think of this great army, of 70000 children marching to destruction! O where shall evil stop? Where is the christian heart that cannot go out into the highways and bid them to a Sunday school, where they are taught the ways of the Lord, and to walk in the same. Our religion is not a selfish one.

The mind of a child is like a beautiful sheet of white paper; we can write what we please on it. The enemy of souls has taken advantage of this, and written falsehood instead of truth; hence so many professions in the world; consequently it will take great efforts on the part of the true ministry, to put down those errors and convince the grown sinner of his duty. It is far more difficult to unlearn our errors, than it is to inform our ignorance. Hence we believe in taking children—little sinners, and labor to make *right impressions* upon their hearts. Can you straighten that large tree yonder, which has grown crooked and ill shapen? No, sir, it will break ~~fast~~, *and* if that tree had been taken when young, you could have shaped it as you desired. So it is with children and those more advanced in years. First impressions are generally lasting, whether they be good or bad. How very important then that we try and use every

means in our power to make good impressions upon the young.

We can't begin too early to impart religious instruction. It is argued by some that we ought not to have Sunday-Schools because other churches have them. This is one reason *why we ought to have them*, because others teach *false doctrine* and we teach *true doctrine*. You had as well say because other denominations have preaching we will have none.

Children cannot be too well posted in the Scriptures of Divine truth. Where then will you find a more suitable place to impart this instruction than the Sunday-School which is set apart especially for this purpose? Will the brother answer and please give us supposed erring ones some *sound, substantial, practical, and scriptural* reasons why you oppose Sunday-Schools. 'Tis an easy matter to say a thing, but proving it is something else.

Dear brother, you have caused me to speak plainly (but God knows in love) for you said more than can be proven when you classed us among the wicked, and the devil as being our chief. We have proven in our weak way, our position, that we try to do the works of God and not of satan, and now it is for *you* to disprove them, and then do please give us a *better plan* of reaching these hundreds of thousands of neglected children, than the Sunday-School. God requires it of you. The souls of these 70000 neglected children require it of you in time and eternity! We can see no other practical way of getting at them only through the Sunday-school, and if you or any one else has a better plan, we require it of you, it is your duty to do so.

Now dear brother, speak, & speak to the point, and give us an intelligent answer, and may God help us all to do right. May we be more willing to live for the good and happiness of others, and not so much for self. May we see that God has a higher claim upon us, than living for our own gratification. May we see the propriety of trying to make others happy and get them to join

in with us, for we are, thank God, journeying to a better land, and we want all along that is possible, for it is a goodly land, and room enough for all. We do not stop to ask if this one, or that one, is opposed to Sunday-schools; but we ask *is it right? can we accomplish good? will God be pleased with our work?* It don't matter whether man is pleased or not, so it meets the approbation of our heavenly Father, he is to be our judge and not man. We feel that we are persecuted for righteousness sake, and feel comforted from the blessing in connection with it.

ASA WARD.

Sykesville, Md.

For the Companion.

Ministry—Educated.

I have a desire to say a few words in regard to our ministry, and while doing so I would ask the reader to bear with me if I write just as I feel. And I do not wish any-one to understand me in my letter as complaining of any of our zealous ministers; no, may I never do anything that would tend to discourage any of the least of those who have been placed as watchmen on the walls of Zion. I know that most of our ministrs are doing their duty, considering the great disadvantages under which many of them labor. But I would ask the Brethren with all candor if it is not a solemn fact, true to a great extent, that many of our ministers, although ardent and zealous, are so unfavorably circumstanced and so deficient in knowledge as to be unable to promote in the most effectual manner the best interests of the holy cause of religion. If it is a fact then it behoves us to consider whether the church is doing her duty if she exhibits so much indifference, in regard to the proper education of her ministers. A point which in my humble opinion concerns the vital interests of the "Brotherhood."

I do however not desire to make the impression that the success of a minister depends merely upon his scientific lore, or theological disquisition, by no means; I seriously

doubt whether any one has a call to the ministry unless he has also a passion for saving souls, and has received the gift of the Holy Ghost. This gift preachers may well expect, for it is promised on condition to all men even unto as many as the Lord our God shall call. But of whatsoever aid this may be to the christian minister it does certainly not supersede the necessity of an intellectual education. The diligent study of the Bible claims the particular attention of every one who expects to expound its saving truths and practical commands; and all his labor to acquire knowledge should have reference to this. But it does not follow *therefore* that he should study no books besides the Bible. The value and importance of all branches of learning will be estimated by the christian minister in proportion as they are capable of being made subservient to the plain elucidation and practical application of the contents of the Bible. These studies he pursues, not as an *end*, but as a *means*; he acquaints himself with the higher branches of learning, not to become a great scholar, but to become a successful teacher. The christian minister necessarily must be a hard working man mentally, and he should have much time for study, and meditation and prayer, in order to prepare himself more fully for the discharge of those duties incumbent upon him. Paul gave the following directions unto Timothy: "Study to show thyself approved unto God a workman that need not be ashamed, rightly dividing the word of truth." "Until I come give attendance to reading, to exhortation, to doctrine."

Since we have good translations of the Bible into our modern languages it does not seem absolutely necessary, that all our preachers should study the *original* languages. But having no knowledge of the "classics" myself I am unable to say what benefit may be derived from studying them. It must, however be obvious to all that every one who expects to preach the Gospel, should at least have correct knowledge of the language in which he

intends to preach. He should have a proper understanding of the meaning of words as applied to them by writers and speakers of reputation, and as defined by lexicographers of acknowledged authority. Moreover he should have the ability to use great variety of language, so that there will not be too much *sameness* in his preaching, but that he may be able to display and present to the people the things of God and religion in the most beautiful and affecting colors.

We live at present in a wonderful age of *progression*. An age in which various systems of internal improvement are originated and completed. Political factions arise, flourish, and decline! Wickedness is on the increase; Diverse religious sects are springing up; and ministers of all sorts are crying out, Lo! here is Christ, and Lo! there.

Vigorous and persevering efforts are made to undermine the faith which true Christians hold, by superstition on the one hand, and speculative infidelity on the other in the garb of religion, science, and philosophy. And it is a matter of no small importance that the friends of true religion should be on their guard against both these evils.—The apostle tells us that Satan himself has been transformed into an angel of light, and that it is not a great thing if his ministers be transformed as the ministers of righteousness. The ministers of Christ should then be fully prepared to throw down the gauntlet to principalities, to defy the rulers of wickedness in high places, and to compete with the emissaries of the Devil. These, however, can only be successfully encountered by meeting them on their own platform of science and deep philosophical research. The christian minister should then be well versed in science and philosophy, and also have on the whole armor of God which is powerful even unto the pulling down of strong holds. J. L. FORNEY.

Berlin Pa.

He that loses his conscience has nothing left worth keeping.

For the Companion.
Intemperence.

Though this vice has long troubled the public, and many distinguished persons have given attention to it, still it is standing forth in its malignant form, and is at the present agitating the minds of the people more than ever. All over the land we may hear the cries of those who are advocating total abstinence, and in almost every Village or town there are societies having (said to have) as their chief aim the destruction of this great, this growing evil, which like the fabled Hydra with its many heads, is carrying terror to many families in our fair land.

At the present intemperence is carried on to a greater extent, we think, than at any previous day of the world's history, and its ravages are terribly felt. It takes the moralist from his position; the Physician from his books; the statesman from the Cabinet; the Judge from the bench; the professor of christianity from his seat in the church of God: and the minister from the sacred desk: unfits them for duty, converts them fit subjects to the cause of intemperance and drags them down to an inebriate's grave, leaving there friends to mourn over their lost remains, and that we fear too, without hope.

Beholding a spectacle like this we are led to exclaim, when, oh! when, raging destroyer, wilt thou cease to destroy life! to desolate fair homes; to break the hearts of fathers and mothers, of wives and children. Glancing for a moment at this evil it brings to our minds terrible results; but if they are terrible in aspect nevertheless they are true; and the magnitude of this growing evil is only seen, by taking into consideration that there are at present over four hundred and eighty thousand inebriates in the limits of the nation.

By its effects more than two hundred and fifty thousand persons are continually burdening the hand of the public charity; by its terrible influences seventy-five thousand criminals are kept in our Penitentiaries; by its terrible ravages over

thirty thousand persons are annually hurled into a drunkards grave.—And oh! that terrible word, drunkards grave! and the thought that at the above fearful rate, there is one person on an average, dies from the effects of intemperence every hour and takes his place in the silent halls of death.

Dear reader of the *Companion*, be-ware, remember that all who are now chained to the car of this evil once were as clear as you are today, and when they took the first glass never thought of becoming an inebriate; and you may if you are not very careful. Remember that the safest decree is: "touch not taste not, handle not." And you, may dear brethren and sisters, who are parents' look well to your children, and keep them out of the way of this evil, lest they "bring down your gray hairs with sorrow to the grave;" keep them near; or in the folds of the church of God, and by good example and sound doctrine, teach them to shun intemperance as they would the bite of a deadly serpent and by the grace of God all will be well.

"You have heard of the snake in the grass,
my lad,
Of the viper concealed in the grass;
But now you must know
Man's deadliest foe
Is a snake of a different class!
Alas!
'Tis the viper that lurks in the glass."

J. P. METRIC.

Reidsburg, Pa.

KINDNESS.—Kind words are looked upon like jewels on the breast, never to be forgotten, and perhaps to cheer thy memory along sad life; while words of cruelty, or carelessness, are like swords in the bosom, wounding and leaving scars which will be borne to the grave by their victim. Do you think there is any bruised heart which bears the mark of such a wound from you? If there is a living one which you have wounded hasten to heal it; for life is short—to morrow may be too late.

There can not be greater folly in man than by much labor to increase his good, and by vain pleasures to lose his soul.

*For the Companion.***Pre-requisite to Membership.**

In reading the criticism of brother Replogle on the "pre-requisite to membership in the Church of Christ," by B. F. Eby, and my views not *exactly* corresponding with his, I felt like comparing them with his through the medium of the "Companion," in all charity, hoping that if my views are erroneous some brother endowed with divine light will point them out convincingly.

First he objects to brother B. F. E's assertion—"that regeneration is a necessary pre-requisite to baptism," wherein I beg leave to differ with him; for nothing (to my mind) seems so congruous, and withal so clearly implied by the instructions of Holy writ. First we find that John, the harbinger of Christ, whilst administering the duties of his office endeavored to prepare the people for baptism by preaching, and that he required repentance and faith as the pre-requisites for receiving the ordinance. Now the legitimate meaning of repentance simply is a change of mind, and so necessary is this prerequisite that even the apostle Paul felt constrained in his day publicly and from house to house to testify to Jews and Greeks, "repentance toward God, and faith toward our Lord Jesus Christ." Now what is faith? Is it not a principle wrought in the heart by the divine Spirit? Evidently so! "For it is the gift of God." Now when this divine favor is conferred upon the humble penitent; a change of mind undoubtedly is the result, and then according to my humble conceptions he is a fit subject for baptism, for he is then taught of God, and knows what he is doing, whilst prior to repentance and faith his mind is in utter darkness as to spiritual things. 1st Cor., 2; 14.

The next question he asks is; how are we born again? Then answers it in the words of Christ "except a man be born of water and of the spirit," &c, and then adds "it is plain that the Savior here speaks of baptism." Why brother how can it

be plain when baptism is not mentioned at all in connection with the new birth. Baptismal regeneration is no new doctrine, I know, for it has been taught and believed many years ago, yet I believe it has been the parent of much error in the Church; nor could I ever find the slightest gospel ground to build such a dogma upon. Now the water of which the Savior speaks, and of which we must be born again, evidently means the water that Christ gives, and as soon as we are made partakers of it we have "a well of water in us, springing up into everlasting life." Then, and not until then, may it be said of us, we are born of water and of the spirit. Mark well, beloved brother, the birth here spoken of is a spiritual affair exclusively, and spiritual things can never be begotten by the natural elements; consequently it would not mean baptism; but men frequently believe certain doctrines because they were taught so by man, not because Christ says so, and such are hard to be convinced sometimes; If we believed only what God teacheth, we would be all of one mind.

Next our brother wonders, "and in good conscience, too," where we read that men's sins must be pardoned before they are fit subjects for baptism. I would ask where do we read that they shall be baptized in their sins? We find neither explicitly stated, put to my mind it is as clear as the noonday sun that a person in his sins unforgiven is not a proper subject for baptism, and I think the explanation I have given of repentance and faith clearly proves that a penitent, believing soul is also a forgiven one, and in the favor of God. But I see my letter is getting too prolix; I will therefore hasten to a conclusion; but must touch upon one more point.

Our brother thinks the baptism of Christ a different ordinance from that practiced by John his forerunner, wherein I think he is mistaken, for it is evident that the baptism of John was from heaven. Matt., 21: 25. Luke, 16: 16. informs us that "the law and the prophets were until John since that time the kingdom

of God is preached and every man presseth into it." By the kingdom of God we understand the gospel dispensation, which from the days of John the baptist was preached; for it is evident that the kingdom of heaven began just where the law and the prophets ended, the law and the prophets were until John when the new dispensation opened, and the kingdom of God was preached. Hence Mark 1: 1, John's ministry is called "the beginning of the Gospel of the Son of God." Do you see it brother, that the greatest born of women officiated not under the law, nor under an intermediate dispensation; but under the glorious Gospel of the son of God. And such being the fact his baptism must have been identical with that of Christ's. The circumstance of Paul rebaptizing those at Ephesus does not disprove the fact at all, nor does it imply that there was any defect in John's baptism, but the whole passage implies that they had been baptized irregular, in profound ignorance. So ignorant were they that they said: "we have not so much as heard whether there be any Holy Ghost." But do we find that any of the Apostles or other disciples of Jesus were the second time baptized? Not even Apollos mentioned in Acts 18: 25, "because he had before believed in Christ," although he had only received the baptism of John.

Another fact is worthy of our consideration, to wit: that John and Christ were baptizing at the same time, and there is strong intimation that John even baptized some of Christ's disciples. (John 3: 22-24)

We read "After these things came Jesus and his disciples in the land of Judea, and there he tarried with them and baptized. And John also was baptizing in Enon, near to Salem because there was much water there and they came and were baptized; for John was not yet cast into prison."—And many came and were baptized. Who? The word disciple seems to be the antecedent to the pronoun they—the disciples of Christ came and were baptized by John. This

to me seems more than probable," and proves to me beyond all doubt that John's and Christ's baptism were one and the same thing.

JOHN REIFF.

Near Norristown, Pa.

For the Companion

Reply to a Sermon

Delivered at Dodgertown School-house, on the evening of the 31st day of May, A. D., 1867, by ——— Abbott, on the subject of baptism.

RESPECTED FRIEND:—As you requested those who composed your audience on the above named evening to point out the errors of your discourse, if any could be found, I deem it my duty to say something upon the subject. I would have said nothing, but knowing that "silence gives consent," I cannot forbear replying to your medley of reasoning. I hope that when you examine what I offer in reply, you will divest yourself of all prejudice, as you have before your audience, pledged yourself with God and angels that you are willing to exchange error for truth.

The position which you took, was, that the design of baptism is not to remit sins, and that the subject should be immersed once only, and that that immersion should be *backward*. My position is, to prove that you stand upon a platform entirely unsupported by either the Scriptures or Theological reasoning. You said that Acts 2: 38, does not prove that baptism is designed for the remission of sins, but that it meant that the ordinance should be administered because sins have already been remitted. Your theory was that it cannot be designed for that which is *not*—that a man must have his sins remitted before he can be baptized for the remission of sins.—Let us test the matter. Suppose a father would say to his child: I punish you for the removal of immoral conduct; must that child have its bad conduct removed before the father can punish for it? Presumptuous thought! A father punish his child after he is what he desires him to be. Let us suppose another case: Suppose that you pay a certain sum of money for the education

of your son; do you pay it because your son *has been* educated? or do you pay it because you desire him to become educated? Those characters to whom Peter spoke were sinners, *unconverted sinners*. Did he mean that they should repent and be baptized because their sins were remitted? What should they repent of if their sins were already remitted? The language of Peter, and reason unitedly declare that they shall be baptized *for the remission of their sins*.

You said that there is no such thing as the Trinity. From this we naturally infer that you disbelieve not only in Christ but also in the Holy Ghost. Dear friend remember that the atonement will be of no avail to us unless we believe in Christ, and believe in him too, just as he is, *a distinct character from the Father*—that he was here upon earth while the Father was in Heaven. That this is truth is evident; for proof of which I would respectfully refer you to Luke 3: 22: Immediately after his baptism the Holy Ghost descended, in a bodily shape like a dove, and lit upon him. Remember that the spirit did not descend in the shape of a dove but in a *bodily shape*. Upon whom did the Holy Ghost descend? Upon himself, or upon our Savior? Where was the Father at this time? "And a voice came from Heaven, which said, Thou art my beloved son."

Are there not three distinct characters here represented? I must believe it, and you must believe it, or float down the current of infidelity.

You called the attention of the audience to Eph. 4: 5 in order to prove that there should be but one action in baptism. This text does not teach that there is only one action, but that there is but one mode. Not one mode for the Presbyterian, another for the Methodist and another for the Lutheran.—If there is more than one correct mode of baptism, there is also more than one correct mode of believing; and if we have faith to day and then cease to believe in Christ ever after, it may be truly said of us that we *have had* faith. Do you think such faith would avail anything?

A little doubtful, dear friend.—Hence we see that the Apostle meant that there is but one mode of faith: and if he meant that there is but one mode of faith, he also meant that there is but one mode of baptism. This climax will make the text under consideration plain to all who possess an ordinary faculty of reasoning. You stated that when the administrator says, I baptize thee in the name of the Father and then immerses the candidate he has baptized him once; in the name of the son, twice; and in the name of the Holy Ghost, three times. You are right he has been baptized once in each of the three names which, constitutes *christian baptism*. By supplying the ellipsis the commission may be rendered thus: Go ye therefore and teach ye all nations, and baptize ye them in the name of the Father, and baptize ye them in the name of the Son, and baptize ye them in the name of the Holy Ghost. That the sentence in the above form exhibits to the mind what our Savior intended to convey, is fact which no grammarian can deny. The commission plainly teaches that three actions are necessary; and you can no more baptize an applicant in the three names than purchase sugar in three stores by one action. If the administrator says I baptize thee in the name of the Father he must do what he said he would or utter a falsehood; and of the Son, he must act again or forfeit his word. This is so plain that I cannot see how a man can misunderstand it; but what astonishes me most is that you have spared neither time nor money, during the last eight years, in preparing yourself for the purpose of giving to the world a correct view of the subject of baptism, and yet exhibit such erroneous reasoning.

I will now briefly examine the text which you pointed out for the purpose of sustaining your position in the backward movement, viz. Rom. 6: 4. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also

should walk in newness of life."—We are to be buried into death, that is in the likeness of his death, and not into his burial or resurrection; but like as Christ was raised from the dead, we should walk in newness of life. His resurrection is not a figure unto baptism, but unto our walking in newness of life. His death, however, (see 5th verse) is a figure unto baptism. How did he die? Did he fall upon his back and die? No, he bowed his head and died. For fear that I may be occupying too much space in the *Companion* I conclude, hoping that you will be able to see that you have mistaken some other yoke for that of Christ's; and that you will exchange as you have pledged yourself to do. By a careful perusal of the word of God, and not suffering ourselves to be biased by the productions of men, for which you said you spent so much money, I hope that we will yet be enabled to see and act alike; and then we will be able to see too, that there is One Faith and One Baptism.

Respectfully your friend.

E. UMBAUGH.

Pierceton Ind.

For the Companion.
Conditions.

When a man makes a public sale, it requires three persons besides the buyer to hold the sale; first the proprietor, then the auctioneer and the clerk. Each one has his separate office, and the duties connected therewith to perform, and yet all three work together. The proprietor offers the conditions by which others can buy, the auctioneer calls the attention of the people, and the clerk reads the conditions of sale. But why does the proprietor offer conditions by which men can buy? And why must the attention of the people be called to these conditions of sale? Why do they not only call the people together and sell?—Why! because the proprietor wants to be paid for what he sells; and the things to be sold are in his possession; they may be his, or those of some other person entrusted to his care: and it is necessary, and in

accordance with the laws of this country that the proprietor should offer conditions of sale, so that people may know how they can buy, and that if they are unable to comply with the conditions of sale, they may either prepare themselves, or not buy at all.

But now there is a great sale advertised for another country, and the conditions are in the advertisement in accordance with said other country, in which great possessions are offered for sale. A general invitation has been extended to the people of this country to attend the sale, and every person who is willing to comply with the conditions is at liberty to buy, but no man who buys can get a clear title to those possessions until he has relinquished all claims to possessions in this country. People who buy and intend to move over to that country are not permitted to take along any of this country's goods, because the king of that country and the king of this country are not on friendly terms.

The conditions of sale are very liberal, insomuch that the invitation is extended to every person, and all are invited to come and buy; "yea, buy, without money and without price." But perhaps you will ask what kind of possessions are offered for sale in that other country. If you have not read the advertisement and the conditions, I will tell you a little about them: All can not be told, because the possessions are too great, even so great that "eye hath not seen, nor ear heard, nor has it entered into the heart of man" what the King hath prepared for those that love him. But there are "many mansions," and "an inheritance incorruptible and undefiled, that fadeth not away," and an "everlasting life;" and there are "crowns of glory," "palms of victory" and "golden harps;" there are many more things than I can mention, such as white garments, new names, &c. So great are the inducements that the king himself says: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment

that thou mayest be clothed, and that the shame of thy nakedness do not appear."

In conclusion I would yet say to all who have bought, or intend to buy, let us relinquish all claims to the things of this country, that we may have a clear title to those "mansions," and become heirs to that great "inheritance." Let us also drink of the waters of the "river of life," that we may obtain everlasting life, and have a right to the "tree of life." And whosoever has not bought, let him come and buy; "yea, buy, without money and without price." And whosoever is athirst let him come and drink freely "of the fountain of the water of life." Yea, "the spirit and the bride say, 'Come.' And let him that heareth say 'Come.' And let him that is athirst come. And whosoever will, let him take the water of life freely."

JAS. Y. HECKLER.

Harleysville, Pa.

CAN YOU TELL WHAT IT COSTS?—

At a temperance meeting, held lately, in London, it was stated, on good authority, that the consumption of intoxicating liquors in England, costs \$400,000,000 annually. What an immense sum of money! and all worse than wasted. In eight years this sum would pay the debt of the United States. But it is of little moment in comparison with the actual cost. Who can compute the loss in health, morals, hopes—yes, and the loss in souls, for it is written—"No drunkard shall inherit the kingdom of God." Remember, too, that every soul thus lost is of more value than the entire world, and say can you tell what it costs?

The faith which can truly say, My Shepherd! My Lord! My God! My Rock! turns prophecies into history, promises into deliverances, sorrows into joys, prisons into palaces, perils into victories, death into life. Nothing else can do as much.

The chains with which the devil binds and holds many of his subjects are made of gold.

LOCAL MATTERS.

Tyrone City, Pa., July 2, 1867.

CORRESPONDENCE.

A Visit to Wirt Co., West Va.

DEAR BRETHREN:—I have visited in the last two years Barbour, Lewis, Upshur, and Wirt Counties, West Va., and I find a large scope of country in the State that the people are unacquainted with the doctrine of the Bible as taught by the Brethren. The brethren have never visited, or but little, the Counties of Tiler, Pleasant Wood, and many others that I might call to mind, and when we look at the geography of the country we find these counties almost surrounded by the brethren. Now dear ministering brethren I appeal to you, East and West, North and South, say not ye:—"There are yet four months & then cometh harvest." "Behold I say unto you, lift up your eyes and look on the fields for they are white already to harvest." John 4: 35. I hope you will not expect a poor unworthy brother like me to enter upon such a field of labor as there is open in West Virginia. I am now in Wirt Co., with a little band of brethren. We have commenced a series of meetings with them. I have been in Wood Co. The people are hungering and thirsting after righteousness; they are throwing open their doors for the brethren, and will you come to their relief! I expect to visit a small congregation of the brethren in Upshur on my return home, the Lord willing. I appeal to you again for help, and I think there can be no excuse. There is a Rail Road running through a portion of those Counties, and the brethren manifest a strong desire for help. Any of the brethren traveling East or West by R. R., will only have to drop a letter to the scattered brethren and they will meet them at the several stations on the road. Brother David Province's address is Elizabeth Court House, Wirt Co., W. Va., (Station on B. & O. R. R., Parkersburg). Br. John Friedley, Harriaville, Richie Co., (Station on B. & O. R. R.,

Ellenborough) Joseph Houser, Buchanan, Upshur Co., W. Va., (Station on B. & O. R. R. Clarksburg) Brother Benjamin Beegly, Jane Lew, Lewis Co., W. Va., (Clarksburg station). There is no excuse brethren. See Luke 14: 16—24.—Brethren who do go out on a visiting tour, are too apt to go to Jerusalem instead of going into Egypt. Let them take a trip into West Virginia. Brethren who are able and have their thousands at their command should think of those weak brethren who are laboring in this large field; they should not only think of them and remember them at a throne of grace, but they should visit them. There are some scattered members that are not even in reach of those small congregations, that should be cared for. There are some of the brethren that are willing to visit those weak points; but how are they to do so without help; perhaps they need a little money to pay their traveling expenses. You that *can* help do so. Why not send them out to hunt up the lost sheep of the house of Israel.—If we expect to make full proof of our ministry, we must do it now. To day we live, to-morrow we may die. Let those who read this ponder it well in their minds, and I pray God that there may be ample provision made whereby the weak places in Zion may be strengthened and that we may all be furthered on our way to Zion. I have been laboring in some of these counties for the last two years, and who will come to my relief, or shall I be left alone. I am still willing by the help of God, to continue my labors in his vineyard.

Wm. BUCKLEW.

Albrightsville, W. Va.

Brother Henry; I feel to-day like writing a few lines. It has been cloudy for the last few days, but this morning the sun shines bright and fair. The birds are singing and praising their great Creator. It makes me think I ought to praise him too. It is delightful to see the fields all dressed in green, and the trees dressed in their green foliage.

What a delightful scene. The fields are all fresh and green; but oh! how soon they will fade, and drop. So it is with man. Man is as the "Flower of the field, which to-day is, and to-morrow is cast into the oven." But oh! man would be nothing if it were not for the soul. Oh! that valuable part of man.—What did it cost to redeem it? Ah! yes, *What did it cost?* The precious blood of Christ. Oh! how careless and unconcerned we sometimes pass along. Almost forgetting that *Christ died* for us. Yes, to save poor sinners of whom (as Paul said) I am chief. If we could always have his death fresh in mind we would be better christians. Oh! dear brethren and sisters, let us live near the Lord, for to-morrow death may come.

Sometimes when the weather is cloudy and gloomy, I feel so too. But when the sun breaks through the gloom and all nature looks bright and fair, I then rejoice. I think it is so with the christian. We sometimes have dreary and cloudy seasons. But when the gloom passes away, how bright the prospect opens before us. If this world were not a place of sorrow, and trouble, Heaven would not be so pleasant. I often have trouble, and grow so weary of the trouble of this world. Then I think the time will soon come when we shall be free from all these troubles. And that leads the mind to Heaven more than if we had no trouble here.—For if we had no trouble here, we would not desire Heaven so much. But when we get weary of this world, we then want to go where troubles never come. Oh! where is such a place! It is Heaven. There none ever get weary for all is love in Heaven. That is what makes me so anxious to get there. I think there is not one on earth who does not desire to get to Heaven. If there is, it must be because they have too much pleasure here. If we never get weary, we will not desire rest. So it is with those that enjoy themselves so much in this world. They seldom think of

Heaven. Fight on brethren and sisters, the crown will soon be given.

"We are marching through Emmanuel's land,
To fairer worlds on high."

And brethren and sisters, pray for me in my loneliness, that God may keep me in the way to life everlasting. Let us rejoice to think the time is not far distant when we shall all go home to our Father's house, where there are many mansions. Let us be watchful and not waste our time in idleness.

Your sister.

NANCY WISE.

Oakland, Pa.

Dear Brethren:—As the Macedonian call "come and help us," is heard from all parts, it fills the heart of every philanthropic servant of the Lord. Hence the mind, the pen, and the tongue are employed to stir and move the whole brotherhood to united action, consequently at our late District Meeting a query was brought forward on this subject, and the result was a resolution that this meeting send three brethren to Wisconsin forthwith, their expenses being made up by the churches composing this district, and individual churches left free to send as many more as it would be thought necessary or expedient. Though this move met my hearty approval, yet we think if a proper organization and understanding was had throughout the brotherhood that those brethren should have been sent to Michigan as bordering on Indiana, the call being equally strong and loud here, and we think with the expenses of the mission to Wisconsin a half dozen brethren might have been sent here, and perhaps the churches farther West could and would have answered the Wisconsin call; and in so doing much more good might have been accomplished, with the same expense. But our object is not so much to curtail the expenses, as to exhort and admonish the brethren with ourselves to cut loose our purse strings, and donate liberally for the spreading of a pure and unadulterated gospel. When we contemplate

for a moment the thousands, yea the millions of our fellow mortals, that are grovelling in darkness and dropping off daily into eternity without a hope in Christ, I ask, where is the loyal hearted brother (or sister) that is not willing to spare at least some of their abundance, for the rescue of those their fellow mortals, whose souls are of so great value.—Brethren let me ask you, with myself, why should we expect to live at ease and in comfort at home, and expect our ministering brethren to do all the work without any help from us. Does not the language of our Savior strike us most forcibly at this present time, "Why stand ye here idle all the day." Let us rouse up to a sense of our duty, inasmuch as we believe that the day of the Lord is near at hand. Let us lay hold of the gospel plan, so clearly expounded to us by brother Wise, and send out our ministering brethren, not waiting until they send for them; for "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no wise enter into the kingdom of heaven." When we consider how much others are doing, how much time and means they are spending to spread an adulterated gospel, garnished according to the wisdom of foolish men, we surely must conclude that the righteousness of the Scribes and Pharisees does exceed that of ours in this respect.

May the Lord grant us liberal hearts and willing hands to do his will and work that we may have a "right to the tree of life and enter in through the gates into the city." Amen.

M. T. BAER.

Bloomington, Mich.

From Brother Heyser.

We desire to call special attention to the following extract of a letter from brother Heyser. We had designed to say, and had even written considerable more, in this connection, but have only now space for this notice:

For fear of sickness in this my first season South, I have been advised to spend the hot months North; and as I expect to travel among the brethren some, on my way home, and return, you may say to the brethren through the *Companion*, that I expect to be at Franklin Grove, Ill., about the middle of July, to travel from there to Philadelphia, and I will stop with brethren by the way should any desire me to do so. Letters addressed to me at this place should be mailed not later than July 1st, and for two weeks after that, in care of brother A. H. Fike, Franklin Grove, Lee Co., Ill.

As ever your brother in the bonds of Christian unity,

EMAN'L HEYSER.

Madison, Ga.

Relics.—Brother Philip Boyle kindly presented us with a German Concordance of the Scriptures, printed in Germany, nearly two hundred years ago. It is very thankfully received.

Brother Samuel P. Forrer of Virginia, showed us a watch, now in good running order, bearing the inscription: "H. F. 1750." The H. F. stands for Heinrich Forrer, brother Samuel's father, and was made by him for his own use.

To Our Correspondents.

S. R. ZUG. Your announcement of the Eastern Penna. District Meeting, dated May 7th, came to hand June 24th, marked on the envelope, "From a robbed Pouch," having been sent to the Dead Letter Office, and from thence sent to us. This will account for its non-appearance.

"I DO NOT LIKE TO HEAR HIM PRAY," may be found on page 297, Vol. 1, of the *Companion*.

JUNE 18. We did not publish a paper on Tuesday, June 18th. We neglected to notice this fact in our last. Those who observe the rotation of the numbers of the issues will have noticed it. Some have already sent for the missing No. Please make a note of the above.

Examine your files and see if you have all the numbers in rotation, viz: No. 20, 21, 22, 23, 24, 25, and now this one 26; if not let us know, and we will endeavor to supply. We may as well say at once however, that No. 24 has been exhausted.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, JULY 9, 1867.

Number 27.

For the Companion. The Creator's Love.

O can we imagine the love that was shown
By God the Creator at his heavenly throne;
He offer'd his Son to redeem us from hell,
That we in blest mansions in heaven may dwell.

He sent the Redeemer to show us the way—
To keep us from those that would lead us astray;

To give us a pattern for conduct in life,
That we may outlive earthly passion and strife.

The way is now open for all who would prize
The teachings of Jesus who came from the skies;

More dearly than earthly traditions and creeds
Whence all that's disloyal to heaven proceeds.

None can be mistaken who follow the track
Of our Savior till death; and never turn back;
The reward which at the extremity lies
Is immortality far beyond the blue skies.

E. UMBAUGH.

Pierceton, Ind.

For the Companion. A Crumb of the Bread of Life for a Suffering Sister.

NUMBER VIII.

"If any man love not the Lord Jesus Christ let him be Anathema, Maranatha." 1 Cor. 16:22.

It is not my purpose to depict the doom of the loveless, but to unfold, with the utmost brevity, the *necessity, nature, and evidence* of love to Christ; to rekindle the fading hopes of some who are standing in doubt of themselves as to their union with Jesus. The awful declaration, "let him be Anathema, Maranatha," is sufficient to beget in the soul an overwhelming conviction of the *necessity* of loving the Lord Jesus Christ. To love God with all the soul, or "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," is our only alternative. "God is not mocked," and will visit with condign retribution those who despise his well-beloved, and reject the sacrifice he has made. As Heaven is both a condition and a locality, and the Lamb is the glory of the place and the bliss of the state, love to Christ is *essential* to

our admission into his abode, and our enjoyment of his presence. "Surely they will reverence my Son" is a foregone conclusion in the mind of God, underlying the possibility of salvation, and we do not more rationally predicate light of the son, or holiness of God, than love of those who are God's progeny, heirs of Heaven, and participants of glory and honor, and immortality, eternal life." To "love the Lord Jesus Christ" is to love God and without this we are reprobates—"Anathema, Maranatha." Every where in the holy oracles, love is insisted on as the greatest and just duty of man, assential to true religion, and incapable of being substituted by aught else. He that would escape from the wrath to come, must love Jesus. To enjoy the blessing of this life we must love the Lord, for, if sinners could but see it and feel it, every temporal blessing out of Christ is but an aggravation of our guilt. The grace of Christ accounts for the crumb of bread and the drop of water no less than for the crown of life and the robe of glory. If we would not have our daily food take fire within us, and the water we drink turned into liquid damnation, we must love Jesus. If we would not have the raiment that covers our bodies changed into quenchless flame, we must love Jesus. If we would not plunge through ceaseless ages in a sea of self-gathering gloom we must love Jesus. If we would extract sweet out of bitter, rejoice when others despair, walk with God even on earth, have our pilgrimage dotted with Bethels and Peniels, and the Valley of the shadow of death gilded with the lustre of the Bright and Morning Star, we must love Jesus. Heaven, earth, and hell, and all that is therein, declare the necessity of loving the Lord Jesus Christ.

The *Source* of christian love indi-

cates its *nature*. "God is love, and he that dwelleth in love, dwelleth in God, and God in him." Christians are a "*peculiar* people," and "by *this* shall all men know that ye are my disciples, if ye have *love one to another*." This reciprocity has for its basis the indwelling Deity. When regenerated we come forth from the matrix of sin and corruption born into the nature of the Second Adam.

Partakers of the Divine nature, we are necessarily partakers of the Divine love. Our heavenly birth makes us temples of the Holy Ghost tabernacles of the Everlasting God, entwining our affections around the Person of Christ, bringing our will into harmony with His purposes, turning every fiber of our new ruling self into rhythm with essential Love. If we are born again, and filled with the love of the spirit, our citizenship is in Heaven, the features of our new and high nationality will make their appearance, we will speak the dialect of our Fatherland, we will learn the complexion of the "better country," and we will recognize, and embrace in pure, Divine love, all who "have obtained like precious faith," irrespective of race, clime, or color. Love is the family-likeness in the household of God. It is the badge by which we are known, while around this central jewel all the other graces of the spirit cluster as sparkling gems, burnished, arranged and set by the Holy Ghost. It is an incarnation of God, exhibits in its measure, the attributes of God, and shows its origin by its Godlike operations. It heaps coals of fire on the heads of the enemies by taking them on its heart, bearing their burdens, embracing them in its sympathy, and bringing them to the mercy-seat on the breath of prayer. That which is born of the flesh, what ever noble qualities it may possess,

can no more develop such a life, then we can climb into Heaven on the wings of science. And the weakest, most self-reproaching Saint has sufficient warrant to put in a humble claim to be a disciple of Jesus, a child of God, an heir of Eternal life, because he loves from the life inbreathed by the Holy Spirit.

That this love is in us, and we are actuated by it, is the matter that the child of God not unfrequently finds it difficult to determine. In view of the great things God has done for you, it is marvelous, you think, that your heart does not burn with a perpetual glow of love. Where is the saint that might not justly make this complaint? In the absence of the *feeling* of love, we are ready to conclude that the *grace* of love is wanting also. But this is a grave error. "Lovest thou me?" is a question that is ever pressed upon the heart of the believer by the Master, and our response should ever be, "Lord thou knowest all things; thou knowest that I love thee." But it is nowhere stated in the word of God that our love must always take the *form of feeling*. I have never known a christian who was conscious of love all the time in its *positive form*. Love has a negative form, and is just as real, and as precious in the sight of God as when we possess it in the *form of feeling*. In Luke 9: 50, we find it in this form, "Jesus said—he that is *not against us* is *for us*." This strikes a distinct line between those that follow and those that deny Christ. If your *feelings* sink so low that you cannot, in this way, make out whether you are *for* Christ, you can surely at once satisfy your mind that you are *not against* Him. If you can faithfully answer your own conscience with the *positive conviction* that you are not against Christ, the conclusion is self-evident and comforting that you are for him, and with him, and in him. This is *love* in its *negative form*. When Christ hung upon the Cross, his love and faith both vanished in their *positive form*. "Why hast thou forsaken me?" is as doleful a cry as any human ever uttered.

But Jesus was all the time *conscious* that his whole soul was bent on *doing the will of his Father*. This was *love* in the *negative form*. If you are *conscious* that you *hate sin*, and *abhor yourself* on account of sin, you are *for* Christ, as he hates sin above all things, and *loves* them that hate it with him. Your abhorrence of all that can grieve the Holy Spirit, is *love* in its *negative form*. If you feel grieved at your want of the *emotion* of love, it is but an evidence that you possess the *grace* of love. If you rejoice in the triumph of the truth and in the success of Christ's cause, you evince the indwelling of the Divine love—Every kingdom, city, or house, divided against itself shall not stand. If you take pleasure in the welfare of Zion, find your joy in her prosperity, and are affected by her fortunes, you must either be *for* Christ, or satan is divided against himself. All these things are indications that "the love of God is shed abroad in your heart by the Holy Ghost."

You say you often sift your motives, whether you engage in the service of God from a desire of salvation, or from pure love. The two cannot be separated. What is done for Christ's sake is done out of *love* to his authority and condescension, although the only *positive feeling* may be an *ardent, anxious desire to be saved*. This was exactly Noah's case. He was "*moved with fear*," and therefore he "*prepared an ark to the saving of his house*." He believed God: this awakened *fear*, which prompted *obedience*, and the object was the "*saving of his house*." Nothing is said of his *love* except in the *form of fear*, and whoever *fears* God in this sense, *loves* him. Is not this plain, and is it not replete with encouragement? Moses is also represented to have honored God on the same principle. He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Is not this your choice? This, then, is a *form of love*. He esteemed the reproaches of Christ greater riches than the treasures of Egypt. Is it not so with you? This preference

is but a manifestation of *love*. If you cannot see and feel the *root*, you must gather your evidence from the *fruit*. Why did Moses make such choice, and what induced his high estimation of the reproaches of Christ? Thus saith the Scripture: "*he had respect unto the recompense of reward*." If Noah and Moses were influenced by such considerations, can it be wrong if we do the same? It is the love of God, or the proference we give his word, that controls our conduct. And Christ himself had the same motive to sustain and animate him in his earthly career. He endured the Cross, despising the shame." Why? Nothing is said of *love* in its *positive form*. He did it "*for the joy that was set before him*." Heb. 12: 2.—Let no saint suppose that, because he is more prompted in his service, consciously, by the desire of salvation, than by love in the *form of emotion*, therefore the love of God is not the Source that feeds his desire. We are, moreover, permitted *occasionally to feel* a sweet, fervent clasping of the soul upon him who is altogether lovely. These glimpses are precious, but they cannot be *constant* until we migrate into the realms of light where no cloud floats between the soul and the Sun of Eternity. Whoever is in God's ends, movements, counsels, and purposes, is in God's love, even while the *emotion* of love remains a matter of casuistry. Whoever chimes consciously and faithfully with all that Christ is doing, has commanded, and promised, making it the great constant effort to regulate and bound his life by the Eternal Word, is in the love of God, even though his inability to maintain the desired *state of feeling*, constrain him to write bitter things against himself. Such an one has nothing to dread from the "Anathema, Maranatha."

C. H. BALSBAUGH.

Union Deposit, Pa.

He that cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven.

For the Companion.
The Fireside.

How tender and endeared are the memories and reminiscences of the fireside. Around it are clustered the parents and children of every family, of every nation, of every tongue, of every clime, of every color, and of every age; from the time when Adam and Eve, with their sons and daughters, surrounded the consecrated spot and talked of the creation, the dreadful fall, and the murder, by Cain, of the righteous Abel; down through the mutations of time to the present moment.

We can easily conjecture with what anxiety, and strange, tremulous emotion, the family of Noah met together on the evening prior to the commencement of the deluge, and talked of the past; of the wickedness of men, of the one hundred and twenty years in the ministry, of the building and finishing of the Ark, of the payment and dismissal of the mechanics, of the scenes of the morrow, and of God's inscrutable providence in destroying, with so fearful vengeance, the work of his hands.

And Abraham, when the toil of the day was ended, would gather his children around the fireside, and tell them of the wonderful revolutions that had so repeatedly changed the affairs of earth, and of the still more wonderful events that would transpire in the distant, unborn future; when Love and Truth would descend from heaven and enlighten the world at eventime.

And later in the age of time, after the triumphant fulfilment of all the types, the holy worshipers of the cross would delight to rehearse in the presence of the youthful, while the flickering light of the fire grew dim, and the hours of night wore away; the birth, miracles, wicked trial and crucifixion, resurrection and ascension of our Lord, and his promise to come again. These were strange stories to the juveniles of that day, and they would doubtless often long for the close of day, that the narrative might be resumed and repeated, and their eyes twinkle with delight when they would

hear that he loved little children, and how he took them and blessed them.

And now we are re-enacting scenes that transpired five thousand years ago. We hasten from duties of the day to sit with loved ones around the fireside and talk of our departed fathers and mothers, brothers and sisters, and of the expected appearance of our Savior, of the happy home of the just in the eternal world, and of the dreadful punishment of the wicked; and the sinless prattlers look up in puzzled amazement and ask how can these things be.

These are all fireside scenes, and they endear it to us by many holy ties that can only be dissolved by death, for we leave the fireside for the tomb.

D. C. MOOMAW.
Clover Dale, Va.

For the Companion.
The More Sure Word.

"We have also a more sure word of the prophecy." 2 Peter 1:9.

The above words of the apostle are designed to show the authority of the Bible over the doctrines and commandments of men.

When Jehovah speaks the children of men should obey him, and not go contrary to his will, forbidding what he has commanded, and ordaining what he has prohibited.

The words of the Lord are pure and everlasting; those of men are corrupt and are passing away.

By the law of God we will be judged at the last day. The apostle says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness; that the man of God may be perfectly furnished unto all good works." 2 Tim 3: 16, 17.

For this cause also thank we God without ceasing because when we received the word of God which we heard of, we received not as the word of man (but as it is in truth) the word of God which effectually worketh also in us that believe."

DAVID C. HARDMAN.
Kingston, Mo.

Shun evil company.

A few Questions for us who profess to be Members of Christ's Church.

Are we the salt of the earth?

Are we the light of the world?

Do we let our light shine?

Do we break any of the least commandments?

Does our righteousness exceed that of the Scribes and Pharisees?

Do we overcome evil with good?

Do we love our enemies?

Do we do good to them that hate us.

Do we give alms in secret?

Do we lay up treasures in Heaven?

Do we to others as we would have others do to us?

Do we profess Christ before men?

Is Christ to us the chiefest among ten thousand?

Do we forsake all for Christ?

Are we willing to forgive our brother seventy times seven times?

Do we take up our cross daily and follow him?

When we make a feast, do we call in our poor neighbors?

Do we love our brethren with a pure heart fervently?

Are we willing to spend and be spent for Christ?

Do we pray with our families?

Do we train up our families in the fear of God.

Do we deal justly with one another?

Do we visit the sick?

Is our religion pure and undefiled?

Do we love mercy, do justly, and walk humbly before God?

If we fail to do any of these things, can we meet the approbation of God?

EPHRAIM MILLER.

McAllaveys Fort, Pa.

PRAYER is the ascent of the soul; God must be eyed, and the soul employed. "Up with your hearts," was anciently used as a call to devotion.

I have lived long enough to know what at one time I did not believe, that no society can be upheld in happiness and honor without the sentiments of religion.—*La Place.*

*For the Companion.***Sooth Saying.**

"And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her master much gain by sooth saying: the same followed Paul and us, and cried, saying, these men are the servants of the most high God, which show unto us the way of salvation, and this did she many days; but Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."—Acts 16: 16, 17, 18.

Sooth saying means the foretelling of future events by magical or curious arts, (Dictionary and gazetteer of the New Testament by J. Winebrenner) or in other words, *fortune telling*: and was considered very sinful by the Apostle Paul.—

It is greatly to be wondered why the brethren and sisters indulge in, and delight in what "grieved" the holy apostle Paul so much; a sooth-sayer, sorcerer, &c., is about the same thing and I will give you some extracts out of the Bible Dictionary.

1st "Sorcerer, one who practised sorcery; nearly synonymous with magician, sooth-sayer, or wizard. This was a class of persons who dealt in incantations and divinations, and boasted of a power, in consequence of their deep science and by means of certain rites, to evoke the spirits of the dead from their gloomy abodes, and compel them to disclose information on subjects beyond the reach of human powers. They pretended also, that by means of certain herbs and incantations, they were able to expel demons (Acts 18: 6, 8.) Those persons also who devoted themselves to the general studies above mentioned, often abused their knowledge and deceived the common people, by pretending to foretell the destinies of men from the motions and appearances of the planets and stars, and to cure diseases by repeating certain phrases, &c. Of this class appears to have been Simon the sorcerer, mentioned in Acts 8: 9, 11. Females who practised such arts

were called sorceresses and witches, (Mal., 3: 5. Rev., 22: 15.)

2nd. *Divination*. The eastern people were fond of divination, magic, and the pretended art of interpreting dreams and acquiring a knowledge of futurity. When Moses published the law, this disposition had long been common in Egypt, and the neighboring countries; and to correct the Israelites' inclination to consult diviners, wizards, fortune-tellers and interpreters of dreams, it was forbidden them under very severe penalties, and the true spirit of prophecy was promised to them as infinitely superior. (Ex., 22: 18. Lev., 19: 26, 31. 20: 6, 27.) Those were to be stoned who pretended to have a familiar spirit, or the spirit of divination, (Deut., 18: 9—12,) and the prophecies are full of invectives against the Israelites who consulted such, as well as against false prophets, who seduced the people, (Is., 8: 19. 47: 11—14. 29: 4. Ezek., 13: 6—9.) A fresh impulse to these superstitions was gained from intercourse with the Chaldeans, during the reign of the later kings of Judah and the captivities in Babylon, (2 Kings 21: 6. 2 Chron., 33: 6.)

3rd. *Magic*. Means in the Bible all the superstitious ceremonies of magicians, sorcerers, enchanters, necromancers, spiritualists, exorcists, astrologers, soothsayers, interpreters of dreams, fortune-tellers, casters of nativities, etc., which are all forbidden by the law of God, whether practiced to hurt or to benefit mankind. It was also forbidden to consult magicians on pain of death. (Lev., 19: 31. 20: 6.)

4th. *Enchantments*, deceptive arts and charms practiced by designing men, and classed in the Bible with Sorcery, Magic, divination, witch-craft, and necromancy, or professed communications with departed spirits. All these are expressly forbidden and denounced in Scripture, (Ex. 22: 18; Lev. 19: 26; 31: 20—27; Deut. 18: 10, 11). The pretended power and skill of enchanters was ascribed to infernal agency, and the art was essentially hostile to true religion; their seem-

ing wonders were usually wrought by juggling tricks or slight of hand, or by mysteries of science, known to but few. The magicians of Egypt are said to have done several things with "their enchantments." (Ex. 7: 9; Acts 19: 19.) *Spirit of divination* means "an evil spirit."

Note. *Divination*, same as Python, from which we have Pythonist a conjurer. (Jenkins.)

In Isaiah 8th chapt. and 19 verse (which read) we have the term "that have familiar spirits" which means, that pretend to have intercourse with the spirits of the dead, that they may learn from them coming events. Note). Is not this what is now a days called *Spiritualism*, or *spiritual rappings*?

Necromancer, one that has a familiar spirit.

Sorcery; "deceptive arts, pretending to foretell future events."

Wizard & Witch (male and female) one who professed to have intercourse with evil spirits and from them to receive supernatural power.

Enchantment; attempt to do things by the aid of evil spirits.

All those persons with their various tricks are miserably wicked and all associations and dealings with them is strictly forbidden by the Holy Scriptures. Please read all the Scriptures referred to in this article.

S. W. BOLLINGER.

McVeytown, Pa.

*For the Companion.***The Lost Power.**

MARK 16: 17.

Our Savior was crucified in the presence of a multitude of the world's people. They saw him die; they knew that he was dead. That being the case, it is nothing more than natural that they should require something more than a mere assertion of a few of his friends to make them believe that Christ was risen from the dead, yet according to the plan of salvation it was necessary that man should believe that he was risen. And as God does not require man to believe without a corresponding amount of testimo-

ny, it was necessary that the witnesses of his Resurrection should be endowed with more than ordinary power to convince the world of mankind that Christ was risen from the dead and was sitting at the right hand of the throne of God.—Hence we see that the apostles were commanded to tarry at Jerusalem, not to preach, but wait till they had received power from on high, which they should receive after the Holy Ghost had come upon them. This they received on the day of Pentecost which enabled them to speak with other tongues as the spirit gave them utterance; after that to heal the sick, raise the dead, according to the word of Christ. Now the question is, is this gift to be perpetuated in the Church, or is it to fall into disuse as soon as there has been a sufficient amount of testimony given to establish the fact that Christ has been raised from the dead? Now I am aware that many maintain that it would be perpetuated if the members of Christ's Church would live up to their duty. But it is evident from the teaching of the apostles that it was never designed to be perpetuated and in fact could not. The apostle Paul declares that those gifts were given for a confirmation of the word. "How shall we escape if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him.—God also bearing them witness both with signs and wonders, and with diverse miracles and gifts of the Holy Ghost according to his own will." Heb. 2: 3, 4. Again, (1 Cor. 14, 21.) In the law it is written, with men of other tongues will I speak unto this people; & yet for all that they will not hear saith the Lord. Wherefore tongues are given for a sign, not to them that believe but to them that believe not. Those texts declare plainly what those gifts were given for.

Again we understand that on the day of Pentecost that they were enabled to speak intelligibly; but in 1 Cor. 14: 28 it would appear that they could not speak understanding-

ly, for unless there was one present that could interpret they were not permitted to speak in the Church.—Thus we see that the gift had already began to fail. And the 8th verse of the 13th chapter we are told that whether there be prophecies, they should fail; whether there tongues they shall cease, whether there be knowledge, it should vanish away. Now if the fruits of the gift ceases have we not good reason for believing that the gift itself has ceased. In conclusion I would say that we have no account of any receiving this peculiar gift after the day of pentecost only the household of Cornelious without the laying on of the Apostle's hands, and that no individual ever had the power to confer this gift of the Holy Ghost by the laying on of hands, only the eleven apostles and the apostle Paul included in that number. And we see that when Simon Magos offered money that he might obtain that power of giving the Holy Ghost by the laying on of hands, the apostle rebuked him sharply, and told him plainly that he had no part or lot in that matter. Hence it would naturally follow that when the apostles would pass away, that those gifts must cease to exist in the Church.

N. C. RICE.

Carthage, Mo.

For the Companion.

On Pride.

Pride is in the heart; but what are the sins or fruits of pride?

1st. To seek the honor of the world, and not the honor that cometh from above.

2nd. Pride is to be ashamed of the humble precepts of the gospel; of self denial; of bearing the cross; transformation from the world; to refuse to be humble like a little child; and to condescend to men of low estate. Pride is to mind things highly esteemed among men; to seek the honor and praise of the world by conforming to the customs and fashions of a proud world; to refuse to pray because you can not pray with eloquence, or in appropriate style; and to refuse to confess your faults when they are made

known to you. These are the fruits of pride which spring from a proud heart. If pride has no outward signs or fruits, it then lies dormant, or is dead, which it must be if you would please God, for God resisteth the proud but giveth grace to the humble. If you resist not pride God will resist you and pride together; for it is written, "the day cometh that shall burn as an oven and all the proud and they that do wickedly, shall be as stubble."

Pride was the first sin or enemy, and is the last to be conquered. It was the fall of angels, of Adam and Eve. "Pride cometh before the fall." Pride has a hand—directly or indirectly—in all the sinful propensities of depraved nature. Pride has a hand when you are a respecter of persons. But conversion or regeneration kills or destroys its reigning powers. "A good tree brings good fruit." "Like begets like."—If the heart is right and humble, the fruits will be seen—not in the inside, but on the outside of the tree, in humility and meekness.—Jesus gave command; and sets an example, outwardly, as a light for his people to follow, and learn of him meekness and humility.

DAN'L. LONGENECKER.

For the Companion.

Gentle Hints.

Brother Henry:—It seems too many of our dear brethren in writing, become too soon whetted to try steel, or battle with words to the hurt of pure love, as though they are too good to be made better. I am very sorry some are rather given to *debate*, a quality of educational tact not warranted in the word of God. Indeed I feel to pray the Lord to help our dear brethren to ever remember what Paul says:—"Be courteous." "Be Patient." Several articles have appeared recently on dress, and about Sunday Schools, Missionary, &c. &c., that rather savor a spirit of carnal controversy, or to be contentious, or to show some point of Biblical learning. Of this I cannot dissent if the discipleship is to learn Christ thro' the power of the Gospel, "for it is

the power of God unto salvation," or, as it is said "able to make you wise unto salvation." My opinion and hope is this, that if we search the word more for *ourselves*, and cease debate with others, we should all see the point of divine glory in those passages upon which so great diversity of opinion rests. One thing is certain: brethren differ. We no doubt all may concerning many things which Paul says the "unstable do wrest." Let us be more clothed with grace. By the grace of God we are what we should be, until we finish our course, for the crown of life. This let us all have for ourselves and each other, and then we will "esteem others better than ourselves." "Mind not high things but condescend to men of low estate."

First, learn the word of God as it reads.

2nd. Know by the spirit of God.

3rd. Then proclaim from the house top.

4th. Pray the Lord to keep us from falling.

5th. When established exercise charity everywhere in the power of the truth.

6th. Stand fast in the liberty whereby we were made free; then wait for the Lord.

J. I. COVER.

New Geneva, Pa,

For the Companion.

Thoughts on the Fleetsness of time.

How swiftly our time is passing away, never to return. Time that is past can never be recalled. This is a solemn truth and should never be forgotten. The time is allotted unto us for our individual improvement. Therefore we should be very careful that we do not misuse the precious moments. For we are taught in the holy scriptures, that for every idle word we speak, and every moment we misuse we shall give an account thereof, in the day of judgment. But how seldom do we live as though our time were passing quickly by. How often do we see persons in these latter days, whose minds seem to be so deeply

engrossed in the affairs of this life, that they are wholly unconscious that their few remaining days, allotted unto them by a kind and indulgent God, are rapidly passing away. Why is it that we let the trifling and transitory things of this unfriendly world rule our thoughts and actions. It would be wiser of us if we would always realize the truth of the fleetness of time, and erase from the memory every vestige of Worldliness.

Each day has its passing events, and each day draws us nearer to the cold and silent grave. That period may be near—very near some of us to-day. It is therefore wise of us to be watchful and redeem the time for the days are evil. How often do we see the aged and infirm, traveling to the grave, hardened in sin. Much time has been allotted unto them, but they have failed to improve that time, and have come far short of performing their duty. They have passed through the most important period of their lives, even from youth down to old age. The middle aged also are walking in the same path. Oh! if they would but stop and consider that there is a way that seemeth right unto man, but the end thereof is death. And the young and tender hearted youth think that they too will improve their time after a while, when the pleasures of this world have not so much influence over their minds. But it is a wrong idea. Delays at all times are dangerous. Dear young friends, pause and reflect before you proceed any farther on the road that leads to everlasting destruction. Your time may be limited, the time may be near when we will bid farewell to earthly scenes, but what a happy thought. If when we are called from this stage of action we can look back over our past lives with pleasure and not with pain.

Quickly my days have passed away
How soon alas they're gone:
Life's gayest scenes decline in haste,
Just like the setting sun.

W. A. CLARKE.

Treat all persons as though you felt a respect due to them.

For the Companion.

Saving Truth.

A LETTER TO A BROTHER-IN-LAW AND
SISTER IN THE "MORAVIAN"
PERSUASION.

The subject I love above all others is *Saving Truth*. All true believers love to see it in the ascendancy; triumphant over all error, and are willing to sacrifice opinion, custom, creed, Faith of the Fathers, and all that will prevent its full and free embrace. This we must admit to be an essential characteristic of the true follower of Christ,—but not the only one.

Just here comes in the great controversial point, where sects meet in collision; the all important question What is Truth? What is right? and seems ever to have puzzled and perplexed the human family in every age and generation, although God has been revealing himself from the beginning until the perfect image of the Father was "manifest in the flesh," who came to do his *Father's will*, and give it to the world as the great "Saving Truth."

The Roman Governor—whom we will assume speaker for the illiterate world—beholding the immaculate Lamb of God,—that wondrous, mystic personage, against whom they could produce no convicting testimony, who stood unembarrassed before a tribunal of blood-thirsty men—propounded the all-important problem *what is Truth?* Only a few days previous Jesus had declared to the Father in hearing of his disciples: *Thy Word is Truth!*—Here then we have, from the highest authority, the solution of the question that has resisted the powers of sage and philosopher. Truly we may repeat "it has been hid from the wise and prudent, and revealed to babes" and sucklings.—Many, various, and vain have been the attempts of the "Sons of Lore" to improve upon this complete system of Theology, and make it meet the hopes and interests of carnal, unregenerate, aspiring, and ambitious man.

Ever since the great enemy of Truth, in the garden of Eden, gave God the lie, he has been repeating his hell consigning doctrine in the ears of Adam's race through the unhallowed channels of worldly wisdom. "Ye shall not surely die;" ye shall be as God's, *knowing* good and evil. "False Christ's," "false prophets," and false teachers have arisen, who would "be worshipped as God." So we see Satan still holds out the flattering delusion, "ye shall be as God's" (prodigies of wisdom). But this very satanic delusion has involved man in the most profound and slavish ignorance. Saving Truth is alone the gift of God. Falsehood, in all its distorted and disgusting forms emanates from the father of lies, and is imbibed by the unrenewed mind, consequently there exists false doctrine, false philosophy, and false religion with their false teachers and professors, and the world is flooded with them. Look at the Papal church with her large majority (of deluded victims) over united Protestantism.

Let us pause here and ask, why is the Romish Church denominated the "Mother of Harlots? (I believe this to be the view of all Protestant writers). It implies undoubtedly that she has daughters, (religious organizations). If we now turn our critical and discriminating search into so-called christendom, we will find Rites, Ceremonies, Orders, and customs in many of its organizations closely resembling those of the Harlot Mother, and others merely transferred, so that many of them are but improvements upon Popery. The semblance consists in splendid and gorgeous Temples, Pride, Fashion, Learned Priests and ignorant laymen, Disciplines of the Elders, Infantile church-membership, male and female seminaries, (Monasteries and Nunneries,) burning of candles, &c. If you would more clearly behold the abominations and corruptions of Apostate Christendom place in contrast the apostolic church with its all-sufficient discipline, the *Word of God*; its simple elad, and plain spoken advocates,

who scorned not to ply laborious vocations to relieve their temporal wants, who taught from house to house, baptizing believers only; who betokened their impaired love for one another by the kiss of charity and washing one another's feet.—Here is childlike simplicity and humility which modern christians would blush to own, yet the Lord whose word is saving Truth did condescend to perform that menial office for his brethren and followers, as an example unto them. Would those Rt. Rev. Framers of the "Evangelical Alliance" stoop down from their elegant pulpits—lay aside their garments and proceed with their delicate white hands to wash the feet of their more humble brethren, whose perhaps coarse exteriors might seem repulsive, and who support them by oppressive toil, in mansions of ease and luxury? Why should we permit those Lord's over God's heritage to dictate to us when to pray, and what to pray for? When our Heavenly Father has given us seasons and subjects of prayer for every emergency. And further, why do the services of modern improved churches partake so largely of the "Traditions of Men?" Evidently it is because their teachers are such characters alluded to by the apostle as are "ever learning and never able to come to a knowledge of the Truth."

The *Comforter* was to be sent to lead men into all truth, and not theological institutes of learning.—The form of godliness will not suffice to save; the power thereof is the Holy Spirit, and it only will lead men to a "knowledge of the Truth as it is in Christ Jesus."

Education is useful and necessary but it can never fill the office of the Holy Ghost, and if this infallible guide was sought after and received into the bosoms of men, it would unerringly lead them all into the same path, and to the same conclusions: To "one Lord, one Faith, and one Baptism."

Weigh my words in the ballances of justice, measure them by the word, and examine them in the light of Scripture and reason, as from a

a friend and watchmen in Zion, and I believe you will agree with your unworthy brother,

ISAAC DELL.

Hausertown, Ind.

LOCAL MATTERS.

Tyrone City, Pa., July 9, 1867.

CORRESPONDENCE.

A Letter to my Father, Elder Daniel Barnhart.

This will inform you that my address is Dowagiac, Cass Co., Mich., where I am now located; and should I ever be under the necessity of changing my address again in this life, I will try to inform you through the *Companion*. We are trying to do the best we can here in this part of God's moral vineyard. The brethren came here to visit us on the first Saturday in August last.—Jacob Miller of Portage, Daniel Sturgis of Goshen, and Christian Wenger of South Bend, all of Ind. Had a very interesting meeting at which time we organized into a District, composed of Cass and part of Berian Counties, which is known here as the Pokagon congregation. At the same time your unworthy son was ordained to the responsible office of Elder. We solicit your prayers in our behalf that we may fully appreciate the responsibility resting upon us, and all in like circumstances; that we may not be "Lord's over God's heritage" but "Ensamples to the flock." We have meeting here every Lord's day, and Council meeting every eight weeks. We have about fifty members in this arm of the church; one co-laborer in the ministry, brother John Stretch, and four visiting brethren: Eli Harter, Joseph Harter, John Johnson, and John Ullery. We met at my house a short time ago in Church Council, and I can truly say that I was made to rejoice in God our Savior to see what love and zeal was manifested by the brethren and sisters for the good of the cause and the prosperity of the Church. We unanimously agreed that the harvest is great and the laborers few; for which we agreed to

make it a subject of prayer that the Lord would send more laborers into the vineyard. Brethren and sisters we say in the language of Paul: "Pray for us."

We have but two organized Districts in Michigan and only five ministers in this State, to my knowledge. Will you not come and help us? Many are the calls here for the true Gospel to be preached, while thousands are going to destruction for the want of it.

There have been some 10 or 12 additions to the Church since we came here, and we think much good could be accomplished if there was more preaching of the right kind.

We say in conclusion to you and to all the faithful: a few more days and you will receive the crown of righteousness. Lift up your heads and rejoice, behold your redemption draweth nigh.

JOEL BARNHART.

Dowagiac, Mich.

Brother Henry:—Allow me thro' the *Companion* to say to the brethren and sisters whom I met on my journey South, that I reached home in safety, found all well and myself under special obligations to God for this great favor. We could not name all the brethren and sisters whose kindness we received, nor do we favor such a practice of naming those who entertained us and setting them prominently forth, while others who would have been glad to do the same, were denied the privilege. We were often greatly perplexed to know where to go at the close of a meeting, each one entreating us to go with him or her.

Those who desired to show their kindness toward us by entertaining us and were denied the privilege, have our thanks equally with those who did do so.

I was frequently reminded of the Savior's saying, concerning those who have left homes and families for his sake, that they shall in this present time receive them a hundred fold, &c.

The whole distance traveled over going and returning, including my various meanderings was, by Rail-

road, 1774 miles; on foot 50 miles; by private conveyance 276 miles, in all 2100 miles.

Part of my time was devoted to taking notes of the topography of the country, its soil, productions, and mineral resources, and the rest of the time in preaching. Attended about thirty meetings and preached twenty six sermons.

The most important facts I noticed, were:

First. The unfeigned love and christian zeal of the brethren every where.

Secondly. Scripture is the principal topic of conversation in every house. In this I am satisfied the Brethren surpass all other denominations.

Thirdly. The strict uniformity in faith and practice in all important matters, though sometimes differing in minor points.

May God ever preserve us in unity and peace.

S. Z. SHARP.

Millersville, Pa.

Another Appeal for Help.

To the brethren and sisters scattered abroad greeting:—We appeal to you again for help. We fondly hope the Elders of the different branches of the Church will lay our case before the members, and gather for us a little, if it will be only five dollars. We are truly thankful for the help we have received from some of our brethren and sisters, and don't ask for them to help again; but those who have not yet done anything. You know brethren and sisters, that if from many a little is given, it will make much for a few.

We have arranged our matters so that we will not be pushed until the 11th of October next, on which day we have appointed our communion meeting, and we extend a hearty invitation to all that would wish to be with us.

All contributions to be sent to Elder John Kniseley, Plymouth, Marshall Co., Ind.

JOHN KNISELEY.

Treat every one with kindness.

Queries

Will some brother or brethren please explain what we are to understand by 1st Cor., 15: 29 which reads: "Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they baptized for the dead?" After comparing the English and German translations with the original Greek, we find the Luthern German translation of this verse incorrect, and as this translation is the one in general use, we will point at the error, which reads: "*den toden*," but should read *die toden*, the dead being in the plural number. I again ask for an explanation.

JAMES Y. HECKLER.

Harleysville, Pa.

List of moneys received, for subscription to the *Companion*, since our last.

Daniel Oaks Covington, Ill.	.80
Elias Beeghley Dayton Ohio	1.50
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Wm Housenluck, Strawberry Va.	1.50
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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, JULY 16, 1867.

Number 28.

For the Companion.

There's Beauty Everywhere.

There is beauty in the deep,
In the clouds that o'er it weep,
In the tempest's fearful rage,
Which no mortal can assuage;
In the rosy tinted shells—
Everywhere some beauty dwells.

In the brook that gently flows,
Laughing merrily as it goes;
In the lilies on its brink,
In the dew they fondly drink;
On the hills and in the dells—
Everywhere some beauty dwells.

In the day divinely bright,
In the dark or starry night,
In the full moon's gentle beam,
Fondly kissing earth and stream;
Each the same sweet story tells—
Everywhere some beauty dwells.

While we thus thy works survey,
Wondrous wisdom they display,
Proofs of thy unerring skill
Of the working of thy will,
For all enjoy'd, all we see,
God our thanks we render thee.

SALLIE A. MORT.

Dayton, Ohio.

For the Companion.

'Not My Will, but Thine, be done.' —JESUS.

An humble, imperfect, but respectful response to brother J. S. Lawver's article, published in No. 14, present volume of the *Companion*.

One of the great doctrines of Christ, and the one which underlies the whole christian structure is that of self denial. The Brethren as a religious body have persistently represented, and we hope can consistently with those representations claim this as one of the distinguishing features of their profession.—The exceptions however to this christian doctrine, and duty among the speakers, and members of the Brethren Church, we are sorry to confess, are more numerous than is consonant with the example and precepts of our blessed Master, and may justly awaken concern for the purity and success of the Church, and especially so if they should unfortunately become more numerous. The existence and prevalence of this species of pride amongst professed

christianity is justly attributable to men's *general* method of classing off actions.

We are aware that with but few exceptions, men separate actions into, and having three distinct and separate properties: First there is a class of actions which all professing christianity regard as having embodied, and is the result following the operation of a principle that is *positively bad*.

2nd. There is a class which those who profess christianity regard as the effect of a principle that is *positively good*.

Again there is another class which is generally regarded as being harmless, as not being produced by, and not possessing the positive bad or positive good principle. To no other than the latter source can the conduct which continually obtains among many professing christianity, be attributed. That there are actions which have embodied, and are the result of a principle that is positively bad, is readily admitted; and that there are also actions which are produced by a positive good principle, we also admit. The conduct in either case exhibits clearly, and distinctly, the character of the principle that induced the conduct, concerning which no difference of opinion obtains.—However according to the *popular standard*, wherewith men *generally*, and brethren *frequently* determine the morality of actions, there is *another*, and a larger class, in addition to those already referred to, which possess *no* moral quality, and are considered as being harmless, and may be safely indulged in.—Among this class is that of the *wearing of apparel*. The correctness and reliability of separating actions into more than two classes, may very *properly and justly* be called into question.

The class of actions first alluded

to, as being positively bad, all admit to be the result of satanic influence; those of the second class, as the result of *Godly* influence, hence positively good; those of the third class, according to the popular hypothesis are *not* to be attributed to satanic, or to Godly influence, and as is claimed, if correctly so, have no moral quality. If this latter class is due to neither of the afore-said causes, and have no moral quality, then one of three things *must* obtain; either there is a province within the vast field of mental exercise, which the penetrating eye of Jehovah *does not survey*, nor his power *teach*, and where satanic influence does not *operate*, or there must be a third source of influence inducing men to act, and that source a *powerful* one, since we notice according to the popular standard referred to, the actions which are claimed to belong to this class, having no moral quality, *largely exceed* in number those attributed to either of the first named sources; or else it must follow that there is a middle ground, upon which satanic, and Godly influences meet, and intermingle, and neutralize their respective peculiarities, and destroy each others identity, or characteristics; if so then it *must* also follow, (since the powers represented by the first two named classes of action stand in *direct* hostility to each other), that they are *equally* powerful, hence *neither* able to overcome the other, but to all intents and purposes, practically annihilate each other, and if so what becomes of the soul-comforting promises given to us by our Savior, as for instance: My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand: and again, and none is able to pluck them out of my Father's hand? See John 10:

27—29. To admit therefore, that either of the three last named causes, give birth to those actions, which are popularly considered as having no moral quality, would not simply be detrimental to, but wipe out of existence the ground work upon which our hopes of immortality are based. There can therefore be but the two first named causes, *i. e.* the positive bad, or the positive good, which induce, beget, and pervade, the thoughts, desires, and actions of men. See article written by brother C. H. Balsbaugh, also in No. 14, of the present Vol. of the *Companion*, which we entirely endorse.— Another thought, and we shall dismiss this feature, and that thought is: Men are universally averse to acknowledge their actions as being the result of satanic influence, but uniformly predisposed to rate them among the class, which is generally considered as comprising actions that are harmless; or, if not into that class, then into the one which is considered as the effect of godly influence, and while so disposed, yet possess a native and uniform desire, to make choice of the positive bad. Hence says Christ: Men love darkness rather than light; and again: Ye are they which justify yourselves before men, &c. In view of the preceeding observations and facts, christianity proposes to, and cannot otherwise proceed, in its moral and spiritual regenerating purpose, but by first upheaving, and casting off sin; and in the second place to make no compromise with it; and, thirdly, to assume a hostile attitude to it; and, fourthly, to regard everything which is not clearly and decidedly its friend, even to the minutest detail thereof, as its enemy, and treat it accordingly; hence says Christ, (as the embodiment and representative of christianity) "he that is not for me is against me; and he that gathereth not, scattereth." Thus with one dash, he sweeps away forever, men's supposed middle ground. Therefore he that will accept christianity for what it proposes to all, must first break off all connection with sin! secondly, make no compromise with it; Thirdly, place him-

self into a hostile attitude to it, and hate it; and fourthly, regard whatever is not clearly and decidedly necessary for bodily or spiritual comfort, as being dangerous, destructive, and therefore inimical to spiritual improvement; and if true to his sovereign Lord, and having a concern to obtain spiritual excellence, and avoid an eternal deathward impulse, hate with perfect hatred, every inclination of the flesh, and carnal desires, which would induce him to go beyond that which is necessary to supply his actual wants; the wearing of apparel, and the character of it, is a subject which deserves and demands his attention, and justifies him in regarding it with a jealous eye; for of all the forms by which the satanic spirit or principle approaches man, that of the character of the apparel is, perhaps the most universal. It is however not enough that he simply *hates* it, but must in addition to hating it, give emphasis to his hatred against it, by presenting himself in, and with such apparel which *does not gratify*, but *mortify* those carnal, and fleshly desires, induced by and through *satanic influence*; and how to do so more successfully than by conforming to the Brethren's order of apparel, and at the same time, more in harmony with the spirit of the gospel, I confess I cannot discern. And it seems our dear brother J. S. Lawver, feels it, and it seems his native desires, as with all of us, is a little inclined to *uneasiness* under this christian duty, and discipline, and while we felt somewhat grieved, when reading his article, we yet think and feel toward him as a brother, in the spirit of christian charity, and would encourage him to *thoughtfulness*, and a *concern* for the *ancient landmarks* of the church.

With regard to the wearing of caps by our sisters. Please read the scripture again from which the conclusion is generally drawn, that a bonnet, or hood, or indeed the hair only, will answer for, and recommended by the apostle as a covering. If the hair answers for the covering, which the apostle recom-

mends, then we are forced to conclude that the custom among women in the apostle's day was to both *shear* and *shave* the head. If the bonnet, or hood will answer, then women must have been accustomed to go bareheaded, having neither bonnet, hood, nor veil, since we see no propriety in the apostle recommending a custom, which the age adhered to. Instead therefore of objecting against this very appropriate, and scriptural symbol, worn by our sisters; we would encourage all to do so, and be pleased to see it so, assured, that the dangers which threaten the Church from the wearing of a certain kind of apparel, do not originate from the established, plain, and scriptural usages of the church, but from the departure thereof, and the movement in that direction, is already sufficiently powerful to justify the alarm that is sounded again and again, by the Lord's anointed, and may the concern for deathless souls induce a complete emptying out of self, and with pens dipped into the casket of the life eternal, write: "NOT MY WILL, BUT THINE BE DONE."

S. S. MOHLER.

Covington, Ohio.

A Letter from a Colored Sister.

The following letter was written by a colored sister residing in an adjoining congregation, to a sister in the Manor Church Md., in which church she became a member some nine years ago, while she yet wore the galling fetters of slavery. To those who observe errors in grammar or orthography, I will say that the writer had not the advantage, of one days schooling, and her knowledge, therefore, is limited.— The chief characteristics of the letter are deep piety, unfaltering faith, and earnest and persistent effort to serve God, though many difficulties peculiar to her position cluster thickly in her pathway.— This letter embodies the sentiments of not one only, but of all of our colored members, and is presented to the readers of the *Companion* with the hope that it may tend to remove the prejudice which exists

to some extent in the church, by showing the brethren that they are not thoughtless and unmindful of religion, but that they possess *minds* as well as *souls*, and sensibilities as keen as the white race. May every child of God, with a truly Christ-like spirit, rejoice at the conversion of a human soul from sin, irrespective of color, and *gladly* extend a welcoming hand, whether the complection of the face be white, black, red, or brown, so that there is evidence the complection of the *soul* is pure.

Your sister —

— Md., May 25, 1867.

DEAR MISS —

Your letter of Jan. 15th came to hand in good time, and should have been answered ere this, but do not think it coldness of me, by no means; for yours was received with all respect and heart-felt gladness for intelligence of yours and family's health, together with christianly admonition. I am truly glad Miss; I am pleased very much with the way you remind me of my duty, by pointing to a precious Jesus who in agonies on the Cross has opened a way, sprinkled with blood from earth to heaven; and gave his holy spirit as the sanctified pilot to guard me to the skies, if I but read my title to Christ for an *interest* in that kingdom which cannot be shaken. Your words of love and reproof are gentle and very influencing. The admonitions "consider him who endured such contradiction of sinners against himself," and your remarks concerning the necessity of subduing the *indomitable* will—no word, no name so suitable to my decidedly wicked unflinching will. And now, O loved one, as God has invested you with noble powers of mind, an understanding to grasp and hold, and improve the truth as it is in Jesus, with memory to call up the past with imagination, to explore the future with deep and strong affections; to pour out currents of love, being blessed with the 'elements of eternal progression in knowledge, and with the bright hope that is the refuge, the joy of the obedient; I entreat you superior one as you are, and duly blessed with the sweet falling dew of the spirit of Christ,

which reaches back to the soul of your inferior friend,—know my imbecility, and lift me though unworthy, in the arms of your prayers to God, that he will fortify me with grace to trust all in his hand upon the assurance that he careth for me and will manage and overrule all for my good; that he will subdue my will and I become a happy subject of the same; enjoying that peace that passeth all understanding, such as the world can neither give nor take away. If I know any thing of my poor heart I feel proud that Jesus died to save me, and rose again for my justification, and that he ascended to heaven and is now interceding for me.

I am very thankful for your sympathy with my remarks of self disparagement, but I feel my imperfections to be great. I will give you a cause for present despondency. Here I am in the church all alone, or not in but holding that way, and being weak unsettled, and unexperienced, almost every day brings me into a new and untried situation, often meeting with opposition and discouragement, where I have promised myself help and countenance. Perplexed by various opinions and contention prevailing among those religious people to whom I have address, and myself the while inquire the way to Zion, I am frequently discouraged, wearied, and heavy laden. Perhaps the spirit would be overwhelmed within me, was it not for the good, the precious, the faithful above all others, who has promised to uphold me with the arm of his power. Added to these things (to what I discover newly and unexpectedly) I suffer from the evil and deceitfulness of my own heart; the mistakes committed in judgment and practice for want of a more solid and extensive knowledge of the scriptures, and from the advantage the great enemy of my soul derives from my various difficulties to assault my peace and obstruct my progress. I feel that I have been enticed to deviate from the rule of my Lord, and look on those things as coming from His hand to humble my pride and convince me

of the evil and bitterness of wandering from the shepherd of souls, and to bring back and make me sensible of my own weakness and of my obligations to his gracious care, who will not suffer the enemies to triumph over me. But I must and shall smart and mourn for my follies, yet I hope he will in due season break the snares and lead me again in the paths of peace for his own name's sake, who gives in one view the unspeakable evils of sin and the unsearchable riches of mercy.

Your counsel: "Do not allow these things to fill your heart with bitter and wicked feelings, but go instantly to your closet, bow in holy submission to God, and cry mightily unto him who, though every other friend fail, will never leave nor forsake thee. Miss——I am not altogether a stranger to that mercy seat, and I think that christians when suffering unjustly may learn from the example of our Lord to suffer with him! but I am such a poor, weak, narrow-minded soul, and cannot act uniformly and sustain the character of the servant of God; cannot be satisfied with His approbation under the regulation of his will, and for his sake cheerfully bear whatever hardships a compliance to duty expose me to, enduring grief, suffering wrongfully, and acting in the spirit of meekness and benevolence, not only to the good but to the froward with that true nobleness of soul, that my profession calls me to. O that I had the strength to rejoice that I am counted worthy to suffer shame for his sake! Yet I will not despond though I feel there is no help in man. But my trust is in the Lord who will give me the grace of his holy spirit by prayer and waiting on him, to qualify me for his service, with an enlarged activity of soul; more conformed to his image in light, holiness, and love; and in the hope of a better order of things above, where worldly distinctions cease and sorrows are forgotten. I claim the promise: "My grace is sufficient for you;" knowing that he giveth power to the faint, and to such as have no might he increaseth

strength. Mine is an almighty Savior, who will not allow my heart to rest long in bitter feelings; but he makes them of weak and confined abilities rise unto eternal life, and reveals even to them that knowledge of which the world can form no idea. Oh! that all superior and inferior, might feel the efficiency of a dying Savior's wounds, apprehended by faith.

Your sister in Christ Jesus.

R—.

NOTE.—The above letter being about as nearly correct as our correspondence generally, we have given it the usual correction.

For the Companion.

Slander.

"Yes, pass it along whether you believe it or not, that one sided whisper against the character of a virtuous person; You say you don't believe it, but you will use your influence to bear up the false report and pass it on the current.—Strange creatures are mankind! How many reputations have been lost by a surmise! How many hearts have been bled by a whisper! How many benevolent deeds have been chilled by the shrug of a shoulder! How many individuals have been shunned by a gentle mysterious hint! How many chaste bosoms have been wrung with grief by a single nod! How many graves have been dug by false report!

Yet you will pass slander along, you will keep it above the waters by a wag of your tongue, when you might sink it forever. Destroy the passion for telling a tale, we pray you, lisp not a word that may injure the character of another.—Be determined to listen to no story that is repeated to the injury of another, and as far as you are concerned, the slander will die. But tell it once, and it may go as on the wings of the wind, increasing with each breath, till it has circulated through the state, and brought to the grave one who might have lived and been a blessing to the world."

(Scrap Book.)

S. W. BOLLINGER.

The wind-swept Harp.

It is related that in Germany there stood two vast towers, far apart, on the extremes of a castle; and that the old baron to whom this castle belonged, stretched huge wires across from one to the other, thus constructing an Æolish harp. Ordinary winds produced no effect upon the mighty instrument; but when fierce storms and wild tempests came rushing down the sides of the mountains and through the valleys, and hurled themselves against these wires, they began to roll out the most majestic strains of music that can be conceived.

It is thus with many of the deepest and grandest emotions of the soul. The soft and balmy zephyrs that fan the brows of ease, and cheer the hours of prosperity and repose, give no token of inward strength and blessing which the tempests' wrath discloses. But when storms and hurricanes assault the soul, the bursting wail of anguish rises with the swells of jubilant grandeur, and sweeps upward to the throne of God as a song of triumph, victory and praise.

Blessed are such hours of trial to the saint of God. His tribulation worketh patience, and his richest experiences are begotten of sorrows, and born of tears and sighs. The cross presses sweet songs for the soul that without it would only give discordant strains of murmuring and complaint. The fiery furnace brings out the faith that defies and overcomes the fire; and the deeper our afflictions the grander the strains that awake within our hearts.

HOPE ON! HOPE EVER!—How seldom things turn out as badly as we expected! and how soon we forget it! Our worst trials, and our worst sufferings, are cruelly exaggerated by our increasing terrors.—Recall the heaviest and sorest of all the afflictions you have been called upon to bear, and acknowledge the truth, and then—go to your chamber, betake yourself to your closet, and acknowledge your unthankfulness.

LOCAL MATTERS.

Tyrone City, Pa., July 16, 1867.

CORRESPONDENCE.

FREEDOM, TENN., June 20, '67.

Brother Holsinger; You will please let my friends know that I returned home safely on the 15th of June, and found all well, for which we do feel very thankful to the donor of all good.

We left home on the 30th of April for Cincinnati; thence to Union Co., Ind.; had a series of interesting meetings at Four Mile church, at Salem, and at Bunker Hill school-house, near Richmond. Next day, May 7th, went to brother John Wrightsman's, near Dayton, Ohio. Visited many brethren and attended District Meeting. Had several meetings, in the Miami Valley. We then went back to Franklin Co., Ind., held a series of meetings at Blooming Grove, quite a pleasant interest was manifested.—We had the pleasure of leading four converts down into the water; three brothers and a brother-in-law; all young men; children of brother McWhorter's, who was then lying very ill. But when his children embraced the religion of Christ the dear afflicted father seemed to revive. Although this dear family lived some 15 or 20 miles from a regular organized church, yet they loved Jesus much. The conversion of the children yet out of the covenant of grace, seemed to be the burden of the dear father and kind mother's heart. These remote places, off from the regular congregations, is where the brethren should go. There we had no help in the word. At baptism only one brother was present to receive the lambs. And why is it, I ask why is it that brethren, when they travel, seem to generally converge among brethren. Brethren why not go out in search of the lost sheep of the house of Israel, and by sound and logical reason compel them to come in? We could give the reason, but perhaps it would not be prudent at present. When we call away off

over here in Tenn. for ministers to come to us from the North, East, and West, it is asked why such a solicitation, all of a sudden, for brethren to come South? And again, some old brethren seem to be displeased with some of our young brethren in the North for being so zealous to send the Gospel South, and ask why is there such a concern for the South manifested so much of a sudden? To such we would say, just lift up your eyes, and let reason show you that before the rebellion there was an irresistible barrier in the way. *That of African Slavery*, which, by the war, has been broken down. Now the Gospel will have free access to the Gulf States. We could say much on this subject here, but it will come in better place hereafter, as we only aim this article at giving a history of our journey.

After spending some time at Blooming Grove, we then went to Ohio, to the District meeting, where considerable business was transacted quite pleasantly. Had a good meeting; much love and affection was manifested here. Being solicited and urged to preach at many places, we made a few appointments around, as we were under promise to go back to Ind. to feed the lambs and water the seed that had been sown. Enjoyed ourself very much; had good congregations, on short notice; busy time as it was, the people seemed anxious to hear. As Paul said on a certain occasion, "Let us go now, and see how they do;" so we went back to Ind.; but, with a sad heart, met a very large congregation weeping for the loss of brother McWhorter, deceased. He had lived an exemplary life in the Church for 27 years, loved by all who knew him. But he has left the ills of earth, for the joys of heaven, which are more lasting.—Dear sister (the widow) and the children, Lambs of my Master's pasture, weep not. The father's troubles are over, resting safe at home, whom you shall, if faithful, meet again; in *Jesus meet and be complete*.

On the 30th of May started for

Dayton. 31st we started for New Ark, where we met brother Levi Hulser, who conveyed us to the Johnathan's Creek branch, where we met brother W. Arnold, and many other dear members. Here we had a series of meetings, and enjoyed ourself very well. People listened with attention; quite good feeling prevailed, and better singing we never heard. We then resumed our journey en route for the East, and in due time arrived at Philadelphia, where we had a series of meetings. We enjoyed ourself very much in the Brethren's prayer meeting; indeed it was a feast to us.—And why cannot the Brethren have prayer meetings in all their congregations, and thus be built up in the faith? On Sabbath morning we had the pleasure of visiting the flourishing Sabbath-school conducted by the church, and being called on by the Superintendent, bro. Thomas, in obedience to his request offered some remarks for the reflection of the Sabbath-school. We feel if the Brotherhood at large could just realize the glorious results of such an auxiliary to the Church, surely there would be a Sunday-school in every one of our congregations. I pray God that the prejudices of our brethren relative to these schools may be removed. We enjoyed ourself very much with the church, and its members in the city. Be it said of modern Philadelphia, "For thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3: 8.

On Sabbath evening we went out, to Germantown, where our Brethren first settled, and organized in North America. Viewed their graves, their little meeting-house, their dwellings, and many of the appendages, connected with the antiquity of the Church. Our feelings were inexpressible. We found but few members there, which was a source of much regret to us. Yet those with whom we formed acquaintance seemed very zealous.

On Monday we started for Y. M. After the meeting we came on to Washington City; viewed the Capitol and other public buildings; saw

Dr. Franklin's first printing press and many other curious things of note; then came on up through the Valley of Va.; through Manassas and other battle grounds, and we saw several piles of bones and relics of the war.

P. R. WRIGHTSMAN.

Oregon Correspondence.

By request of the brethren in Oregon, we make a statement of their condition, hoping that it may make a favorable impression on some brethren's minds who may want to emigrate to the Pacific coast.

Brother Henry Haines and myself visited the brethren in Oregon.—We left Stockton, California, on April 27th. Went to San Francisco by water, 120 miles; thence took passage on an Ocean steamer for Portland, Oregon, near 700 miles; thence to Oregon City, 13 miles; thence to Salem 44 miles; then to Albany 27 miles. Brother Solomon Ritter lives within three miles of Albany. A majority of the brethren lives near Lebanon Lynn Co. We arrived at Albany after a slow voyage of seven days. God be praised for the care he takes of his servants who trust in him.

We found the brethren in a tangled and gloomy condition; but after laboring with them from house to house, for nearly two weeks, all day and part of the night and occasionally public preaching, hope soon revived and the desire became general, in the church and out of the church, for union and fellowship. We then called a church meeting, and as there were no charges of an immoral nature, or at least none of any weight, and as it appeared impossible to settle things by investigation, they agreed to drop all, and for the future labor together for more holy purposes, requesting us to form some kind of a basis in writing for settlement and future conduct, which we did; and after reading it twice they that were present unanimously signed it, requesting us to send a transcript to the *Companion* office for publication.

In conclusion of the historical part of our letter, we would say,

before we left them to return home we communed together; the feeling was good, the Church rejoiced and several outside wept.

We landed safely at home on the 23rd of May, costing us \$211, which the brethren in Cal. and Oregon made up cheerfully and willingly.

Now a few thoughts about Oregon; the desire and prospects of the brethren there, hoping these lines may make a favorable impression on the mind of some Elder brother who would be willing to make the effort and go and live with the brethren there. The call has come from Oregon for help, to the brotherhood as earnest, as any that have reached the ears of the church from the Atlantic, Southern, and Western States. It has been made in good faith.—The prosperity of the church in Oregon depends much on the action of the church in sending them help. If there was one good housekeeper there, the church would prosper and many would flock to the ensign, raised up for the Gentiles, and under the cross their rest would be glorious. The want is not so great for preaching as for to keep order in the spirit of the Master. In preaching there are there, zealous advocates for the faith. Brethren, we make this appeal to you, in behalf of the brethren in Oregon.

As to the Country, a man can live as easily and comfortably in Oregon as any place that I know of. It is a good productive soil, land cheaper, and climate better, than the Western Atlantic States; moreover the brethren would be liberal and assist a brother if his needs so required.

As those lines will not be in time for Yearly Meeting of 1867, therefore the appeal is made to all or any of the brethren whose duty it is to feed the flock of God, and as there have been many brethren whose sentiments are found in the columns of the *Companion*, on the great commission given by the Master, we bear witness and say: **GO TO OREGON; COME TO CALIFORNIA,** for the time given us here to labor in vineyard of the Lord will soon have

passed away, and we appear before Him, from whose decision there is no repeal. We are in love your fellow laborers for the truth.

GEORGE WOLFE Elder.

HENRY HAINES Deacon.
Stockton Cal.

The following is a copy of the agreement:

LEBANON, LINN CO. OREGON, }
May 13th, 1867. }

We the brethren of Oregon, being assembled at the house of brother Philip Baltimore, agree:

1st. In order that we may have a union, and practice love and affection one toward another, to lay aside all hardness, past acts and feelings, forgiving one another and asking forgiveness of all.

2nd. We promise to strive in the future to cultivate brotherly love and peace.

3rd. We agree to lay aside strivings and disputings (as we have heretofore done,) about the Restitution, the Devil, the Judgment, the Resurrection, and the second coming of our Lord Jesus Christ.

4th. We agree that we will not provoke one another on those subjects.

5th. And whoever oversteps these agreements, we will admonish and deal with them according to the Master's directions in the 18th chapter of Matthew.

6th and lastly. We agree to be subject to the decisions of the brethren in Yearly Meeting.

Hereunto we subscribe our names.

Signed in the presence of us,
George Wolfe and Henry Haines.

J. Hardman,	Philip Baltimore,
Anna Hardman.	Mary Baltimore,
J. H. Ritter,	Daniel Leedy,
Rachael Ritter.	Mary Leedy.
B. Hardman,	David Peebler,
M. Hardman.	Susan Peebler.
A. J. Wigle,	Jacob Wigle,
Mary M. Wigle.	Nancy Wigle.
J. W. Hardman.	Solomon Ritter,
H. Spurloek,	Elizabeth Ritter.
S. R. Pecbler.	Sam. Hardman,
Cath. Barnard.	Mary Hardman.
Peter Zell.	

Dear Brother:—The Y. M. for 1867 is among the things that are now past. It affords us much pleasure to revert back to the time, when with lively expectation, we anticipated the coming of our dear brethren; the time when we also felt a just concern, in making arrangement to give them a brotherly reception.—This was done cheerfully, with a two-fold motive. Firstly, from a sense of love and duty, to assist our Brotherhood in holding its Annual Meetings. Secondly, with an ardent desire to realize a spiritual benefit, from being stirred up, and built up through our dear brethren coming among us.—At last the long expected time arrived, and through the kind providence of our Heavenly Father, our dear brethren were permitted to come, and labor among us by day and by night—and in so doing it appeared as though kind Heaven smiled upon us all. After a little season they closed their labors among us—although we would cheerfully have entertained them longer among us; yet duty seemed to constrain them to return, not only to their families, but to their respective fields of labor, in the Gospel.—We realized the fact that it is hard to part with those whom we love—and whilst we write we are led to weep at the joyful thought of having realized what we have, whilst enjoying the sweet comforts, in the society of our dear brethren, both old and young, who labored among us prior to, and during the time of our late A. M. We have every reason to think and believe that there has been a very favorable impression made on the minds of many persons, in the community where the Y. M. has been held.

Paul may plant, and Apollos water but it is God that giveth the increase, and as there has been much labor done in planting, it now remains for us to attend to the watering, hence, we invite our ministering brethren from the adjoining and neighboring churches to come to our assistance, whilst we ask the prayers of the brethren who labored among us, and the prayers of all who feel a just concern for the welfare and pros-

perity, not only of our brotherhood at large, but especially for that portion of it in this part of the Lord's moral vineyard; and may we ultimately together-realize one common benefit from the labors and blessings connected with this year's A. M. And whilst the benefit is ours, we should unitedly ascribe all possible praise, honor and glory to Him who is our Creator, our Preserver and our Redeemer.

Brother Henry: Permit me to correct an error in the heading of your report of the proceedings of the Y. M. of 1867. It should read "Proceedings of the Annual Meeting, held with the brethren in the Pipe Creek Congregation, Carroll Co., Md.

Pipe Creek is the oldest congregation, of our Brotherhood, in Md. For many years after its organization the brethren held all their meetings for public worship at their dwellings. It is now nearly 100 years since they built their first meeting-house at Pipe Creek, where the Y. M. of 1867 has been held; it was a log house; some of the timber is yet to be seen in the school-house, which was occupied by the Standing Committee of this year's A. M.

In the year 1806, the brethren at Pipe Creek built their second meeting-house, on the same ground; it is a brick house. In 1866 they built an addition thereto, with a spacious basement.

In the year 1847, the brethren at Pipe Creek built another meeting-house, some 7 miles East from the one built in 1806; this is called "Meadow Branch." In the year 1861, they built another meeting-house some 8 miles South from the one built in 1806; this is called "Sams Creek." Although there are three meeting-houses, and three places for Counsel, and Communion Meetings, yet there is but one or the same organization, known and called "the Church at Pipe Creek, Md."

Yours in love,

PHILIP BOYLE.

New Windsor, Md.

MADISON, GA., July 1, 1867.

Brother Holsinger; The *Companion* of June 25th came to hand to day, bringing with it the Minutes of or proceedings, of Annual Council. I was not disappointed at the decision given upon the Missionary cause in the South. But I was disappointed and feel very deeply mortified, at article 23, referring to me. I would like to know by whom, and through what authority: it was stated that my salary as a teacher was inadequate to my support: By whom and through what authority it was stated that the *Bureau* offered to grant me a compensation for ministerial duties, and by whom and through what authority that meeting was asked to permit E. Heyser to accept wages from Government for ministerial services. I certainly never expected questions like those to be asked as coming from me. I was asked to report to Annual Council, either in person or by letter. I wrote to brethren who I expected would have the object and prospects of the enterprise fairly presented before Annual Council. On page 119 present volume of the *Companion*, any one may see about my connection with or support from Government. If any think I there made a false statement, (and I think the same appeared in the Gospel Visitor:) let them next inquire of brother John H. Umstead or brother Isaac Price of Green Tree Church, or brother Jacob Spanogle, Phila. Through some or all three of these brethren I expected to report. If any are still inclined to doubt any of my assertions, I think they may satisfy themselves, by addressing G. L. Eberhart, Sup't. for Freedmens Schools, Macon, Georgia. There was a perfect understanding between him and me as to the object of my journey South. He assisted me in the selection of a suitable field for labor. He provided a house to teach and preach in. He paid a salary for assistant Teachers in the schools, and was willing to pay me \$50 per month if I had asked him to do so, but I told him I asked no remuneration for my services, I felt willing to give a few

months of time and a couple hundred dollars, to test the practicability of laboring for the good of souls here. He wished to know what my rail-road and steam-ship fare from home to this place was; I told him, and in a few days I received by express \$37.70: the amount. I have received no dollar from Government through the Bureau or otherwise but this; nor have I asked any. The idea of receiving or asking Government to remunerate me for ministerial services never entered my mind. No dear brother, I am no Pauper that would beg Government or church: to barter for the Gospel of my blessed Jesus: nor do I intend to be; at least not while I have the use of my hands to work; I have never advocated a paid ministry in our church; have never asked a dollar for any services performed in a ministerial capacity, and would not favor a stipulated price for services as a missionary. I have accepted what is freely offered by brethren and others and expect to do so hereafter: believing scripture will bear me out in so doing. And here let me make grateful acknowledgements to the beloved who have so kindly forwarded money to be used for the benefit of the needy Freedpeople. I have been able to relieve a considerable amount of real suffering, and many a time have I been made glad as I heard the prayer *God bless you master*; in return for necessities supplied to them. This I was enabled to do from contributions sent to me, as I was obliged to save my own little store for my living; being constantly engaged in the missionary work I have had no time to labor for the support of my body. Now however my supply is well nigh exhausted, and I must hereafter use a part of my time to procure the necessities of life.

Respectfully.

E. HEYSER.

Remarks.—So far as our report is concerned, we believe it to be substantially correct. Yet we do

not know that we could now tell who made the statements and inquiries to which brother Heyser objects. That they were made will not be denied. We thought at the time that it was doing injustice to brother Heyser, as we were under the impression that he was not even taking wages from Government as a teacher, much less would he ask permission to receive compensation for ministerial services.

We believe, however, that the matter was unintentionally brought as it was; and brother Emanuel should attribute it to the *awkwardness* of his friends, rather than to the *artifice* of his opponents.

It would be wrong to intimate to brother Heyser that there are not among us those who have no sympathy with his mission to the South. A look into our manuscript box would give a plain contradiction to such a statement. Neither are those who are opposed to it slow to express their opinion; on the contrary they are as confident as if they were right. But this must not intimidate brother H.; he must know that he is doing the work of the Lord and then it matters not who is opposed to him. Of course brethren should agree, and it would be much more pleasant if there were no internal foes; nevertheless "Happy are ye when they shall revile and persecute you, and shall say all evil against you falsely, for my sake."

Graybill Meyer's Report.

Returned from a visit to Somerset Co., Pa., to day (July 6th), where I attended three Communion Meetings, and other appointments. The Communion Meetings were attended by a large collection of people; well behaved, considering the crowd. Found the different churches, in good condition, and increas-

ing. Three promotions in the Ellick branch; namely: C. G. Lint to the full Commission, or Bishop.—Silas C. Kiem and Joel Gnagy advanced to second degree, in the ministry.

Found all well at home, thank God for the same.

GRAYBILL MEYERS.

Eldorado Pa.

Brother Henry; I am at home today. I have two appointments for meeting the people. While resting a little, between appointments, I thought I would drop you a note to inform you that I have visited Washington Co., Pa., since my return from Annual Meeting. We had interesting meetings in Washington; found the people well and enjoyed my visit much.

Fraternally yours.

JOHN WISE.

Oakland Pa.

Respected Brother:—I wish to inform our loving brethren and sisters that expressed a desire to hear from us soon after we would get home from the A. M., that we left Maryland on Friday morning; stopped off on Saturday evening with the brethren in Marshall Co., Ind. Stayed over Sunday; on Tuesday morning stopped off in Lynn Co., Iowa. On Wednesday evening landed safe at home; found all well; thank God.

The brethren had made the arrangements for the Communion, which took place a few days after; where we met with the members in love. Five were added by baptism, and one by letter, which will number in all, received since last year in June, some forty; and several have made application for baptism since.

JOHN MURRAY.

Marshalltown, Iowa.

P. S.—A young brother in the ministry, viz. Lemuel Hillery, desires you to say in the *Companion* that he wishes to locate at a place where he might do more good, and where his services would be more needed than here; as we have seven ministering brethren in our branch besides him. He wishes to hear

from brethren in such places where he would be needed.

J. M.

Minutes.—We have now received a copy of the Minutes of our late Annual Meeting, and as soon as we can print them, each of our subscribers may expect a copy, which we hope will not be later than week after next.

D I E D .

In the Pigeon Creek arm of the Ten Mile branch, Wash. Co., Pa., April 21st, brother JOHN CUTSLAW; aged about 76 years.—The dec'd was in the enjoyment of his usual health until within a moment of his death; he walked several miles to a store on the day above named, and on returning in the evening ate his supper heartily, and in a very short time fell from his chair a corpse, without (apparently) a moment's warning. Truly in the midst of life we are in death; another admonition to us to be ready, for in such an hour as we "think not the Son of man may come."

L. L. TOMBAUGH.

List of moneys received, for subscription to the *Companion*, since our last.

Geo. Hoke, Huntington, Ind.	1.00
Christian Blough, Sioystown, Pa.,	1.00
Jacob L. Myers, Genessee, Ill.	1.00
Isaac Garber, Garber's Mill, Tenn.	1.50
Jesse Crosswhite, "	.75

THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, JULY 23, 1867.

Number 29.

Oh! Why should the Spirit of Mortal be Proud?

BY WILLIAM KNOX.

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow may fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie.

The infant a mother attended and loved;
The mother that infant's affection who proved;
The husband, that mother and infant who blest,—
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure,—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman, who climbed with his goats up the steep,
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint, who enjoyed the communion of Heaven,
The sinner, who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes—like the flower or the weed
That withers away to let others succeed;
So the multitude comes—even those we behold,
To repeat every tale that has often been told.

For we are the same that our fathers have been;
We see the same sights that our fathers have seen;
We drink the same stream, and we view the same sun,
And we run the same course that our fathers have run.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking, our fathers would shrink;
To the life we are clinging, they also would cling;
But it speeds from us all like a bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumber will come;
They joyed—but the tongue of their gladness is dumb.

They died—ay, they died;—and we things that are now,
Who walk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of the eye—'tis the draught of a breath—
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud:—
Oh! why should the spirit of mortal be proud?

For the Companion.

Rest for the Weary.

The term rest implies weariness. During all the daily avocations of life while following our various pursuits we become wearied and fatigued, and in order to give ease or comfort to the body or mind, we make for awhile, a cessation of our labor, and thus to a certain degree enjoy a rest or refreshing. But in this life there is no permanent rest. If we are walking and become tired, by sitting down we can enjoy a rest. If we remain in a sitting posture a great length of time we also become tired, and by walking around again we can rest. Thus by changing position we can obtain ease and comfort for the body. While travelling around throughout the country, we can behold the large cities in all their richness and splendor; we can visit the leafy forest which abounds in the richest green that nature affords, or we may visit the mountains with their crags; great precipices, steep ascents with their heights towering toward the sky, or we may gain access to the most picturesque scenery of rivers and lakes, or we may resort to the purling little stream as it flows with its hollow murmuring over its pebbled bottom; and after beholding all these it may for a short time satiate our minds; but we also soon become wearied and long for something else.—Thus we are continually seeking ease, comfort, a permanent rest, which in this life is not attainable. But there is a rest beyond this vale of tears, which can easily be obtained if we are willing to accept. Christ says come unto me all ye that labor and are heavy laden, and I will give you rest. When the sinner once becomes enlightened and feels the weight of his sins pressing him down, by coming to Christ he enjoys a rest; after he takes his yoke upon him he then finds rest to his soul. The term rest in the scriptures is only applied to the christian. Here we behold the contrast. In this life the wicked also have no permanent rest, and after death none at all. They "are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." But the christian enjoys a lively hope of enjoying that rest. For there remaineth therefore a rest to the people of God. Then let us take the admonition of the Apostle Paul, "let us labor therefore striving to enter into that rest lest we fall by unbelief." Let us count nothing as any impediment to further us on the christian highway, but come up boldly to a throne of grace, journey on together in the cause of Christ. The race will soon be run. Then if we have "kept the faith and fought a good fight" we have the privilege of joining that heavenly choir around God's

throne, "where the wicked cease from troubling and the weary are forever at rest."

S. T. BOSSERMAN.
New Stark, Ohio.

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

NUMBER IX.

"My beloved is mine, and I am His."
Sol. Song. 2: 16.

The chamber of sickness and suffering has not shut out the blessed, transporting realization that "God is Love." Nor has it dimmed the assurance, "this God is my God for ever and ever; He will be my guide even unto death." Ps. 48: 14.—The beloved is ever near to "stay you with flagons, and comfort you with apples," His "left hand under your head and His right hand embracing you." Sol. Song. 2: 5, 6. Or if not consciously so near, you behold Him standing behind the wall, looking forth at the window, showing Himself through the lattice." Verse 9. Even if He withdraws from your right, so that for your consolation and spiritual support, you must "go thy way forth by the footpaths of the flock, and feed your kids by the shepherds' tents," you are still not without the testimony, "My beloved is mine and I am his." Sol. Song 1: 8. The beloved is in the midst of his chosen. "He feedeth among the lilies," vitalizing, watering, nursing, and perfecting the plants of his own right-hand planting. If you feel that you are *black*, the same light that discovers your *deformity*, also brings to view your *comeliness* in the Beloved. Christ giveth unto you not as the world giveth, and among other things he gives you "*dove's eyes*," that you may see not as the world seeth. Looking through such spiritualized organs of vision, all his dealings will be radiant with love. The rod that he has used upon you so long and painfully, which to others, who are strangers to grace, would be a tenor and a scourge, "is unto you as a cluster of camphire in the vineyards of En-gedi."

The world, and even inconsiderate saints, may confront you with the bitter taunt, "where is thy God?" Ps. 42: 10. And when your happy sense of assurance is clouded, you may be disposed to question, "if the Lord be with me, why then is all this befallen me?" Judges 6: 13. But in the *solitude* of your experience, when you feel "as one that turneth aside from the flocks of Thy Companions," and one that denied sweet personal intercourse with the wedded Mate of your heart of hearts, "God has not left Himself without witness" that "your Beloved is yours and you are His," in that you can in spirit and in truth address Him whom you seek in the language of the Holy Ghost, "*O Thou whom my soul loveth.*" Sol. Song 1: 7. Herein you have the strongest evidence of your wedlock with Jesus. *Lord thou knowest all things; thou knowest that I love Thee.*" In full confidence of heart you can appeal to the Bridegroom—"tell me, O thou whom my soul loveth." In the full consciousness of your supreme desire to enshrine Him in your inmost soul, you appeal to His omniscience which is a form of love well-pleasing to God, and a gracious encouraging evidence that, however reluctant *your lips* may be to utter it, yet from *your heart* proceeds the language of the spouse, "my Beloved is mine, and I am His."

A broad mark of distinction between the Holy and unregenerate is this: the unregenerate are invariably inclined to flatter themselves, and admit not their utter alienation from God; whereas the real christian is so absorbed and shocked by the plague of his heart, that it is at times well nigh impossible for him to believe that he is an heir of Heaven. He is often so sifted that to his eyes there seems no wheat left. But he that shakes the sieve is the Beloved. In the agitation of the awful moments when the Spirit lifts the veil and gives us a glimpse of our deep sinfulness, we are ready to cry out with Paul "in me dwelleth no good thing." Rom. 7. 18. This is only reiterating sentiment of the

spouse in Song 1; 6, the sun has looked upon me," "I am black."—When self is fully revealed to us, we are apt to forget the law of our minds, whilst the law of sin in the flesh is in fearful power. Under fiery trials the flesh oftentimes hangs a veil before the eye of faith, and we momentarily lose the consciousness of our divine espousals. The predominance of evil may be but a minute, or a few seconds, yet the poignancy of soul its occasions may be overwhelming and of long continuance. But the *indwelling* and *exhibition* of sin is so deplored, and hated and loathed by the true believer, that it is quiet obvious, although he may not discern it, that neither his will nor his disposition is the *ruling* or *consenting* element in evil that crops out or stirs within. The *horror* that sin creates in our inmost souls when it manifests itself, proves that we *love holiness*. The bride is never in rebellion against the bridegroom, but sin that dwelleth in the elect is in rebellion against "the new man which is created after the image of God." This new creation takes place in "righteousness and true holiness," and the corrupt nature in which the divine seed is embedded is ever active to check the development of the divine nature in the soul. The "little foxes" need but a small aperture to find their way into the garden enclosed," and before we suspect their depredations they spoil the vines and tender grapes, and mar the spikenard and saffron; calamus and cinnamon; pomegranates, camphor, myrrh, aloes chief spices, pleasant fruit, and trees of frankincense. Sol. Song. 2: 15. and 4: 12, 13, 14. If we need "dove's eyes" to see the divine dealings in the soft mellow, entrancing light of love, we need eagle's eyes to see and elude the devices of satan. To be made partakers of the Divine nature we must also possess, in a measure, that quality of vision denoted by the flaming eyes of fire. Rev. 1: 14.

The little foxes have doubtless spoiled many a tender bud of grace for you, which has often caused you to be ashamed of your resemblance

to the tents of Kedar. Song 1: 5. Many a thorn have you found to goad and harass you in your wilderness journey. Many a tear, which the hand of affliction has pressed from the fountain of grief, has been gathered into the Lord's bottle since God has placed you in the furnace. Many a time has your soul cried out, "Return, return, O Shulamite; return, return, that I may look upon thee." Song, 6: 13. But the "bundle of myrrh" lying betwixt your breasts" in the night of sorrow, has ever refreshed and gladdened your spirit, so that you are still able to say, in the deep thrills of everlasting love, "my Beloved is mine and I am His."

C. H. BALSBAUGH.

Union Deposit, Pa.,

For the Companion.

The Kiss of Charity.

"Greet ye one another with a kiss of Charity." 1 Peter 5: 14.

I purpose to show in the first place that whatsoever the apostles of Christ commanded is just as binding as if Christ had commanded it himself. Christ said to his disciples; "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me."—Luke 10: 16. Now it is a plain fact that if we refuse to observe whatsoever the apostles commanded that we despise them; and (according to the words of Christ) not only them but Christ and him that sent him. Again: Christ said to his apostles after he was risen from the dead: "All power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptising them in the name of the Father, & of the Son, and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you." Matth. 28: 19, 20. From these words we learn that the apostles were to teach their converts to observe whatsoever Christ had commanded them; nothing more nor less. This is a very plain fact, which every honest person will admit.

I presume that no one will undertake to say that the apostles did

not command their converts (or the followers of Christ whom they had in charge) to greet one another with a holy kiss (or kiss of charity), because the words of our text make it as plain as language can make it, as well as other passages. For instance, the apostle Paul said: "Greet all the brethren with a holy kiss." Thes. 5: 26. Upon this testimony we are forced to admit either that Christ had commanded his apostles to greet one another with a holy kiss, or that the apostles transgressed his plain command which he gave unto them just before he ascended to heaven. I presume no one who admits that the Bible is true will dare to say that the apostles taught anything which Christ had not (either by word or spirit) commanded them to teach. And if it was required of the followers of Christ in the Apostles' time to greet one another with a holy kiss (or kiss of charity. Why is it not necessary in our day. Have we not the same gospel which they had? Do we not expect to go to the same place they went to? And if so, we must travel the same road; for Christ expressly said that there is only one road that leads to life.—With all this testimony before us it seems to me every honest person will at once admit that it is the duty of the followers of Christ to greet one another with a holy kiss.

In the next place I purpose to show the object of greeting one another with a holy kiss; for we ought always to bear in mind that in every thing which God commands us to do he has a special object in view. We know that a kiss is regarded as a token of love; and the followers of Christ are commanded to love one another "out of a pure heart fervently." Christ said to his disciples: "A new commandment I give unto you that ye love one another as I have loved you." "By this shall all men know that ye are my disciples if ye have love one to another." John 13: 34, 35. From this we learn that the world shall know that we love one another; and in order to convince the world that we love one another it requires a

sign; and a kiss of charity is unquestionably the best sign, and for that purpose we believe it was selected by God.

But perhaps some will say, 'we can greet our brother with a kiss, and at the same time hate him.' I admit all this. But will this set aside the commandment? By no means. I presume it is admitted by all that many approach the Communion table and partake of the emblems of the broken body and shed blood of Christ, who are "in the gall of bitterness and in the bonds of iniquity" whose hearts were never regenerated, and who according to the words of the apostle "Eat and drink unto themselves damnation." But I never heard any one say that we ought to discontinue the ordinance on that account. And just as little are we justified in setting aside the commandment of the holy kiss, because some pretend to love their brethren by saluting them with a kiss, when their heart is full of malice and hatred.

Now brethren we ought not to salute a brother with a kiss if we do not love him. And if something should occur between us that we cannot love one another "out of a pure heart fervently," how important that we attend to it immediately and be reconciled, so that we can salute one another with a kiss of charity, and thereby show to the world that we are at peace, and that we love one another.

VALENTINE BLOUGH.

Berlin, Pa.

CHARITY is a virtue of all times and of all places. It is not so much an independent grace in itself, as an energy, which gives a last and highest finish to every other, and resolves them into one common principle.

It is a universal doctrine of the Bible, that God will not answer us, unless our requests are made with honest purpose.

The noblest hero is he who manfully battles with himself.

The fear of the Lord is the beginning of wisdom.

For the Companion.
"Deny Thyself."

Brethren and sisters ; There is a command of the Savior that teaches us something to this effect, and I believe it is to a very great extent lost sight of, even among the members of our fraternity. We should strive to live up to our profession. Now we all claim that there is no command of our great and beloved Master, but what is essential to the salvation of the soul ; and we believe that for man to enjoy the saving efficacy of these commands he has to do them. If this be the case then must we do this command as well as others. Wherein do we come short in this point ? Verily in many things, and these things we will touch presently. But why should we deny ourselves ? First because the Savior commands it ; and secondly because by so doing we will be put in possession of means, by which we can assist the humble poor, which is another command of the Lord of glory.

Now for those things. If the money that is thrown away in the way of procuring costly array to place upon the temple of the Holy Ghost, (which is the body) was applied to some other purpose, such as feeding the hungry, clothing the naked, relieving the afflicted &c., we would come a little nearer up to this command of the Savior.

I see in the *Companion* that a move is being made to send the new Testament to the poor of the South which would look a little better than to lavish our money for things which are abomination in the sight of the Lord, some of which things I hinted at in my last. But how are we to get the means to send these books to the South ? Very easily ; just obey the above command and the funds will be abundant. But says one I have no surplus. Well let us see ; did you not pay one dollar for a Hymn Book, just because it looked a little better than one that would have cost you 75 cents, which is just as good a book as the other, whereas if you had denied yourself that lust of the eye, you could have had a book containing every thing that the one does that

you now have, and with that extra quarter you could have sent a full volume of the life giving word to some poor son or daughter of Ethiopia, and thus you might have been the means of helping some soul (which cost the blood of Jesus) to find the way of life. Then only think of the mighty good a little self denial might do, and of all these "littles" brought together, behold the vast deal of good. The money that that, little fringe cost that is on that sister's dress, would have sent more than one volume, yes two volumes of God's word, and a Hymn Book too, to the South, and instead of her soul being endangered by a love of these things, she might have been instrumental in saving a soul from death, Oh ! then young brethren and sisters I pray you to pardon my plainness of speech, for I do tell you there is danger at hand, and I greatly fear many have lost sight of those words of the Savior, "deny thyself." Let us look for a moment at the value of the soul and we will at once say we will deny ourselves all those vain things, that we may help that soul to see its danger and thus make its escape from the impending danger.

"Deny thyself and take thy cross,
 Is the Redeemer's great command,
 Nature must count her gold but dross,
 If she would gain that heavenly land.

Yours in christian love.

A. HUTCHISON.

Fayetteville W. Va.

Thirty Seconds too Late !

Brother B. was very punctual.—Whoever might be late at meeting, at the funeral, or anywhere else, they all knew that brother B. would not. If called to attend a wedding, his foot was on the door-step and his hand on the bell-handle when the clock was striking the hour.—It was at first, queer annoying to his flock to go according to their old habits to a funeral, and meet it on the way to the grave, or to go to a wedding, and find it all over before they thought of getting there. So old Mr. Slow waited on the minister to ask him why he "was always in such a hurry, and so afraid of being too late."

"Well my good friend, I will tell you ; and if, after hearing me, you do not think I am right in these things, I will try to alter."

"That's surely fair," slowly said Mr. Slow as if afraid to commit himself.

"When I was a young man, and had been preaching only a few months, I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks and then returned home for a few days promising to be back, without fail, the next Sunday.—Well I had a pleasant week among my kind relatives, and was so much engaged that I hardly thought of my solemn duties, till Saturday returned, and then my sister and a beautiful friend of hers persuaded me to go out a little while in the little boat Cinderella, on our beautiful lake. The day was fine, and Cinderella spun and darted under my oars as if a thing of life. When we got ashore, I found it two o'clock, and I knew the cars started in fifteen minutes !

I left the ladies and ran home, and caught up my carpet-bag, and ran for the depot. I saw the cars had arrived. I heard the bell ring. With all my strength I ran.—I saw them start. I redoubled my efforts, and got within fifteen feet of the cars ! Oh, for thirty seconds more ! Thirty seconds too late ! No more ! The next day was a fair, still, sweet Sunday. My mountain people gathering, coming down from the glens and following the rills, filled the house of worship. But there was no minister ; and the hungry sheep had no shepherd to feed them ! He was thirty seconds too late !

"There was a poor, old, blind man, who lived four miles from the church, and seldom could he get to meeting. That day he ate breakfast early, and his little granddaughter led him all the way down the mountain to the church. How weary, and sad, and disappointed he was ! There was no minister to speak to him. He was thirty seconds too late !

There was a great gathering of children to the Sunday-school.—

And their little eyes glistened, for their minister had promised to preach them 'a little sermon' to-day; But he was thirty seconds too late!

"There was a sick child up one of the glens of the mountain, and she had been inquiring all the week for her minister.—She was so anxious to see him, and have him pray with her. How she hailed the day when he would be there! But no! he was not there.

"That poor old blind man never came to the church again. He was too feeble, and never heard another sermon or prayer. The minister was thirty seconds too late!

"That little girl was dead before I got back, and I could only shed tears over her corpse! I had been thirty seconds too late!

"On my bended knees I asked God's forgiveness, and promised him, that if possible, I would never be thirty seconds too late!

"And now, Mr. Slow, am I not about right in my punctuality?"

Communion with God.

You my wander off amid the busy scenes of life and enjoy all that this mundane sphere can afford, I envy not your riches, your gaudy attire nor your dainty meats. Let me retire in solitude, away from all distracting scenes, and let me there hold sweet communion with my God. Yes let me weep like Jesus wept, all, all alone. Yes, let me pray like Jesus prayed, in solitude and in silence. What shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? Let me follow the example of a good old Daniel, who retired to pray three times a day. Though he had the accounts of one hundred and twenty princes to settle yet he vows to have found leisure enough for his God. Also, like King David, let me retire in secret devotion morning, noon and night, to hold communion with God.

A little wrong done to another is a great injury done to ourselves. The severest punishment of an injury is the consciousness of having done it.

ELOQUENT PASSAGE—The finest thing Geo. D. Prentice ever wrote is this inimitable passage: "It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity to float a moment upon its waves, and sink into nothingness. Else, why is it the high and glorious aspirations which leap like angels from the temple of our hearts, are forever wandering unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, then pass off to leave us muse on their loveliness? Why is it that the stars which hold their festival around the midnight throne, are above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that the bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of our affections to flow back in Alpine torrent upon our hearts? We are born for a higher destiny than of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like shadows, and stay forever in our presence."

LOVE THY MOTHER.—Despise her not when she is old. Age may waste a mother's beauty, strength, limbs, senses and estate; but, relation as a mother is as the sun when it goes forth in its might—it is always the meridian and knoweth no evening. The person may be grey-headed, but her motherly relation is ever in the flourish. It may be autumn, yea, winter, with a woman, but with a mother it is always spring. Alas, how little do we appreciate a mother's tenderness while living. How heedless we are of all her anxieties and kindness! But when she is dead and gone—when the care and coldness of the world come withering to our hearts—when we experience how hard it is to find true sympathy, how few will befriend us in misfortune—then it is that we think of the mother we have lost.

LOCAL MATTERS.

Tyrone City, Pa., July 23, 1867.

CORRESPONDENCE.

Dear Brother Henry: I arrived safely home from that happy place called Annual Meeting on the 20th of June (attending Lovefeast near Dowagiac on 19th where several persons were added to the church again) and found all well but my wife, who being in a low condition both in body and in spirit, I thought it necessary to persuade her accompany me to a Lovefeast in Lagrange Co. Indiana to be held on the 29 inst.

How was my heart cheered when instead of five or six members that I preached to seven years ago, a multitude of members assembled. I could not say the wilderness blossomed as the rose for the country is a paradise comparatively speaking, the little seed scattered here and there had taken deep root and multiplied abundantly and nothing seems to be needed further than to cultivate and water the precious plants in the garden of the Lord, taking good care that obnoxious weeds, such as discord, envy, emulation, love of money, lust of the eye, lust of the flesh, and the pride of life with all the roots of bitterness may be dug up with the Gospel plow so that the precious plants of faith, hope, love, &c., may have abundant room to spread and multiply.

Contrary to my intention I fear to have made the portico larger than the house. I intended to only modify a few expressions found in your remarks on the transaction of Annual Meeting. When you speak about the adoption of the revised New Testament you say it was strongly advocated by D. P. Saylor and also favored by J. Quinter and H. R. Holsinger. Objections were made because it did not favor some of our views as strongly as the old version, just as if the Scriptures must suit themselves to us, instead of our views conforming with Scripture. Now the objection is based upon the novelty or newness of the

work, more than the objections mentioned above, which is a characteristic of the church and a safeguard against innovations. The younger class of our fraternity must give the older ones more time to be converted from one thing to another than they need themselves, for if it took one of the most thrifty of our members several years to change from an opponent to a favorite of the new version, how can it be expected that when he now proposes the adoption that those slow, cautious, and circumspect old brethren, should lay by their prejudice, within an hours warning. And if the question of laying on of hand on the table servants, which had been under consideration for some ten years, and was likely to make trouble, but by much investigation and prayer was finally adjusted to the general satisfaction of every brother present at Annual Meeting in 1850, near Dayton Ohio; I say if this question as it then was decided, can not be accepted untill it is proven again, how can those yield at once who feel the weight and responsibility of any change though it be advanced by an angle from heaven, until they have had ample time to use the means recommended in the word, namely; fasting, prayer, and investigation.

I should like for my dear young brethren to retain their zeal unabated in the cause of the master and mean time gain wisdom by silent meditation, closely applying those gentle hints given by C. H. B. in *Companion* no 25. We do not doubt the sincerity of our brethren for we once stood in their position, and it would have grieved us if sinister or impure motives should have been ascribed to us; therefore I can not approve of some expressions that were made by such who ought to have been more mild and circumspect.

I do not wish to grieve any of my brethren; but since it is evident that some are grieved, and have dark forebodings for the future, I desire to turn the bright side to view that others may feel encouraged, as I do feel encouraged. It is a matter of unavoidable necessity that

more life, more zeal, and more energy should be shown by the household of faith, the nearer the night approaches when no man can labor. Therefore I say; gird on your armor; go forth in the might of the Lord, sound the trumpet far and loud; demolish the strong holds of Satan, but beware that little foxes creep not into the vineyard and destroy the same.

I am in sincerity and truth your fellow soldier against the host of the Prince of Darkness.

F. P. LOEHR.

Ontario, Lagrange Co. Ind.,

Brother Holsinger; In Companion No. 25, page 213, I noticed something that rather drew my attention. Concerning the Revised New Testament, you say, that it met with more objections then you had anticipated, and that it was strongly advocated by brother D. P. Saylor, and also favored by James Quinter and H. R. Holsinger, and that others objected to it for certain reasons that I don't know whether they stated or whether only you stated it for them, and that others found fault who neither understood the English or the Greek language. Now I was not at the Annual Meeting yet I am one that don't understand the Greek, and am far from being perfect in the English, but if I understand any thing of the English, it is far from being perfect.

In regard to the character who gave the example of feet-washing, (John 13th chapter 2: 5 verses) I understand the Revised Testament tells us that the devil came from God and that he went to God, and that he washed his disciple's feet, &c. where the old version says that Jesus did all this, which we believe is correct, and we practise it because he gave us the example and commanded us to do so. But supposing we had nothing but the Revised Testament, and understood nothing else, if we practised feet-washing at all we would have to do it because the devil gave the example and commanded; that is if I am right. And if I am wrong I would like to be corrected. If I am cor-

rect, I think the brethren should neither buy nor sell the Revised Testament, and in particular not send it to an unlightened nation. Now I would like to see what you who highly favor or advocate the work, make of the above portion of Scripture, as you understand language.

Yours in Christ.

JACOB WAGONER.

Pettit, Ind.

Remarks.

The following is the revised version of the passage referred to by the brother: "And before the feast of the passover, Jesus knowing that his hour has come that he should depart out of this world to the Father, having loved his own who were in the world, loved them to the end. And supper being served, the Devil having already put into the heart of Judas Iscariot, Simon's son to betray him; knowing that the Father has given all things into his hands, and that he came out from God, and is going to God, he rises from the supper," &c.

We presume brother Wagoner understands his own language. And if his language is correct, we think it will not be difficult to reconcile the Revised Version of the New Testament.

In brother Wagoner's letter occurs the following: "Now I was not at the Annual Meeting, yet I am one that don't understand the Greek, and am far from being perfect in the English, but if I understand anything of the English, it is far from being perfect."

Now what is "far from being perfect"? Is it the "English"? Or is it the "Greek"? Or is it the "Annual Meeting"? All these, (English, Greek, and Annual Meeting) occur in the same sentence, and would each be proper antecede-

dents to the pronoun "it." Indeed we think "English" in the next to the last clause, is much closer connected with "perfect" than "Devil" is with "knowing" in the scripture referred to. Nevertheless these are not what "it is far from being perfect" refers to. We must go back to the beginning of his letter, and there we will find that it is the Revised New Testament which he says "is far from being perfect," if he "understands anything of the English."

Now then let us examine the Scripture in the same manner.

"And before the feast of the pass-over, Jesus knowing that his hour [Whose hour? Jesus' hour] had come that he should [Who should? Jesus should] depart out of this world to the Father, having loved [who loved? Jesus having loved] his own [Whose own? Jesus' own] who were in the world, loved them [Who loved? Jesus loved them] to the end. And supper being served, the Devil having already put into the heart of Judas Iscariot, Simon's son, to betray him; [To betray whom? Judas Iscariot? No. The Devil? No. Who then? Why to betray Jesus, of course.] Knowing that [who knowing? Judas Iscariot? No. The Devil? No; but Jesus knowing] that the Father has given all things into his hands. [Whose hands? The Father's? No. Judas' hands? No. The Devil's? No; but into Jesus' hands.]

It is no part of a translator's function to lead other persons to look at the subject through the medium of his notions of it. He should simply endeavor to pour the author's ideas from Greek into English vessels, with the least waste in the process. He should strive to be faithful to the original, and, to give cor-

rectly-verbal, rather than doctrinal renderings.

Neither has the translator any privilege of adding "to them." See Rev. 22: 18. If then the word "Jesus" does not occur in the original, as given in King James' version, our revisers deserve credit rather than censure for omitting it in the English.

Brother Henry; The German Concordance, which you named under the head of "*Relics*," in No. 26, (of the present volume of the *Companion*) was printed at Frankfurt on the Mayne, in the year *M. D. C. X.*, i. e. 1610, upwards of 250 years ago:—by a Note written on one of the fly leaves, you will discover that it was once the property of our aged Brother Philip Weber (or Weaver,) a very respectable brother in the church at Germantown, Pa. who devised the Book to his son brother John Weaver; who in the year 1817, presented it to his son, brother Samuel Weaver, who by his last Will and Testament devised said Concordance with a large lot of other valuable German books, to me—With this understanding, that I should distribute them gratuitously, among the brethren, in order that the books might be kept, and used in our brotherhood. I have accordingly distributed a portion of them; and hereby wish to make it known to my dear brethren that I still have a considerable number of the same, to dispose of on the same terms, as a bove mentioned. Address.

PHILIP BOYLE.

New Windsor Md.

Brother Henry; The brethren assembled in church council concluded to hold a lovefeast the Lord willing, commencing Thursday September 12th 1867 at their meeting houses, three miles south of Unionville, Appanoose Co., Iowa; and continue social worship until Sunday. A general invitation is extended and especially to laboring brethren.

JOSEPH ZOOK.

Brother Henry; I have just returned home a few days ago, from a little journey of about 50 miles, where I spent several days in visiting a few of our members, who live in the mountain regions of our country. There are about 14 members in that section of country; they have no speaker amongst them, so they are deprived of regular preaching, but desire it greatly. We in our weakness tried to hold forth the word of eternal truth and salvation unto them, and to encourage them in their holy calling. They seem to be entire strangers to the *Christian Companion*, and are desirous to see some of them. I have sent them a few numbers; if you have any to use as specimen numbers, you will oblige them by sending some, as I believe they will be welcome messengers indeed.

Direct to Samuel O. Zink, Lexington, Rockbridge Co., Va.

Yours in brotherly love,

LEVI GARBER.

The specimen numbers have been sent, and others will be sent occasionally, if not forgotten.—EDITOR.

Brother Holsinger; Please announce that we intend the Lord willing, to have a lovefeast at brother H. H. Folek's, near Botany, Shelby Co., Iowa; on Saturday and Sunday, the last day of August, and first day of September. A hearty invitation is extended to as many of the brethren and sisters as can be with us at that time; and especially to some of the laboring brethren of Northern Indiana who have been purposing to pay us a visit at some future time. Those coming by Chicago and North Western Rail Road, will stop at Woodbine, from thence they will be conveyed to place of meeting by notifying us, at Botany, Shelby Co., Iowa.

WASHINGTON WYLAND.

Brother Holsinger; I would say for the brotherhood in my part of Illinois, that the New Hymn book would be received with much more unanimous acceptance if the German was united with the English as be-

fore. We are unavoidably mixed up with both languages. The German brethren rather feel left in the cold. I think the editor of the *Visitor* perhaps might remedy the matter. We should labor for union as "united we stand, and divided we fall." This is only expressing the wishes of a member who have made the request of me to do so for them.

MICHAEL LAWVER.

Lena Ill.

Brother Jacob Wine, Blountsville Sullivan, Co., Tenn., says:

Our church at Pleasant Hill is in peace and harmony; all seem to be earnestly engaged in the work which our Master has given them to do. May the blessing of God rest upon his church and may we all so live that when we are called from the shores of mortality, we may be permitted to enter in through the gates into the city, where we can ever be with the Lord, is my prayer.

Book Notices.

TEMPERANCE IN CONGRESS. "Ten Minute Speeches" by Hons. Schuyler Colfax, Henry Wilson, Richard Yates, William E. Dodge, Hiram Price, Samuel McKee, F. E. Woodbridge, J. B. Grinnell, and J. W. Patterson, delivered at the First Meeting of the Congressional Temperance Society, Washington, D. C. With a list of Pledged Members.—New York: S. R. Wells, Publisher. 389 Broadway, N. Y. Price, 25 cents.

MUSICAL ADVOCATE and Singers Friend. Published Monthly by Joseph Funk's Sons, Singers Glen, Rockingham Co., Va. Each number contains several pieces of music in Patent Note characters. 75 cents per annum.

DELIVERANCE FROM SIN AND INHABITING SIN. By C. H. Balsbaugh. A Tract of 16 pages. For Sale at the *Companion* Office.—Price 5 cents; or 40 cents per dozen.

Brethren's Hymn Books.

We have now again a supply of our Hymn Books, and are prepared to fill orders at short notice. For prices see our advertisement elsewhere.

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Specimen numbers will be sent whenever ordered.

Full Sets.—We can supply a few full sets of the present volume, extra paper, at \$1.75. They will either be sold to remain in the office until the volume is completed, or will be sent to subscribers.

Queries.

I wish some of our brethren would give an explanation on Acts the 6th chapter, and especially on the latter clause of the 6th verse, which reads thus: "And when they had prayed they laid their hands on them."—Now in what office or offices, or degree of office should this be done, and by whom, and how many should lay hands on them. I hope brother Balsbaugh or some other will give an explanation for the benefit of many brethren.

H. H. FOLCK.

DIED.

Near Shafterstown Lebanon Co., Pa., Apr. 30th, at his old residence, MICHAEL MOYER, aged 83 years, 11 months, and 20 days. He was blessed with two daughters and left but one, 11 grand-children, and 14 great-grand-children, to mourn his loss. The other, one of his daughters, named Elizabeth, was married to David Zieg, and died 10 years and 10 months previous to him. She was the mother of the writer, and was a most zealous member of the (your) Church. Her funeral services were performed by C. Bombarger, and J. Rhehold, from Rev. 7: 17.

On the 3rd of May his remains were conveyed to Shafterstown, to their final resting place, beside his dear consort, who died prior to him 15 years, 1 month, and 21 days. She was in her 70th year when she died. His funeral discourse was preached by Thomas Linbach, from Psalm 90: 10.

He was no member of your church, but was a member of the Reformed Church for many years. MICHAEL ZIG.

In the Waterloo congregation, Blackhawk Co., Iowa, May 13, LISTON ALBERT SPICHER, youngest son of brother Daniel, and sister Mary Spieher, aged 2 years, 7 months, and 13 days. Funeral services by the writer.

In the same congregation, March 10, SUSANNAH HOUK, daughter of friend Houk and sister Houk, aged 7 months and 1 day.—Funeral services by brother Jacob Murry, from Mark 10: 13, 14.

J. HAUGER.

In the Millcreek congregation, Rockingham Co., Va., May 24th, Elder JOHN J. HARBURG. For the last year or more he was failing, and nearly three months ago he was taken with the fever, and gradually sunk until it terminated in death. He leaves a wife and six children, and a large connection of friends to mourn the loss of a husband, father, and friend, as well as the Church its Pastor; but we believe their loss is his eternal gain. On the 26th his remains were taken to the Brethren's Meeting-House, near his residence, where the occasion was improved by Eld. Solomon Garber and the writer, from Rev. 14: 13, to a large and attentive congregation. His age was 64 years, 1 month, and 18 days.

DANIEL THOMAS.

In Perry Co. Pa. July 9th brother JOHN THOUGH aged; 79 years, 6 months and 26 days. He leaves a large number of children & grand-children to mourn their loss. Funeral services by A. Rohrer and the writer from Rev. 14: 14.

Eld. PETER LONG.

"Visitor" please copy.

In Dry Creek Congregation Linn Co. Iowa. June 9th 1867. JOHN REED: aged 64 years 3 months, and 15 days. Disease cancer.

In the same church July 3rd brother JONATHAN MENTZER. Same disease cancer: aged 60 years, 2 months, and 20 days.—Funeral services from Rev. 14: 13. by brother J. D. Veach and others.

THO'S. G. SNYDER.

"Visitor" please copy.

In the Buffalo Valley branch, Union Co., Pa., June 9th, SARAH MYERS, daughter of Eld. Isaac Myers; aged 29 years, 11 months, and 3 days. The deceased was subject to falling fits from her youth.

The occasion was improved from Isaiah 38: 1—5, by J. L. BEAVER.

List of moneys received, for subscription to the *Companion*, since our last.

E. H. Shilder, Napa City, Cal.	1.00
David Harshman, Rogersville, Ohio,	1.50
Martin Row, Hauserstown, Ind.	1.50
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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, JULY 30, 1867.

Number 30.

Selected for the Companion.

The Three Calls of the Spirit.

Oh slumberer 'rouse thee! despire not the truth,
Give, give thy Creator the days of thy youth;
What meanest thou sleeper! arouse thee and see,
The Lord of the mansion is calling for thee.

Sweetest Spirit by thy power,
Grant me yet another hour;
Earthly pleasures I would prove—
Earthly joys and earthly love;
Yet a little would I stay,
Sweetest Spirit, wait, I pray.

Oh loiterer 'rouse thee! the night wears apace,
Then squander no longer thy moments of grace;
But haste, while there's time, with thy Master agree,
The Lord of the mansion is waiting for thee.

Gentle Spirit go thy way,
A little longer I would stay;
Let me linger in these bowers—
God shall have my later hours;
Chide me not for my delay,
Gentle Spirit wait I pray.

Oh loiterer 'rouse thee! the midnight is past,
Already its shadows are thickening fast;
Escape for thy life, from the dark mountains flee,
The Lord of the mansion yet waiteth for thee.

Spirit cease thy mournful lay,
Leave me to myself I pray;
Earth hath flung her spell around me
Pleasure's silken chain hath bound me;
When its pathway I have trod,
Spirit, then, I'll turn to God.

Hark! borne on the night wind
The bell's solemn toll,
It is mournfully pealing
The knell of a soul;
Of a soul that despaired
The kind teaching of truth,
And gave to the world,
The best hours of its youth.

The door is now shut—the lamp is now dead
And the voices and lights of the past are all fled;
The Spirit's sweetest pleadings and strivings are o'er—
The Lord of the mansion is waiting no more.

Deliverance from Sin and Indwelling Sin.

BY C. H. BALSBAUGH.

[Being the concluding part of a Tract, printed at this office.]

If the reader will refer to 1 Cor. 3rd chapter, he will find language which is very far from being favorable to the no-sin doctrine. In the first verse Paul addresses them as "*brethren*," and yet says that he "could not speak unto them as unto spiritual, but as unto carnal." How well this agrees with the 7th chapter of Romans. In the 3rd verse he uses the following remarkable words: "Ye are yet carnal; for whereas there is among you

envying, and strife, and divisions, are ye not carnal and walk as men?" Was there no sin in all this? Are envy and strife the fruit of the Holy Spirit? If you wish to know what envy is, refer to Job 5: 2. Prov. 14: 30. Isaiah 26: 11. Matth. 27: 18. Mark 15: 10. Acts 7: 9. Acts 13: 45. Acts 17: 5. Rom. 1: 29. 1 Tim. 6: 4. Tit. 3: 3. James 4: 5. After reading these passages, who will say that envy is no sin? And yet this is the very thing which Paul says these Corinthians were guilty of. They were not sinners in the common meaning of the word, for in 3: 1, he calls them "*babes in Christ*;" and in the 2nd verse he says that he "*fed them with milk*." Now turn to 1 Peter 2: 2, and you will find strong proof that these envious Corinthians were Christians. If "*babes in Christ*" can do such things, how say some that a child of God cannot sin? If the "*brethren*" whom Paul addressed were no *christians*, Paul himself committed sin by calling them "*babes in Christ*." To tell a lie is certainly a sin, and yet it is self-evident that Paul told a falsehood if they to whom he wrote were not in Christ. But if they were children of God, what will you make of their envy and strife? In the 11th chapter, 17th verse, he says to these same brethren, (11: 2.) that he "*does not praise*" them in their conduct at the Lord's Supper; for, he says that they "*come together not for the better, but for the worse*." He even declares that some of them are "*drunken*" with the wine prepared for the Communion. Verse 21. Was their conduct pleasing to God, or displeasing? One or the other it must have been. If it was pleasing, why did Paul say, "*I praise you not*?" In 1 Cor. 6, the apostle also speaks of their evil ways. He brings against them so severe charges, and then says, in verse 5th, "*I speak to your shame*." And in verse 7th he says, "*now, therefore, there is utterly a fault among you*." In the 8th verse he plainly tells them that they "*do wrong*," and "*defraud*" one another. In the 9th and 10th verses he describes the characters which "*shall not inherit the kingdom of God*." In the 11th verse he says, "*and such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God*." What stronger proof do we want, that those who are washed, sanctified, justified, *in the name of Jesus*, and by the *Spirit of God*, have still a carnal element within them, and are liable to sin? Reader, if you still hold out for the doctrine that a believer cannot sin, your case is truly a sad one. We must again refer you to 1 John 1: 8.—1 Tim. 5: 20. Rev. 2: 4, 14, 20. Rev. 3: 2.

We cannot but regard the doctrine of perfect sanctification, at conversion, as extremely dangerous. In

deed we do not see how it can be otherwise than fatal. All sin must be *forgiven* if we would "inherit the kingdom of God." But if we do not believe that we *can* sin, we will not ask for forgiveness, and we have no promise of receiving if we ask not. *Matth. 7: 7.* Does any one believe that his sins will be remitted if he maintains that he has no sin? But if we actually do "*in many things offend all,*" yet desire no forgiveness, not believing that we have offended, we must either get to heaven *with* our offences unforgiven, or have them forgiven without our desiring it, or knowing it, or asking for it. No wonder that John said, "if we say that we have no sin we deceive ourselves, and the truth is not in us."

A few questions more, dear reader, and then we will close. Do you ever pray the Lord's Prayer? In *Luke 11: 4* we find it contains the petition, "forgive us our sins." That this prayer was intended for the primitive church, we feel confident you will admit. How could the apostles pray, "forgive us our sins," if the believer cannot sin? It is evident that this prayer was to be offered up daily, from the petition it contains, "*give us day by day our daily bread.*" And as the *entire* prayer was given for apostolic use, they had to pray *daily*, "forgive us our sins." Either the early disciples had daily need of forgiveness, or they daily made use of "*vain repetitions.*" Now reader, impartially note the following: Christ told his disciples to pray. He gave them a certain form of prayer, which was to be used daily. In this prayer we are taught to pray for the forgiveness of sins. Before Christ gave this form, he told his disciples not to "use vain repetitions as the heathen do." Now, please answer the following question: If Christ commanded the use of this prayer—not in part, but the whole of it? If he forbade the use of vain repetitions, why did he tell them to daily offer up a petition which has no meaning, which is nothing but an idle phrase, if it is impossible for the Christian to sin? If we daily pray "forgive us our sins," are we not "using vain repetitions," if so be that we cannot sin? We need "daily bread," and therefore we daily pray for it. We daily need the exercise of the Divine mercy, and therefore we daily pray, "forgive us our sins." Either the child of God can through weakness commit sin, or Christ taught his disciples to pray what he had previously told them not to do. *Matth. 6: 7, 12.* We must admit that a believer is liable to sin, or that the Son of God is inconsistent, and contradicts himself.—Let "every mouth be stopped, and all the world become guilty before God." *Rom. 3: 19.* Did Christ command us to pray for that which he knew we do not need, and cannot possibly get? "God forbid: yea, let God be true, but every man a liar." *Rom. 3: 4.*

Let no one think we are pleading for loss of life. "How shall we that are dead to sin *live any longer therein?*" *Rom. 6: 2.* To the true believer, "*sin is exceeding sinful.*" *Rom 7: 13.* He is ashamed of his former life and the remaining marks of it, and makes it his great object to "yield his members servants

to righteousness unto holiness." *Rom. 6: 19, 21.* God does not wink at sin, but he forgives it. The believer does not commit sin because he delights in it, but because he sometimes forgets himself, and is caught napping at his post. He is greatly ashamed when he sins, but would be more ashamed to say that he has no sin. He would rather be "troubled on every side," have fightings without and fears within," than "*deceive himself.*" *2 Cor. 4: 8. 2 Cor. 7: 5. 1 John 1: 8.*—Thanks be to God that we have an High Priest who can be touched with the feelings of our infirmities.—*Heb. 4: 15.* Glory to God in the highest that we have an Elder Brother at his right hand who ever liveth to make intercession for us. *Heb. 7: 25.* If we sin like David, curse our day like Job, manifest revenge like James and John, fall like Peter, quarrel like Paul and Barnabas, play the hypocrite like the disciples at Antioch, *Gat. 2: 11—18,* we have a loving, faithful Advocate, who is "able to save to the uttermost." *Heb. 7: 25.*

"Now of the things which we have spoken this is the sum:" We are *sinners by nature.* *Eph. 2: 3. Psa. 51: 5.* In conversion we are "created anew in Christ Jesus," and have our "fruits unto holiness." *2 Cor. 5: 17. Rom. 6: 22.* We then "walk after the spirit and not after the flesh, and are freed from condemnation." *Rom. 8: 1.* But we do not lay aside the flesh, although we keep it in subjection. *Col. 3: 5. 1 Cor. 9: 27.* Sanctification is a progressive work. *2 Cor. 3: 18. 2 Pet. 3: 18.* If we remain faithful to God, "resist the adversary steadfast in the faith," fight against indwelling corruption and all forms of evil, we will finally obtain the crown of righteousness. *Rev. 2: 10,* last clause. *1 Pet. 5: 9. Eph. 6: 12. 2 Tim. 4: 7, 8.* May the Holy Spirit bless the reader, so that he may see the sin that dwelleth in him, nail it to the cross, and keep it from proving his eternal ruin.

♦ ♦ ♦ We do Fade as a Leaf.

As the trials of life thicken, and the dreams of other days fade, one by one, in the deep vista of disappointed hope, the heart grows weary of the struggle and we begin to realize our insignificance. Those who have climbed to the pinnacle of fame, or revel in luxury and wealth, go to the grave at last with the poor mendicant who begs pennies by the wayside, and like him are soon forgotten. Generation after generation, says an eloquent modern writer, have felt as we feel, and their fellows were as active in life as ours are now. They passed away as vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. And so likewise shall it be when we are gone.—The heavens will be as bright over our grave as they are now around our path; the world will have the same attraction for offspring yet unborn that she had once for ourselves, and that she has now for our children.—Yet a little while, and all this will have happened! Days will continue to move on and laughter and song will be heard in the very chamber in which we died.

*For the Companion.***Prerequisites to Membership.**

If it were not that "silence gives consent," I should remain silent, being opposed to controversy, I shall therefore not enter upon any dispute. Yet after reading the views of brother John Reiff in the *Companion* on page 220, I could not easily refrain from making a short response. Brother John, you say you "hope if your views are erroneous, (as I think they are) some brother endowed with divine light will point them out convincingly." You may doubt my "divine light" as much as I should scruple at yours in regard to this subject. Yet since you ask to have your errors pointed out, I hope you will not be offended. But I think you will agree with me that no conversion, no regeneration, or change whatever, will avail us anything, if it is not in accordance with the conditions and requirements of the Gospel: every person who has experienced an evangelical regeneration, ought to know, yea, does know something about it. If I were to enter upon the subject, the prerequisites to membership, at the present time would be intruding too much on the pages of the *Companion*, as I expect to see replies from some other brethren. But I agree that the first work needful is repentance: but how can a man repent unless he first believes the Gospel? But what is repentance? Your definition, brother John, is certainly your own, and is not a scriptural one. Our own definitions and interpretations are very unsafe guides and when these are erroneous, we are very apt to come to erroneous conclusions. Repentance is a state of sorrowing for some deed, or act that has been done which we see has been wrong, and which we regret and feel sorry for. As for example, "it repented the Lord that he had made man on the earth and it grieved him at his heart." (Gen. 6: 6.) That is the Lord was sorry and regretted that he had made man. Therefore, to repent is to be sorry for something which has been done. The next thing is faith,

where you also support your own definition. To build a house of our own material may do for this world, but for the world to come, it requires subjectional material. Now what is faith? Is it not confidence or trust in God, and in the Lord Jesus Christ, and in his word? I find that I must be brief or else, my article will become too lengthy. But I cannot pass by on the other side of your spiritual baptism. (?) Surely I should like to know more about that. If I understand you brother, you mean to say, that Christ gives us "a well of water in us, springing up into everlasting life," and in that well, which is in us, we are born again. A wonderful operation indeed! Your views are not strange to me. I have heard the same doctrine before now of certain sects, who argue the same way, and in this manner get rid of baptism, and have none at all.—Going on a little further, you argue "that a person with his sins unforgiven, is not a proper subject for baptism. This is also borrowed from a certain sect—I have heard it preached—they argue that a person must repent and have his sins forgiven, and when his sins are once forgiven, baptism is not essential, and consequently unnecessary. Can anything be more plain than the language of Peter in Acts 2: 38 when he had preached to the Jews and they said "men and brethren what shall we do?" "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, (for what?) for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now it is plain from this verse that their sins were not to be remitted or forgiven until after they had been baptized, or else Peter would not say why they should be baptized. But he says it plainly "for the remission of sins." The word remission is synonymous with pardon. But what surprises me the most is, that you contend "that John even baptized some of Christ's disciples." (John 3: 22, 24, 26,) Read once more brother, and consider the case. Do we not read first that Jesus and

his disciples were baptizing in Judea and then, that John was baptizing in Anon near Salim. "And *they* (the disciples of John) came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him." To whom? To Jesus. *They*, that is, the disciples of John came and were baptized of Jesus: "though he himself baptized not but his disciples" did. How can we support an idea that John baptized Christ's disciples, when John was on the decrease, and Christ was on the increase, and John's disciples say, "all men come to him?"

I believe, as you say brother John, "if we believed only what God teacheth, we would be all of one mind," and we would then believe the Word as it say, and not try to misconstrue some passages of scripture to suit ourselves. If your views are correct and mine are wrong, and it were so as you say, that a person's sins must be forgiven before he is baptized, how can we adjust, or reconcile such passages, as "the washing of regeneration?" Tit. 3: 5. And, "as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. Now if your views were correct this passage would have to read; as many of you as have put on Christ have been baptized into Christ. I will yet refer to another instance, and then I will close. When Saul came to Damascus; why did not Ananias say? Brother Saul, thy sins are forgiven thee, arise and be baptized. Instead of saying Now why tarriest thou? arise, and be baptized, and wash away thy sins." Acts 22: 16. Do not understand me to infer that the filth of flesh can be washed away, but rather, that after repentance and faith, a guilty conscience may be washed by baptism which gives us "the answer of a good conscience toward God:" because salvation is promised upon certain conditions.

JAS. Y. HECKLER.

Harleyville Pa.

*For the Companion.***Spiritual Blindness.**

Four things must be illustrated: what the blinding of the understanding (or the hiding of the gospel from it) is; that the understanding of many are thus blinded, and the gospel hidden from them; what policy Satan uses to blind the minds of men; and that this blindness is the sorest judgment, securing men's everlasting perdition.

We shall inquire what the blinding of the mind, or hiding the gospel from it is. Two sorts of men are thus blinded; those that want the means of illumination, and those that have the means, but are denied the efficacy of them. The former is the case of the pagan world who are in midnight darkness for want of the gospel. The latter is the case of the christian world: the greater part of them that live within the sound of the gospel being blinded by the God of this world. And he said, go and tell this people hear ye indeed but understand not; and see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears and understand with their heart, and be converted and be healed. Isa. 6: 9. 10. Thus, when the sun of righteousness actually arose in the world, it is said, "the light shined in darkness, but the darkness comprehended it not," John 1: 5. So we may say of all the light which is in the understanding of unbelievers, what Job says of the grave, "That the light there is as darkness."—Job 10: 22. But more particularly let us examine what spiritual blindness is not opposed to. It is not opposed to *natural wisdom*; a man may be of an acute and clear understanding, eagle-eyed to discern the mysteries of nature, and yet the gospel may be hid from him. Who were more sagacious and quick-sighted in natural things than the heathen philosophers? Yet unto them was the gospel foolishness. 1 Cor. 1: 20, 21. Augustine confesses, that before his conversion he was filled with contempt of the simpli-

city of the gospel. "I scorned, says he," to become a child again."—And Bradwardin, who was learned to a wonder, professed that when he first read Paul's epistles he despised them because he found not in them the metaphysical notions which he expected. On this account it was that Christ broke forth into the pathetic admiration of his Fathers love to his people: "At that time Jesus answered and said, I thank thee O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes." Matt. 11: 25.

It is not opposed to all light and knowledge in spiritual truths. A man may have a correct understanding of the scriptures, and enlighten the minds of others by them; and yet the gospel may be hidden from himself. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? Matt. 7: 22. "And art confident that thou thyself art a guide to the blind a light to them that sit in darkness." Rom. 2: 19. A man may show others the way to Christ and salvation, while both are hid from himself.

It is not opposed to all kinds of influence on the affections; for it is possible the gospel may touch them and, cause some sweet emotions and raptures in them, and yet be hidden from the soul. Heb. 6: 5, 6. But if these may consist with spiritual blindness to what then is it opposed?—To which I answer, spiritual blindness stands opposed to the saving manifestations of Jesus Christ in the gospel by the spirit, by which the soul is regenerated and effectually changed in real conversion to God. Wherever the gospel thus comes in the demonstration of spirit and of power, producing such an effect in the soul it is no longer a hidden gospel. Though such persons do not see clearly all the glory which is revealed by the gospel: though they know but in part, and see darkly as through a glass; yet the eyes of their understanding are opened, and the things which belong to their peace are not hidden from them.

But though this is the happiness of some men, the eyes of many are blinded by the God of this world, and the gospel is hidden from them. Many that live under the gospel are so swallowed up in the world, that they allow themselves no time to ponder the great concern of their souls in the world to come; and judge you, whatever the gifts and knowledge of these men are, whether the god of this world has not blinded their eyes. If it were not so, it were impossible that they should thus waste the most precious opportunities of salvation on which their everlasting well-being depends and spend time at the door of eternity about trifles which so little concern them.

Yet this is the case of the greater number that go under the christian name. The earth hath opened her mouth and swallowed up their time, thoughts, studies and strength as it did the bodies of Korah and his associates. The whole of their time is devoted to the service of the world; for even when they present their bodies before the Lord in his worship, the hearts are wandering after vanities, and "going after their covetousness" Ezek. 33: 31. Judge whether the god of this world has blinded these men or not, who can see so much beauty in the world but none in Christ, and put an absolute necessity upon the vanities of this world, but none upon their own salvation. If this be not spiritual blindness, what is?

The quietness of men's consciences under the most awakening truths of the gospel, proves that the god of this world has blinded their eyes. For did men see the dangerous condition they are in as the word represents it, nothing would quiet them but Christ. As soon as men's eyes are opened, the inquiry they make is, "what shall we do to be saved?"

It is not possible that a man should hang over hell and see Christ and hope of salvation going, and the day of patience ending, and yet be quiet. O! it cannot be that conscience should let them be quiet in such a case if it were not blinded and stupified! But while the God

of this world, that strong man armed, keepeth his palace, his goods are in peace." Luke 11: 21. If once your eyes were opened by conviction, you could not sit still and let the season of salvation pass by. Suppose one should come in and whisper in your ear that your child is fallen into the fire and is dying, would it be in the power of friends to quiet you and make you sit still after such information? Much less when a man apprehends his own soul to be in immediate burnings.

The presumptuous hopes men have of salvation while they remain unregenerate, show their minds to be blinded by the policy of satan. This presumption is one of those false reasonings by which Satan deludes the understanding, as the apostle calls them. James 1: 22. It is the cunning of sophistry of the devil, seconded by self-love.

Every way of a man is right in his own eyes. Prov. 21: 2, and partly by self ignorance: "Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched." Rev. 3: 17.

You have no fears, no doubts, no case to propound that concerns your future state; and why so, but because you have no sight? Your consciences are quieted because your eyes are blinded.

J. LICHTY.

Franklin Grove, Ill.

For the Companion.

The Adultery Question.

I wish to say a few things in connection with the subject of divorce, or the abrogation of the marriage contract upon certain conditions. If we will read carefully what Christ says in the 19th chapter of Matthew, we will there find an answer to the much disputed subject. It is this, that God did, in the "beginning," create "them male and female;" "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh; wherefore they are no more twain but one flesh; what therefore God hath joined together let no man put asun-

der." Now it is plain that God does not join them together but the one time, and hence when that vow is broken by adultery (or whoredom which alone constitutes adultery) then Christ would allow a separation, but not to marry again while their former companion is still alive. The law of divorce through Moses was for the hardness of their hearts, and by obtaining a writing of divorcement, under the law of Moses, they were allowed to marry again. But since Christ came to restore all things as they were in "the beginning," he allowed no separation, only for adultery; this is evident from what the disciple said unto him: "If the case of the man be so with his wife, it is not good to marry." And this seems to be wherein the matter is so hard to be understood. I then understand adultery to be a breaking or violating the matrimonial vow, which consists of a separating from all others, and cleaving unto each other so as to cause them both to become as one flesh, (or one whole man). Then having entered into such a relationship, Christ would say to us that God had thus joined them together, and therefore man should not separate them; but upon the condition of either violating or breaking that vow, or bond which constituted them one flesh, the innocent one would, under such circumstances, be allowed to separate and live in celibacy; and the only thing that I learn from the New Testament writings allowing such separation is whoredom.—Matth. 5: 32. "But I say unto you, that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery; and whosoever marrieth her that is divorced committeth adultery." If she is put away for the cause of whoredom then she has already committed adultery, (broken the marriage contract) and another man marrying her commits adultery, and of course if she had not been guilty of the charge set forth in the putting away, yet is put away, her first husband has caused her to commit adultery. And when we read what our Lord says in Matth. 5:

28, we have a very great warning against the sin of adultery. Mark 10: 10—12. "And in the house his disciples asked him again of the same matter. "And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her, and if a woman shall put away her husband, and be married to another, she committeth adultery." Luke 16: 18.—Whosoever putteth away his wife and marrieth another, committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery. 1 Cor. 7: 10, 11. "Let not the wife depart from her husband; but and if she depart let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." From the above passages it is plain that there cannot be a total abrogation of the marriage contract, only through the death of one of the party, and it is also plain that the New Testament Scriptures will allow a separation on account of whoredom, but does not allow a second marriage while the first companion is still living; because I find no Scripture in the New Testament making two of those who have been made one flesh in wedlock, even though one of the party violates the marriage contract by committing whoredom. But I know there are occasional cases where it seems to place us under trying circumstances; yet I think if we apply ourselves closely to the Word we will find it there written in plain language how we are to proceed in such cases.—And since every case has some peculiar circumstance connected with it, so that it would seem hard for those not acquainted with all the circumstances to give a decision to suit the case; hence it is always best to take each case, and compare it with the Word, ever praying God to give the Holy Spirit to help us to arrive at a right conclusion in the matter.

For instance, at one place, a man made application to be baptized who has formerly obtained a divorce for the cause of fornication and has married another, and the former

woman is still living ; to such I would say if he comes in the gospel manner, then by all means baptize him ! since we have no control over them until they are in the Church, and they are not in the Church until they are baptised, so when we baptize them then they vow to do all the commandments of the Savior and Redeemer ; and if there is any thing in the way now of faithfully continuing in well doing, then let that be done away, and then should they not be willing to do away that evil then deal with them as the word may direct under such circumstances.

Wm. HOLSINGER.

Emporia, Kansas.

The winter of the heart.

A beautiful writer counsels wisely when he says : "Live so that good angels may protect you from this terrible evil—the winter of the heart. Let no chilling influence freeze up the fountains of sympathy and happiness in its depths ; no cold burden settle over withered hopes, like the snow on faded flowers ; no blast of discontentment moan and shriek through its desolate chambers.—Your life-path may lead through trials, which for a time seem utterly to impede your progress, and shut out the very light of heaven from your anxious gaze. Penury may take the place of ease and plenty ; your luxurious room may be changed for a humble one, the soft couch for a straw pallet, the rich viands for the coarse food of the poor. Summer friends may forsake you, and the cold un pitying world pass you with scarcely a look or word of compassion. You may be forced to toil wearily, steadily on to earn a livelihood ; you may encounter fraud and the base avarice that would extort the last farthing, till you well nigh turn in disgust from your fellow beings. Death may sever the dear ties that bind you to earth, and leave you in fearful darkness. That noble, manly boy, the sole hope of your declining years, may be taken from you while your spirit clings to him with a wild tenacity, which even the shadow of the tomb cannot whol-

ly subdue. Amid all these sorrows do not come to the conclusion that nobody was ever so deeply afflicted as you are, and abandon every anticipation of better days in the unknown future. Do not lose your faith in human excellence, because confidence has sometimes been betrayed, nor believe that friendship was only a delusion, and love only a bright phantom which glides away from our grasp. Do not think that you are fated to be miserable, because you are disappointed in your expectations, and baffled in your pursuits. Do not declare that God has forsaken you when your way is hedged about with thorns, or repine sinfully when he calls your dear ones to the land beyond the grave. Keep a holy trust in heaven through every trial ; bear adversity with fortitude, and look upwards in hours of temptations and suffering. When your locks are white, your eyes dim, and your limbs weary ; when your steps falter on the verge of death's gloomy vale, still retain the freshness and buoyancy of spirit which will shield you from the winter of the heart."

LOCAL MATTERS.

Tyrone City, Pa., July 30, 1867.

Our Manuscript Box.

Our Manuscript Box having again become heaped up and running over, we must make use of some of it to the best possible advantage.

It reminds us of a bee-hive.—There are some *combs* in it that contain very little honey. Nevertheless what little there is must not be wasted. Now let none of our correspondents become offended at this blunt illustration. The editor himself has several items in it that have been pronounced too *light*. Honey comb is very heavy when it is well filled *with honey*. We italicize the words "with honey" to show that we think the combs may be filled

with something else than honey.—We are now thinking of the "bee bread," which is made by the bees expressly for their own young. By this we mean to show that some items would be appropriate as a fire-side lecture to our own children, but would not answer in a public sermon, or in print. But we must get to the contents.

No. 1. A reply to brother J. S. Lawver, by Elder John Crist, of Virden, Ill. After giving us a friendly rub for inserting brother Lawver's letter, he proceeds to reply to it. We press out the following :

"The brother says, 'The young cannot see why we dress different from other churches, when the Bible does not say so ! We will now see whether it does or not. Paul says, (Rom. 12: 2) 'and be not conformed to this world.'

According to the brother's logic he wants the brethren to become conformed to the world ; from the fact that he contends that we should dress as the world does, which we understand is composed in part of those churches he referred to.

"But be ye transformed." When we define the word *transformed*, we find it to mean, to change the form or shape ; which is to change the form of dress as well as the conduct when we become humble followers of Christ.

I will now refer to Paul's second letter to the Corinthians, 6: 14—17 verses. Also 1st Timothy 2: 9. We claim we have now referred to testimony enough to prove that we must dress different to that of the so-called christian world.

If we carry out the Spirit of the gospel in its teachings, we will be looked upon as an odd people. Still this does not render the truth any the less true. Dear brethren and sisters, guard against that proud and exalted spirit that has got among our professed christian churches. Under the influence of that spirit they are unwilling to stoop to

the ordinances of the gospel, and claim they are nonessentials. That same deceiver, the devil is trying to introduce the same spirit into our brotherhood; he always works by degrees; he is trying us, to get us to believe that we can appear like other churches in the uniform. If he could get this accomplished, he would try something else. Let us then, dear brethren and sisters, wherever we have been going heretofore, now go forward in the way of life and duty, with humbleness of mind, and confidence in God, praying with all prayer, and the sea will open, and the most formidable difficulties yield, and,

"The weakest saint shall win the day,
Though earth and hell obstruct the way."

No 2. This has been but lately received, and we drain out the following.

While traveling through part of Ohio and Indiana we were often told by members that they did not believe that justice was done in all cases to your correspondents, by you not publishing letters in opposition to your own views, which I declared I did not believe to be the case. But what shall we say now. In No. 28. page 240 we read. "It would be wrong to intimate to brother Heyser that there are not among us those who have no sympathy with his mission South. A look into our manuscript box would give a plain contradiction to such a statement. Neither are those who are opposed to it slow to express their opinion; on the contrary they are as confident as if they were right." Now it is plain to us that one side is drawn out, and the other left; because we see but little opposition in your paper. This shows to me that there is a screw loose somewhere. Now brother please explain this, and give us both sides in proportion, if you cannot give us all. The great Lawgiver says: "Judge not that ye be not judged."

J. G. NEHER.

Delphi, Ind.

If we should succeed in doing justice in all cases, we would certainly

be far in advance of our fellow men generally. Hence brother Neher took too much upon himself when he declared to the brethren and sisters in Ohio and Indiana that he believed we were doing so. We have our weak points as well as other people. Nevertheless we think we are doing a man no injustice when we withhold his sentiments from the public, when we believe that their publication would be injurious, not only to himself but to the public good, and to the cause of our Master. Suppose brother Neher was editor of the *Companion*, and some one would send him an article advocating sprinkling for baptism; would he publish it? We have had such, and that from persons pretending to be members, and that were subscribers. Again we have had some who advocated a Prayer Book.—Others wanted to prove to us that man had no soul. Others that this was the last year of the world, and other notions fully as wild. Now while all these can be fairly argued and successfully contradicted by the word, yet we did not consider that it would be edifying to discuss them through the *Companion* at the present.

We are aware that the Lawgiver says "Judge not that ye be not judged;" and one of his disciples also says; "Prove all things, hold fast that which is good." What can be plainer than that part of God's word which says: "Go into all the world and preach the gospel to every creature?" And would brother Neher, or any other man who loves Jesus Christ and his cause, suffer any one to use his religious journal to deter his brethren from keeping the Savior's command? Surely not. There is a time when "forbearance ceases to

be a virtue," and so there is a time when liberality merges into prodigality.

Now brother Neher we do not want you to lose any confidence in the editor of the *Companion*. You should not say that brother Holsinger *does do justice in every case*, but you may say that he tries to do that which he believes is justice between God and man, regardless of friend or foe.

You want the arguments on both sides. Indeed brother I am ashamed to give them. I am ashamed to let it go before the world that we have some among us who have so little love—so little of the "wisdom which cometh from above," so little knowledge of God's laws.

CORRESPONDENCE.

Church News.

Brother Henry:—I have thought this morning that, perhaps it might not be amiss to give the glorious good news of our branch, (Berlin). Taking everything into consideration the ark of safety is moving along gradually. We had at several times seven accessions to the Church by baptism, and three by letter. Just shortly before our Counsel Meeting, (on the seventeenth of June) six more converts came in the morning and confessed Jesus Christ to be their Lord. Thus, in the space of a very short period, thirteen were received into the fold of Christ, which made the saints rejoice on earth, while no doubt the angels shouted in heaven for joy.—Those converts ranged in age from under one score, to above three score and ten, who are bearing the blossom of the grave upon their heads. Why should we not be made to rejoice to see them come out into the vineyard at the sixth, ninth, and eleventh hours? We have been informed that there were several others almost persuaded to be christians. But they said we will wait for a more convenient season. Oh! my dear friends, remember that to-day is the only time promised. We have no promise for to-morrow.—

"To-day if you hear the Lord's voice harden not your hearts." Remember also that Governor "Felix came with his wife Drusilla, which was a Jewess; he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, "Go thy way for this time, when I have a convenient season I will call for thee." We have it nowhere upon record that that convenient season ever came, and so it may be with you. Therefore, in the name of Jesus, take the first season, as it may never return. Oh! brethren let us labor more assiduously for the conversion of our children and neighbors to that religion which converts the soul, and prepares it for a better world.

A few words in regard to our Counsel Meeting. We were also made to rejoice when we met in Counsel, and scarcely any thing was found out of order; and what little had been out of order was so easily corrected. The church also made a choice of four Deacons.—The lot fell upon the following brethren: John S. Myers, Peter Beachly, William G. Schrock, and William Trent. May our young brethren prove to be staunch advocates of the principles taught by the great Head of the Church, and may the good Lord sustain them in the faithful discharge of their duty.

A few more words in regard to our Communion Meeting, and then I am done. According to a previous arrangement our Communion came off on Sunday June 23rd. The morning had a strong indication for rain; the people came rushing in haste, all classes and sects, from far and near, at an early hour; so that by the time announced for divine worship a very large concourse of people had assembled. I have been informed by some of the brethren that the assembly was fully as large as our last Yearly Meeting.—The brethren however expected it to be so; so we had ample arrangements for them in the line of provision. And we had also an arrangement made for out-door preaching

before the appointed time, in the grove, a short distance from the meeting-house. The meeting however was opened in the meeting-house at 10 o'clock. Our large meeting-house being crowded considerably, and yet fully that number outside. After the first prayer, our overseer announced that there would be preaching in the grove, where the services would all be in the English, and in the house all in German.

Thus we had during the forenoon preaching at two places, and good attention was given; and we hope it will not fail in bringing good fruit in its proper time. Good order prevailed throughout the entire exercises considering the number of people present, and good attention was given to the word preached.

We had several ministering brethren from the adjoining churches in the country, viz.: Benjamin Beachly from West Fork, West Virginia. Graybill Myers, from the Warrior's Mark. Leonard Furry, from the Cove, and E. S. Miller, just in time for the night exercises. Beachly, Lint, Myers, and Furry, were the principal speakers, and they labored faithfully for the welfare of the unconverted.

FRANKLIN FORNEY.

Stony Creek, Pa.

Brother Holsinger: Please publish a communion meeting to be held on the 10th of August, the Lord willing, at Massadonia, Granger Co., Tenn. The place of meeting is 5 miles from the East Tenn., and Va., R., R., Brethren from a distance, especially ministers are invited; they will stop off at Morristown and enquire for brother Albert Sullenbarger, who lives near the place of meeting.

Those coming should notify brother Sullenbarger previously, who will meet them at the cars. His address is Morristown, Tenn.

P. R. WRIGHTSMAN.

Brother Holsinger: We intend God willing, to hold a communion meeting at brother Daniel Kingery's, Monroe Co., Iowa, on the 16 and 17

of August. A general invitation is extended. Brethren coming from the East will take such R. R's. as suit them to reach either Keokuk or Burlington; from Burlington the road runs almost to the place of meeting. Brethren may stop off at Frederic within half a mile of brother John Hansels; or go to Albia four miles West of the place of meeting; or they can come up to Eddyville on the Keokuk road which is within three miles of my residence. Frederic is about four miles East of br. Kingery's. Albia is about 4 West I live about 13 miles North East of the place of meeting. The Burlington road intersects with the Keokuk road at Attumwa. SAMUEL MAY.

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Benj. F. Sanborn, Roanoke, Ill.	1.50
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VOLUME III.

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Selected for the Companion.

Happiness.

Can happiness on earth be found?

Go ask the rich and gay,
They'll tell you sorrow dwells around
Their dark and stormy way.

Go ask the man whose feeble steps
Are tottering and slow,
His long deep sigh and furrowed cheek
Bespeaks a heart of woe.

Go ask the poor and needy man
Whose locks are thined with care,
He'll tell you life is but a span
And he is not happy here.

Go ask the youth whose dimpled cheek
With rosy health adorned;
Her down cast look at once will speak,
Her path is strewn with thorns.

Go ask the child of tender years,
Whose heart is light and free;
T'will quickly answer, though in tears,
It can not be happy here.

Go ask the gay and thoughtless crowd
Of vanity and sin,
And on their brow will hang a cloud
They have no peace within.

But go and ask the Christian, where
True happiness is found,
He'll point you to that heavenly star
Which is with glory crowned.

He'll tell you there's his only hope,
His trust when time shall end,
And there pure happiness and love
Can never, never end.

HIEL HAMILTON.

For the Companion.

A Letter to a young Sister.

Permit me to give you a word of caution; for we are living in a fast age: and we are now both in the stately pride and fiery heart of youth, just at a time when we are easily lead away or deceived by the vain glory of men," and especially when we get with our young associates who are without a hope in the world. They whirl away in their light mindedness, and if we are not on our guard—do not "watch and pray," we will begin to feel that we would rather be in their company than in the church; still we feel like holding to the church, for there too we enjoy happy seasons at times. And in this dilemma we try to persuade ourselves that there is no use in being so particular, we can dress as we please, if only the heart is

right, that is all that is required, and it will not hurt our spiritual life to go into the world and try to show off a little sometimes. But O how many have purchased their own destruction by reasoning in this way! Many that came to the church in their youthful bloom, and bid fair for future usefulness have turned back again to their gayety, or rather to their "wallow in their mire," and walk no more with the Savior. This thing of sports, and games, and the social glass doing us no apparent harm may be true of those whose spiritual life is so low that it can feel no shock, but when our lives are "hid with Christ in God," then a coldness and carelessness will always follow.

"We should suspect some danger nigh,
When we possess delight."

"Doubtless each entertainment will set forth some claim, be it ever so small for the patronage of christians; and not unfrequently do they gain the very object for which the pretention is made. These are but garlands which cover the knife with which they will stab." Let us remember that we carry by nature a breast of passions just such as bad men have; and if we are ever so firm temptations can awaken them, wicked men can influence them; they know the road, they can open the door and elope with each passion. There is but one surety against them: abstain from them, and never yield a hair to these fashionable corrupters. There is more than magic in temptation! When it beams down upon the heart; when it wreathes a thousand fantastic forms of delusion around our pathway by a single bound of the imagination, one sudden rush of the capricious heart, the vows and determinations of years may be prostrated in a moment, the heart entered by the enemy, we are no longer able to boast of holiness and conse-

cration to God, and every holy principle readily seized and given to ravishment and ruin. Then avoid these places of amusement and thus shun their temptation to wrong.

We should be careful with whom we associate; we meet with many who are not openly wicked, still their company is not suitable for a "stranger and pilgrim on earth."—The more secluded we are from the world the better we can enjoy religion. Far in the retired wilderness, away from the thundering cataract or the mighty ocean, we find the purest and loveliest streams of water, because there is nothing there to sully it, just so it is with the christian, the affairs of this world, and more especially those things which are gotten up expressly for amusement, will stain and sully our christian vitals, and if we drift along with them, we will finally become as corrupt as they, just as the little stream becomes impure when it courses its way into the boundless deep.

O how many of the tender lambs have been lead away from the sheepfold in this very way; they are cast upon the world to procure a livelihood by their own industrious exertions. Temptation succeeds temptation; and they not being as watchful as they should be, are lead from one degree of carelessness and impenitence to another, till at last they never take one sober, solemn thought, about the "one thing needful."

I would then encourage you to, seek a "pure religion and undefiled before God," "keep yourself unspotted from the world." Make religion your chief business. Attend to your christian duties and devotions and never neglect it. Think of it when you lie down at night, and when you rise in the morning, and to assist in your devotions commit to memory some suitable hymn.

and never close your eyes at night in sleep, till you repeat it, and that not in a careless manner. Try to master its sentiment. I do not mean by this that you shall take the hymns in preference to your Testament: but you can do this when you lie down on your couch to rest. And in the morning when you rise let the heaven inspiring words of a sweet song of Zion, be first in your mind. This will send you forth prepared to battle with the sins of the world, and the little provocation of every-day life. And if we make a resolve each morning to do our duty *this day*, we will do our duty *every day*. But it will cost self-denial; this is what makes the road so narrow.

We shall soon appear before the judgement seat of Christ to be tried for our conduct in life. Do you think you will then wish you had followed the mirth and jolity of the world? Or will you wish you had chosen a life of self-denial?

"And as you will then wish you had done, *do now*."

May the God who reigns on high bless and protect you while on earth and give you a place of peace and rest in the mansions above.

JAMES A. SELL.

Tyrone, Pa.

For the Companion.

Ministry—Educated.

The article in No. 26, current Vol. of the *Companion*, on "Ministry—Educated" has, after a careful perusal, induced me to say something on the same subject. Though I differ somewhat with the dear brother, I do so in the spirit of love and earnest desire for the best interest of the cause of our Master. Knowing that every idea advanced in the columns of the *Companion* has a tendency to influence the minds of its thousands of readers, should cause all its correspondents to consider carefully and in the fear of the Lord, the sentiments adduced.

In the article referred to I find the following: "It behooves us to consider whether the church is doing her duty if she exhibits so much indifference in regard to the proper

education of her ministers." "It must however be obvious to all that every one who expects to preach the Gospel, should at least have a correct knowledge of the language in which he intends to preach."—"The christian-minister should then be well versed in science and philosophy."

We should be careful lest in an arbitrary manner we undertake a matter that belongs to God, that of preparing our ministers' minds for the solemn and ponderous work assigned them by the Lord. The first that were called to herald the glad tidings of peace, were they men "well versed in science and philosophy?" Verily no. But God prepared them for their mission, and success crowned their efforts. When God designed for his special purpose to call such as were learned men, he did so. Paul was an instance of this kind. But remember Paul did not educate himself because he had "intentions" of preaching the Gospel. We have no objections to the minister of the Gospel being well versed in intellectual education, if he was so when the Lord called him, and he properly uses his talents in the sphere of his calling; doubtless such an element is necessary in the Church, but not more so to our mind than the illiterate element who only knows "Jesus and him crucified." There is danger of educating men for the ministry from the fact they may be *men called* or *self called* ministers. It is written "God seeth not as man seeth."—Man may judge of outward qualifications; God judgeth of the heart. Yea man may judge by the *sound*, not duly considering that an empty vessel sounds louder than a full one!

It surely does seem a presumptuous step for a poor frail mortal man to set himself up, or be set up by his friends as a candidate for the holy ministry. The man that truly feels the great responsibility that rests with the preacher of the gospel is not likely to "expect to preach," or study for the purpose of having a "correct knowledge of the language in which he intends to

preach," before he is called to the position by the Lord. We have about as much faith in the validity of that man's calling, who has no assurance of his calling, only his own feelings, as in that man's religion who only knows he is a child of God because he feels so, independent of ever having obeyed the prerequisites to divine acceptance.

A man that is called of God to the ministry, and being "full of the Holy Ghost," and Solomon-like, goes to God for wisdom he will get it abundantly. God will give him a spirit to lead him into all truth, whether he knows anything of science or philosophy or not. It is not truth put forth in "beautiful and affecting colors" from a polished orator that at all times reaches the sinner's heart the quickest. But the truth well seasoned with love and earnestness often melts the stony heart; which is much better than a mere tickling of the itching ear.—Pure water drank from an earthen vessel is more acceptable to the thirsty traveler than impure quaffed from a golden goblet. Or even pure water from the golden cup is none the better.

I do not wish to be understood as opposed to intellectual education, by no means. I care not how much education a man may have if he properly uses it, it will do him no harm, though he has temptations the illiterate know nothing about; just as the rich have temptations the poor know nothing about. But I fear that if the Church should imbibed the idea that none but men "well versed in science and philosophy" should be called to the ministry, "the glory of Israel would have departed." Because we learn from the Divine Oracles of God that "the wisdom of the world is foolishness with God." "Mind not high things but condescend to men of low estate." I think I may safely conclude that it is this element of the church (which knows but little of worldly wisdom) as much as any other that holds her in the proper sphere. If they did not almost constantly give cheek to that restless spirit of "progress" that perchance would lead us

from the "old land marks," there is no telling how soon we would be wrecked amid the breakers of popular religion.

Further in defence of this class we would say, they are in the main well versed in the knowledge of the Bible, it being their principle study, and their dependence being on God above, they seldom fail to preach well and to the point. And in taking care of the fold of Christ it is necessary that we have shepherds that do not put the feed so *high* the lambs can not reach it! also in the world there are thousands perishing for the want of the bread of life that are not capable of digesting the hard portion thrown out by our educated theological "divines" of the present day.

From the above it may be inferred I hold to the theory that the calling and proper qualifications for ministers of the gospel must be of God, and 'tis not necessary for the welfare of the church and the cause of christianity that all her ministers be "well versed in science and philosophy." If I am wrong I am open to conviction.

J. S. FLORY.

For the Companion
The star of Bethlehem.

Perhaps never is a promise so satisfactory and so complete as when once it is brought into a long waited for and entire fulfillment, no matter how responsible the promiser, and confident may be the promise. Hence, then, perhaps there was never before a scene displayed from the mighty hand of Providence more important, more joy-creating and more gladly beheld than was the holy messenger to the shepherds of the field, and to the wise men of the East, the "star of Bethlehem."—Notwithstanding the promise of these glad tidings had been extended to every generation prior to theirs, yet never till now it could be said, even by an angel: "for unto you is born this day, in the city of David a savior which is Christ the Lord." Behold it is now fulfilled; the joy now much surpasses that which was had in the promise. Oh!

says one, that I might also see such soul cheering and doubt removing scenes in these miraculous days and times of ours. But, dear friends, do we not behold a star yonder closer connected with Jesus and closer intimated with our newborn Savior than was that one which only stood over where the child Jesus lay.—Does not a brighter star this day appear unto us, which the apostle Paul calls a "mark" in pursuit of which he says (to his Paillipian brethren) he is pressing, in pursuit of which are we not all pressing, and rejoicing with joy unsurpassable by those who saw the "star of Bethlehem." But again; the apostle warns his Corinthian brethren, who were also running with him toward the "star" and says, "know ye not that they which run in a race run all, but one receiveth the prize; so run (cautiously) that ye may obtain." 1 Cor 9; 24.

"Now safely moor'd, my perils o'er,
I'll sing first in night's dale,
Forever and forevermore,
The star—The star of Bethlehem.

CHRIST. C. ROOT.

Kingston, Mo.

A Lawyer on Preaching.

I have been a listener to sermons for fifty years, and either I have changed or there has been a change for the worse in the delivery of the gospel message. There is less earnestness, less directness, less logical power, and less study than there was thirty years ago; and as a necessary consequence, the general style has become diffuse, if not superficial, and the result less efficient. If I am right in this, we have an important fact to be dealt with, and it ought to be removed, greatly modified, and that immediately.

What is the remedy? Let the ministers of the gospel review their past history, and return, as soon as it is possible, to the good old paths of their fathers, and preach the Bible in all its simplicity and grandeur.

No pulpit orator can hope to orator much into his audience unless he follows his text closely, and he must advance nothing that does not tend directly to illustrate his proposition; and, when his argument is finished,

he should not spend half an hour, more or less, in restating his propositions.

Many ministers deliver finely written, and even classical sermons, on very solemn subjects, but they are essays merely; and their effect is to lower the standard of Christian character and the dignity and glory of the ministry.

GEORGE WHITFIELD.—One of the earlier missionaries from England to America, was rather remarkable for his eloquence. On one occasion he addressed about fifteen thousand persons on the commons near Philadelphia. Watson in his *Annals of Philadelphia* vol. 1. page 539, states that Whitfield said of himself—"I have carried high sail, whilst running through a torrent of popularity, and contempt. I may have mistaken nature for grace, imagination for revelation, and the fire of my own temper, for the flame of holy zeal: And I have frequently written, and spoken in my own spirit, when I thought I was assisted entirely by God."

MONEY.—Men work for it, beg for it, steal for it, starve for it, and die for it, and all the while from the cradle to the grave, nature and God are thundering in our ears the solemn question: "What shall it profit a man if he gain the whole world and lose his own soul?" This madness for money is the strongest and lowest of the passions; it is the insatiate Meloch of the human heart, before whose remorseless altar attributes of humanity are sacrificed. It makes merchandise of all that is sacred in human affections, and even traffics in the awful solemnities of the eternal.

Three things should be thought of by the Christian every morning; his daily cross, his daily duty, and his daily privilege—how he shall bear the one, perform the other, and enjoy the third.

Every good doctrine leaves behind it an eternal furrow, ready for the planting of seeds which shall bring an abundant harvest.

*For the Companion.***Who will obey the Savior's call.**

Dear Brethren: When I see the vast number of souls who are in midnight darkness, here, in the wilderness, I am made to ask the question in my mind, who will obey the Lord's call, which calls the messengers of peace into every land. I will here say that the Father's did try to carry the glad tidings of peace to all, even to those precious souls in the hill country, and they were willing to endure a little self denial to accomplish this end for they would go, and if they could go upon any easy and speedy conveyance they would do so, but if the roughness of the way would forbid this, they would mount upon the ever faithful horse, and on their way pursue. And if they came to where the way was too rough or steep for their horse to carry his trust, they would dismount and onward they would go, while many anxious souls were waiting to see them come. And when these faithful brethren would arrive at the desired point; they were met by those who were hungering and thirsting after the bread and water of life, and were welcomed into some poor looking cot or mansion, and felt satisfied and refreshed, and amply repaid for their toils, because their meat and drink was to do their Masters will. But where are those Fathers now? Alas for poor perishing souls, they are gone; their bodily strength has failed: their heads are now blooming for the grave, and some of them have gone to their long home, there to reap their rich reward.

I think we have great reason to call for more laborers here, as well as elsewhere. In some parts there are a great many ministering brethren and here there are but two in the county, and only one other for many miles, whilst many poor souls are sporting upon the barren fields of sin, and many others begging for the bread of life, and no one to give unto them. Brethren will you not come to their relief, for where there are so few ministering brethren and such a great field of labor open be-

fore them, and where they have to labor with their own hands for a support and get their bread by the sweat of their brow, it is impossible for them to fulfill the calls that are made. I sometimes think if we had more pleasant ways for traveling, and fine churches and dwelling houses, perhaps the brethren would come to visit us more than they do, for I know brethren now who are young and able to travel over the rough ways, but when they start out to preach they go right where there are large numbers of the brethren and sisters and several speakers to sit and listen to them. But let me say, dear brethren, that you will never fill your calling fully in this way, for that call leads you into all the world, and we all know that whilst you follow the pleasant valley only, you can never preach the gospel to every creature. But O! think of it, are not those souls in the wilderness just as precious in the eyes of the Lord as those where they have all the riches and pleasures of this world. Brethren if you will come to us we will gladly receive you into our humble cots and do the best for you we can. I can now think of some of our dear old brethren who used to visit this wooded country and preach the pure word of life to the people, and no place was too humble for them to visit, and I hope the Lord will amply repay them for their labors and trials here. I have written these lines in love for the Brotherhood, and for the cause of our great and beloved Master.

Mercy is welcome news indeed
To those that guilty stand,
Wretches that feel what help they need,
Will bless the helping hand.

MARY A. HUTCHISON.
Fayetteville, W. Va.

SPEAKING THEIR MINDS.—Nothing is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behavior, fully as innocent, might have preserved his friends or made his fortune.

LOCAL MATTERS.

Tyrone City, Pa., Aug. 6, 1867.

CORRESPONDENCE.

Brother Henry; As a careful reader of the *Companion* there is very little published in it that I do not observe, and I sometimes see the two extremes exhibited in many articles, and I think a little rebuke would not be out of place, at least in some instances; but how to do it so as not to offend, is what causes me to hesitate and has been among other reasons why I have not written before this.

Among many brethren there is a difference of opinion as to what constitutes religion; and this is caused by the way and manner we have become reconciled to our God, and what has justified us in his sight.—Some hold forth works to justify, or faith in works, and others faith and works to prove their faith, or as Peter would say, "show our faith." Peter does not say that works will produce faith, but I think he clearly shows works to be the fruit of faith. The Apostle Paul (if I understand him right) in many of his letters clearly justifies the Christian through faith in Christ Jesus, and he teaches us in the 13th chapter of the first Corinthians that we might do many things and not be profited by it, nor will we unless prompted by love.—Oh, yes, unless we love God so as to keep his commandments, our self-denial and works will do us no good. Can any one read the *Companion* or *Visitor*, and see the articles written by different brethren, and say that there is not more love wanting.

For instance, what is it that hinders the Missionary Cause? It certainly must be the want of zealous christian love. Ah, but, says one, its only fear with me that we get like other Churches; that I do not go in for it. Why my dear brother, the Scripture saith perfect love casteth out fear. Oh, brethren, let us be justified by faith, or in the language of Paul: "And now abideth faith, hope, charity,

these three, but the greatest of these is charity.

And oh, brethren, how careful we should be to one another, in our replies; how much I was hurt in reading brother Newcomer's article headed, "Prove all things; Hold fast to that which is good," which I think was not headed right, or else I am not a discernor of spirits.—Oh, brother N. permit me in love to admonish you to be careful who you insinuate to be a false prophet or teacher. I would be very sorry to intimate that he (brother Lawver) spoke evil of the truth, or that he thought too much of himself. I have no acquaintance with brother Lawver, neither would I justify him in shunning oddness for sectarian zeal, or to fear the reproaches of a sinful world; yet I do not see anything in his article that deserves such a personal rebuke, or that we could not pass by, by proving all things, and holding fast to that which is good.

As regards getting among the odd brethren or people, it is possible for one to become a member of our persuasion without learning all their customs. This I speak from experience, for I think in appearance our branch is as plain as any other of her sister branches; yet I did not learn the stress they put on those things until I was a member some time. Now, brother, I am an advocate of humility, and there is nothing that our Church can ask of me that is too odd or too humble for me to do, or permit to be done; yet I verily believe the more we justify ourselves by so doing, the less merit we attribute to Christ's blood; hence we should be careful lest we get like the Jews in justifying ourselves by our works, or our own righteousness, and thus rob Christ of his righteousness.

JOHN F. STAMY.

Lee's X Roads, Pa.

Ephrata, Sub-District of Conestoga Church.

Brother Henry:—I love to read "Church news," and to hear how the members are getting along in other parts of God's moral vineyard;

how they prosper in their Master's calling. I don't remember of ever seeing any Church news in the *Companion* from our branch. So I feel to throw in a mite for the encouragement of others.

Some four years ago our Conestoga Church was divided into three sub-districts; so that it would be more convenient to hold Counsel and Communion Meetings. The names of the Districts are Ephrata, Conestoga, and West Conestoga.—We have three speakers in the first and second degree in each District, and eight visiting brethren in all. Brother Christian Bombarger presides as Bishop over the three Dist.

The ark of the Lord is still moving along slowly. We have had nine accessions in our District, and seven or eight that I know of in West Conestoga this Spring. It makes one feel happy to see poor sinners come into the fold of God. It oft appears as though all was cold and stony, and as though no voice of thunder could penetrate the hearts and feelings of this sin-hardened generation. It might be said as the prophet of old: "Who hath believed our report? and to whom is the arm of the Lord revealed?" Yet that meek and lowly spirit of Jesus is still at work, and finds its way to the heart of sinners, and often makes deep impressions upon it when we are not aware of it. Oft times, when we may be sleeping, that spirit is at work at some sinful heart, and may be asking in a piteous tone: "Will you not follow me! will you not give me your heart! will you not be saved. How long shall I bear with you yet? will you not come. How long will ye resist and reject the son of God?"

In the silent watches of the night the Holy Spirit oft finds the best opportunity to preach to the sinner; and so there is still one brought out here, and another there, that will accompany us to heaven, that blessed abode, where things are prepared for us unspeakable. O, brethren and sisters, let us be faithful unto the end; let us lay aside all pride, envy, hatred, and all that tends to lead us from the path of duty. Let

us cultivate unity and love, that we may all be heirs of heaven, and joint heirs with Christ, is my prayer.

LEVI ANDES.

Lincoln, Pa.

LANCASTER, PA.: }
July 29th, '67. }

Dear Brother:—It affords us great pleasure to say that in this part of God's vineyard there is some fruit produced. Yesterday three were received into the Church by baptism; the Sabbath before six; and the preceding Sabbath nine were immersed in the presence of an immense concourse of people.—The ceremonies were very impressive and we doubt not many went away reflecting seriously upon the occasion. There are others contemplating to come into the Church.—We feel much encouraged here.

Yesterday we had an opportunity for the first time to be present at the ceremony of anointing the sick as directed by the apostle James. We all stood around the bedside of the sick while the last ceremony was performed by which a soul seemed to bid adieu to earth, and about to enter the portals of heaven.

S. Z. SHARP.

Announcements.

Brother Henry: We would like to say through the *Companion* to the brethren and sisters, that we intend God willing to hold a communion meeting at the Stony Creek Church, four miles East of Noblesville, Hamilton Co., Ind., on Friday October the 11th. A general invitation is extended.

By order of the church.

ISAAC WANPLER.

Brother Holsinger: Please announce through the *Companion* that we will hold a Lovefeast, the Lord willing, commencing Saturday, September 14; and continue over Sunday, at brother Robert Taylors near Dresden, Poweshick Co., Ia. A general invitation is extended, and especially to the laboring brethren.

J. S. SNYDER.

Brother Holsinger; We are getting along reasonably well in this (Waddams grove) congregation. We had our Lovefeast on the 22nd and 23rd of June; a large gathering of people, good preaching, good attention, and excellent order; five baptized. We have now thirteen additions by baptism this season.

By the way, I will give you a little sketch of my journey East last winter. I left home on the 25th of December; stopped at Clyde and Bellvue, Ohio, four and a half days, with friends and relatives; thence to Oil City, Pa., to my brother-in-law and sister; thence to Clarion Co., to my father and mother, and brother and sisters, whom I had not seen for nearly 21 years. Remained with them for over two weeks; visited a number of the brethren and sisters and to my sorrow found this church not in a flourishing condition, having had no Council Meeting or Lovefeast for two years; but we hope that something will be done yet for this church. Thence to Lewisburg; stayed with the brethren in Union and Snyder Counties six weeks. Thence to Philadelphia, where I had the pleasure of visiting a number of the brethren and sisters; also attended meeting at Germantown in the meeting-house said to be 85 years old. Saw the tombstone of Alexander Mack and a number of others whose names are familiar with the Brethren. Had the pleasure of attending a meeting in Phila. with brother J. H. Umstead. Thence to Ephrata, to my uncle S. R. Boyer, a Lutheran minister; had a pleasant time with him and his family, though our conversation was not so much on the subject of religion. After having a pleasant interview with quite a number of brethren and friends in Lancaster Co., I next stopped off at McVeytown, Mifflin Co.; spent my time with brethren and friends. Stayed all night with the editor of the *Companion*. Next night with old brother Henry Kurtz. Thence to Mansfield and stayed over Sunday with brother Christian Wise.—Thence to Covington, and stayed all night with brother David Shallen-

berger; next day to the *Visitor* Office, and found brother Quinter just getting ready to go to Cincinnati concerning the hymn book; so I did not get the satisfaction I had intended to get in the "Visitor" Office. Spent one week with the brethren and friends in Miami and Dark counties. Left Covington on the 1st of April and arrived at home on the evening of the 2nd, and found all well, and felt thankful to Providence. My trip on the whole was a pleasant one to myself and I hope to my brethren and sisters with whom I had religious interviews, especially when I think of the tears, and desires, and promises I saw and heard. May God add his blessing to all our labors in his name.

I was gone fourteen weeks, traveled about 2266 miles by railroad; made about 200 visits; preached 27 times, and during all my journey I was peculiarly blessed with good health. ALLEN BOYER.

Lena, Ill.

Queries

I noticed a query in the *Companion* some time ago concerning who or what will be the bride at the coming of the Lord? The idea was given that it was the Church which is here on earth composed of the followers of the Lord, and if so I would like if the brother would explain who are to be the guests when the Bridegroom comes that are to wear the wedding garments?

JOHN HOLLINGER.

Naperville, Ill.

Answer to a query page 220.

"Where do we read that they shall be baptized in their sins?" The author of the article from which this quotation is taken answers it thus: "We find neither explicitly stated, but to my mind it is as clear as the noonday sun, that a person in his sins unforgiven is not a proper subject for baptism, and I think the explanation I have given of repentance and faith clearly proves that a penitent, believing soul is also a forgiven one; and in the favor of God." This is answered in connection with a question proposed by brother Replogle, and presents an idea without

any meaning. According to the above answer, it matters not whether we obey the commands of Christ and his apostles or not, for I cannot see that we need anything aside from the favor of God. But I am afraid that the explanation given of *repentance* will not stand the test. We may change our minds and form a resolution that we will do no evil and yet continue to blaspheme the name of God, and perpetrate many other evil deeds. But Repentance means to abandon evil practices, and although we have abandoned all evil, we are yet unforgiven, unless we accept the plan of Redemption as given by Christ and his apostles. It is true that no man or woman is a fit subject for baptism until they believe in the Lord and abandon their evil ways. But after faith and repentance there is no promise for remission of their sins before baptism. *There is no promise for the disobedient.*

E. UMBAUGH.

Pierceton, Ind.

Our Manuscript Box.

No. 3. With no other heading than "for the *Companion*." In this many of our correspondents do err. Before commencing an article you should know what you expect to write about; otherwise you will be likely to have more or less of a mixture. It keeps some writers very busy to hold to the subject when they have taken a text. After reading the letter before us we find it is in reply to brother J. S. Lawver, and says about what others have said several times before.

No. 4 & 5. These slips refer to remarks made about our personal appearance while at the Annual Meeting, in Lee Co., Illinois, in 1865. We had laid them by, thinking to reply to them, but will only now say that we have laid off the "glittering (brass) watch chain," and now wear a rusty iron one; will no more be caught "smoking a cigar

like a town gentleman,' but do still agree with Paul that it is a shame for a man to wear long hair, and consequently wear ours short. We shall also continue to look pretty "closely after the Standing Committee," but shall strive to guard against impertinence. We took our seat at the table by special arrangements with brethren Christian Long, Deardorff, Trostle, and the officers of that meeting.

While upon this subject we will unburden our minds of a few thoughts further.

Why is it that some aged brethren are so jealous of us young brethren. Some of us are sensitive upon this point. And it often does us a positive injury. On the last day of our late Annual Meeting brother Philip Boyle informed me that I was selected to fill an appointment at Lynn Wood Station that evening. The arrangement had been made by the request of others. Accordingly we went, and took our place. But when we saw the great number of our old ministering brethren, a few of whom we had good reasons to fear, would prefer to see us fail, we were ready to shrink from duty. However we made the effort, and such an unfeeling discourse we hope we shall not soon repeat. Our heart was locked by the prejudices of our brethren. And we have lately been told by an honest hearted old brother, that a brother had told him that I had "*pressed myself in*." Now we do hope that that brother will circulate that charge no farther, as he will see by the above statement that it is not correct. We make this public statement that others may know the truth in the matter.

From the above it may be seen what jealousy will lead to. We dis-

tinctly remember the brother above referred to as sitting directly before us, and knowing his peculiar ideas, we would freely have given him our place, if we had considered it ours to give.

No. 6. For an explanation of Romans 11: 7—10, and 25—31.—We leave this duty for more experienced pens.

No. 7. This is quite old, and as we expect the writer has forgotten all about it we give part of it, *verbatim et literatim*. "Why is it that you don't print my few lines that I have sent onto you for information I have been a Cloas opsurver of the Companion and doo fore to read them and I have sent you sevril sup Chripers the monny is exseptet but my few lines air throan a sid i prum i do not like the ide at all thear air too meny fulish things printet in the plais of reliches pamphlet."

We presume our readers will not fault us if we put the balance of the letter with the "few lines" referred to, into our waste box.

No. 8. "*The way of the transgressor is hard*." We will give the introductory:

"In perusing the columns of the *Companion*, I find a number of my acquaintances' names who have written for the public; so I thought I would like to write a few lines, though my name is not worthy of being on a gospel sheet, as I profess nothing more than morality. My readers will notice how difficult it is for one of my standing to select a portion of God's word for the basis of a few latent thoughts, as I have already intimated that I am, as it were, loitering off from the ark of safety."

"Physician heal thyself" was a proverb of old, and we think would apply here. Our friend after making a few applications, closes thus: "the result of transgression is sin, and the wages of sin is death."—Hoping our young friend has ere this ceased from sinning and com-

plied with the offers of mercy, we would invite him to try again, as he may be able to work with a clearer conscience.

No. 9. Anonymous letter on Backbiting. We give the following:

The longer I live the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters.

1st. To hear as little as possible what is the prejudice of others.

2nd. To believe nothing of the kind till I am absolutely forced.

3rd. Never to drink into the spirit of one who circulates a false report.

4th. Always to moderate as far as far as I can the unkindness which is expressed toward others.

5th. Always to believe that if the other side was heard very different accounts would be given of the matter.

Book Notices.

Phrenological Journal. \$3 a year; 30 cents a number. Address S. R. Wills, 389 Broadway, New York.

The Study of Language; Our New Possessions, with map; Omaha and Nebraska; True and Untrue Marriages; How to save Money; Success in Life; How to Get a Home; Boys and Girls—Should they be Educated together; and a rich miscellany is given in the August number of the JOURNAL.

We would not be without it.

The Brethren's Encyclopedia, containing the united counsels and conclusions of the Brethren at their Annual Meetings, &c., accompanied with necessary explanatory notes, by Elder Henry Kurtz.

The work contains 200 octavo pages, well printed, on good paper. The copy before us has bound with it the "Ground searching questions answered by Alexander Mack," with a memoir of the author, but we cannot tell whether this belongs to

every copy of the Encyclopedia.—The work can be had only from the author, Elder Henry Kurtz, Columbiana Ohio.

East Tennessee.—An 8 page pamphlet, by br. S. Z. Sharp. Br. Sharp lately visited that part of the country commonly called East Tennessee, and while there made it his business to "look around him." In this tract he gives a report of his observations. Brother Sharp, has conceived the idea of forming a colony of brethren to locate in Tennessee. We would be pleased to see him succeed, and believe it might be an advantage to some of our Pennsylvania brethren to join in. For this pamphlet send a stamp addressing, S. Z. SHARP, Millersville, Lancaster Co., Pa.

The Youth's Eclectic. A new Juvenile Monthly. 75 cents per annum, or 40cts in clubs of 20. It will be sent free 3 months to all who send their names for it. Our young friends will find a month's reading in this paper.

Brother Heyser's Visit.

On Saturday, 27th ult., brother Heyser stopped with us, having arrived by the Cincinnati Express at 4.40 P. M. Having made arrangements to visit brother Grabill Myers' family, we took brother Heyser with us. Found brother Myers at home and himself and family well. Brother Heyser being weary and very sleepy retired early, while the rest of us enjoyed conversation until a late hour. Next morning brother H. entertained us by giving some of his experience in teaching the colored people in Georgia. At 10 o'clock he preached to us in the school-house near by, from the words, "He came to his own but his own received him not." We returned home by the 4.40 P. M. train, and brother H. remained with us until Monday morning at 6.03, when he took the train for Phila.

We were very happy to receive this visit by brother Heyser, partly because we wished to see him and perfect our acquaintance, and partly

to get a better information in regard to his mission and the particulars of its success. We will say more about it in our next.

D I E D .

In Turkey Creek branch, May 5th, of Typhoid Fever, brother DAVID E. MILLER; aged 25 years, 7 months, and 17 days. He leaves a wife and two children to weep over the grave of a devoted husband and kind father. He bore his sufferings with christian fortitude, and calmly met the approaching message of death.

Funeral services by Daniel Shively and others from Rev. 14: 12, 13.

DANIEL WYSONG.

In the Philadelphia Church, July 10, sister E. MATILDA WARD; in the 35th year of her age. Her sun went down at noon. She leaves one little daughter, and many friends to mourn her departure.

O that the Lord would give us grace to prepare our hearts to follow her good example, that when our dying day comes and the flesh is grappling with the monster death, we may say as she said; before night I shall be in my happy home. That day at 3 1/2 o'clock she died.

Funeral services by Jacob Spanogle.

C. CUSTER.

[By Request.]

In the Pipe Creek branch, Carroll County, Md., on the 27th day of June, sister ESTHER ENGLAR, relict of brother Joseph Engler, in the 83rd year of her age. Through infirmity she was confined to her bed nearly a year prior to her departure—during her confinement she enjoyed many visits from her brethren and friends. She waited patiently for the time which God had appointed for her spirit to be removed from "this earthly tabernacle." Having obeyed the heavenly call in her youthful years, she continued steadfast in the faith and died as she had lived, an exemplary member of the Church.

On the 29th her remains were conveyed to Pipe Creek, where they were interred in the presence of a large concourse of relations and friends. The occasion was improved by the ministering brethren present, by some appropriate remarks, based on the latter clause of the 14th verse of the 7th chapter of Rev.

PHILIP BOYLE.

List of moneys received, for subscription to the *Companion*, since our last.

Sarah M. Snader, Sams Creek, Md.	1.50
Annie Beler, Benevola, Md.	.75
J. S. Cox, Warriors Mark, Pa.	2.00
Jonathan Plaine, Lingnore, Md.	1.50
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VOLUME III.

TYRONE CITY, PA., TUESDAY, AUG. 13, 1867.

Number 32.

Lines on the Death of my Much Loved Infant.

To sister Hannah E. Beer, and all Christian mothers who have been bereft of lovely babes, these lines are affectionately recommended, by the editor.

I laid my hands upon her brow and it was damp and cold,
Her deep blue eye was glazed and fixed, the fearful tale was told;
I gently pressed her little lips, I felt her parting breath,
I gazed upon her little face, I asked can this be death?

I laid her little body down, the vital spark had fled;
I gazed again upon my child, the lovely, and the dead:
And that dear little face was there, so peaceful and so mild;
I could not wish her back again; but, ah, she was my child!

Ah, could I mourn, her little heart no longer heaved with pain;
That sickness could no more distress, nor fever parch again;
That she now drank from that pure stream whence living fountains flow,
Escaped from life's dead buffeting, its sorrows and its woe?

No: though a bud of promise, thou, my bright, my precious one;
And though my heart had well nigh burst, when death his work had done;
And though full many a weary hour thy infant smiles beguiled,
I would not wish thee back again, my child, my lovely child!

No: to thy mother's fostering arms thou wast but lent, not given;
And thou hast early found thy way into thy native heaven;
Now in the bosom of thy God, from every sorrow free,
I would not wish thee back again, but I would go to thee.

CHARLOTTE.

For the Companion.

A Response to Private Letter.

My Dear H. R.—Nicodemus came to Jesus by night, and the Redeemer preached to him a night sermon, of most solemn and vital import; yet the interview, notwithstanding its privacy, and the name of the timid Rabbi, notwithstanding his furtive visit, are put on record, and handed down to us, through the lapse of eighteen centuries. In view of so august a precedent, I may venture to give publicity to a few ex-

tracts from your letter, and make them the nucleus of a few comments such as your case, and perhaps many others require.

I perceive that you are very conscientious; and your unwillingness to comply with the terms of salvation, pours into your conscience a corrosive element, which is perpetually rasping your feelings, and keeping you in a state of positive misery. And yet it is the only way in which you can be brought to the knowledge of your sins, be transformed into a temple of the Holy Ghost, and have Christ as an abiding guest in your heart. If the house is to be "swept and garnished," the windows must be opened, and the light of heaven stream into its foul, murky chambers, and cobwebbed walls. The sense of degradation and loathing which a view of our fallen condition inspires, is like a broken bone, or a festering sore. So long as you remain in the position of Isacher, "*couching down between two burdens*," more or less misery is inevitable. Gen. 49: 14. The return of mental quietude, without consecration to God, is a bad omen. It is a treacherous peace.—It indicates a callosity of heart which comes of persistent rebellion against the most powerful convictions of the Holy Spirit. Better have a thorn in your flesh and in your pillow, ashes in your daily bread and gall in your cup, and the spectre of remorse haunting your steps wherever you go, than to go forth with a laughing brow and a merry heart, while you are "without Christ, having no hope, and without God in the world." To trifle with the conscience is not only a matter of unutterable solemnity, but of daring wickedness. To rush madly in the career of sin, without a damning, restraining sense of sin, is not so hazardous as to continue in sin, even negatively, under a deep, ever-ac-

cusing sense of its heinous nature and fearful consequences. Conscience is the vicegerent of God in the soul, and when this heaven-ordained deputy sounds the alarm, we may rest assured that it is the will of the Most High that we answer to the call, and "flee for refuge to lay hold upon the hope set before us." Seek salvation now, with all your heart, while your conscience is sensitive, and the Holy Ghost is fulfilling his office of conviction, lest the hour will speed on when you will "find no place of repentance, though you seek it carefully with tears." Heb. 12: 17.

You are deterred from complying with the overtures of the Gospel by the "*insurmountable obstacles on your way to heaven*." Can you name any obstacle that obstructs your way now, that will not be equally insurmountable at any future period of your life? What is your chief difficulty? Is it internal or external? If it lies *without* you, must you wait, and stand afar off from Christ and his Church, until all your surroundings either beckon or drive you into the fold of God? Who ever enjoyed such privileges? Who ever entered the Ark under such circumstances? As long as "the whole world lieth in wickedness," you will have formidable external obstacles to encounter, even should you reach the hoary years of Methuselah. The world remains the same, though its forms of wickedness may vary, and you should therefore dedicate yourself to God when both your body and mind are endowed with large capacity for the indwelling of Deity, and arduous labor and extensive usefulness in the service of your Lord and Master. If your principal impediment lies *within* you, what possible advantage can be gained by delay? Every inborn obstacle will be as difficult to overcome ten or twenty years hence

as to-day. The most favorable combination of faculties in the human mind will leave us as far from the possibility of regaining the Divine favor, as one that borders on the infernal. Once fallen nothing but Omnipotence joined with Infinite Mercy can restore us. This obstacle of utter depravity is the strongest reason why you should flee to Christ at once. It is so deep, so radical, and so insurmountable by finite energy, that it drew the Son of God from the throne of Glory to the manger of humiliation, to the cross of ignominy, to the grave of a crucified felon. In this condescension for the very condition of heart which you deplore, Jesus was brought as nigh to you as was possible without being brought *within* you. He is so near that his hand is on the latch, and knocking at the door.—Can he proceed any further without *forcing* his entrance, and thus violating the only condition (your free agency) that renders your service acceptable, and glorifies his grace? There is no impediment so great that by Divine Grace you may not overcome. If you have a “messenger of Satan to buffet you,” you have an Almighty Savior on whose arm to lean, and in whose wisdom and love to confide. Jesus Christ alone can meet the deep-felt want of our souls. Without him for a refuge and an abiding indweller, our corruptions are like Sampson shorn of his locks, and outward temptations are as billows on the sea of life that lurch us toward the desired haven.

You “*wish you never had done any wrong.*” Alas, my dear friend, it is vain thus to wish. We are conceived and born in sin, and it is as easy for us to sin as it is to breathe. The evolution of what is innate is as natural as for the sparks to fly upward. It is with sin as a fact that we have to do, and all our wishing without appropriating sin’s atonement, will only rivet the chain of our captivity deeper into our sensibilities. If you would have your wishing terminate, not in the non-commission of sin, but in its free and full forgiveness, believe God, trust to his Grace, rely on his Son. This

will bring you to your knees in contrition, it will bring you to baptism in faith, will lead you to a useful life, give you a triumphant death, and crown you with a blissful immortality.—You add, “Oh, I am so prone to evil.” Not more so than others. You may have particular sins to contend with which others have not, and others may have evils to resist of which you know nothing; so that upon the whole we are all about equally prone to sin in one form or other. The great work of the sinner is to come to Christ for deliverance from the dominion of sin, and for grace to prevent his relapse into its coils.—And the one incessant life-work of the believer is to keep his sinful inclinations in subjection to the indwelling Spirit. If you will strike hands with the Savior, and give yourself wholly to his guidance and moulding, you will often be constrained to give utterance to the cry, “Oh how prone I am to evil.” You remark that you “feel yourself very unfit to enter the Church.” What fitness does Christ require? “Repent, and believe the Gospel.” “Repent, and be baptized.” “He that believeth and is baptized.”—What is repentance? It is godly sorrow for sin. Godly sorrow worketh repentance, and is cardinally repentance. We must *loathe* sin, we must *flee from it* as from a house on fire, or a fatal pestilence, and must, if necessary, resist unto blood, striving against sin. Are you willing to pluck out the right eye, cut off the right hand and foot for Jesus’ sake? When passions rise you must crush them down, and when the hasty word quivers on the tongue like the arrow on the string, think of the silence of Jesus, in Pilate’s Judgment-hall. Of yourself you cannot do this; but you can by faith pray down the strength of God into your soul. To get to Heaven requires a fierce, painful, life-long warfare. You may well be affrighted and dismayed at the sin *within* you, and the temptations and allurements around you, *if you stay away from Christ.* The most amiable sinner is overcome and ruined if he has

not Christ for his refuge. And the *chief* of sinners can subordinate his inborn corruptions, and conquer the great and implicable enemy of his soul, if he but take hold, with unflattering faith, of the covenant of redemption. There is not a single promise in the Bible wholly exempting us from temptation, but there are many that cheer and support us under it. If we would wear the crown of life, we must not shrink from bearing the Cross. The love that led Jesus from the pinnacle of glory to the ungauged slum of degradation, will, when shed abroad in our hearts, enable us to crucify the flesh, with the lusts and affections, and bruise satan under our feet.

To continue in sin because we love to sin, is “earthly, sensual, devilish;” and to keep at a distance from Him who hath “put away sin, by the sacrifice of Himself,” after sin becomes a self-torturing scorpion, is to inflict incalculable injury on ourselves, cast reproach on Christ, and raise a barrier to the work of the Holy Spirit. If you wholly give yourself to the dissection of the Great Physician, you will have the probe of the Almighty thrust to the bottom of your disorder, and such a hideous fountain of corruption laid open, that your conscience will seem “set on fire of hell,” which will be attended with a deep, gnawing sense of guilt, and a feeling of self-condemnation, which will be exceedingly distressing. You will see yourself so vile, so unworthy, so polluted, so empty of all righteousness, that nothing will seem more equitable than the sentence of Divine doom, and nothing more gracious and unmerited than your salvation from the thralldom and penalty of sin. This is repentance. When seeing how lost and helpless you are, and how impotent is all human aid, and that hell will be your portion if you die unreconciled you flee to Christ, cast yourself on His mercy, and hope for no justification but what comes from His righteousness, your weakness becomes strength, and your sense of guilt gives away to the joy of victory. This is faith. It matters not how

great a sinner you regard yourself, or how great a sinner you are in the sight of God, Christ is a great Savior. Where sin abounds grace abounds much more. But you must not resist him when He condescends faithfully to influence your heart, unvailing the "exceeding sinfulness of your sins," and graciously offering the infailing remedy. To do despite to the spirit of grace is extremely perilous. Nothing pleases Satan better. If you do not obey your convictions, so evidently wrought by the Holy Ghost, the Arch-foe will find some opiate to put your conscience to sleep. Every day spent in irresolution and indecision, is but giving you one day more to repent of, and one day less to repent in. The call is, "*to-day*," and the call is given that it may be responded to. "*To-day*" you are invited, importuned, urged; and "*to-day*" the eternal interests of your soul demand your immediate and undivided attention, "lest you be hardened through the deceitfulness of sin."

You ask me "*whether there is not great danger of being born of blood, or of the will of the flesh, or of the will of man?*" Verily there is. Of blood we are all born. Acts 17: 26. Without it human existence is impossible. The many have no other birth. Of the "will of the flesh" we have births too many.—They generally *congregate*, but may be found as spots and scabs on the true Mystical Body. They are born of the impulse of sensual nature, mistake the excitement of their natural feelings for the work of the Holy Spirit, are amazingly sanctimonious and *self-reliant*, and must give vent to their fancied spirituality in ways and forms better suited a Fourth of July celebration, than the house of God. "*Nor of the will of man.*" Though our will be an antecedent condition of regeneration, no one was ever truly born again by the force of his own will. Will regeneration is as absurd in theory as it is impracticable in fact. Our will submits to the Divine operation, and God regenerates. "*That which is born of the flesh is flesh.*" Here Christ uses the word *flesh* in

the sense in which John uses the word blood in 1st chapter 13.—Such are aliens and without Christ. "Born of blood" is to be born in sin. "Marvel not that I said unto thee, ye *must* be born *again*." To be "born of the flesh" is to be a religious sensualist. This is a fatal and widespread delusion. To be "born of the will of man" is to place ourselves in God's Throne, and ascribe to the self-originated, self-directed energy of our innate sin-broken powers, the work of the Holy Ghost. If you would avoid all these ghastly abortions, *go at once to Jesus*. This is the only way of rising above the possibility of deception. If we repent of our sins, renounce our sins, war against our sins, trust wholly in the merits of Christ for acceptance with God, and put on Christ in Baptism, we are in covenant with Jehovah. This is to be born of God. Then we are in the "household of faith." Then we have enlisted under the blood-purple banner of Heaven, and must "*endure hardness as good soldiers of Jesus Christ.*" Will you come? Place your hand in that of the Almighty, ever "*looking unto Jesus.*" The Captain of our salvation is in the van. He will give you the victory. Take up the Cross and lay it right on your most ungovernable passions and inclinations, and turn to the key of prayer in its hidden wards in the "door of hope," many times daily. There is no temptation that Jesus will not enable you to resist. There is no obstacle that He will not help you to surmount. There is no Cross that He will not help you to bear.—There is no cup so mixed with wormwood that He cannot sweeten it. Will you not touch the golden scepter so graciously held out to you? Oh hearken to the invitation of Jesus, so that when you must confront Him as your Judge, He may witness in your favor, and pronounce on you the sentence of acquittal and eternal salvation.

C. H. BALSBAUGH.

Union Deposit Pa.

Strive to do right.

Power of Influence.

That little animal, the muskrat, sometimes digs a small hole through a man's mill dam, and lays the foundation for disastrous consequences. He has done but very little, yet he has done enough, and he may as well stop; for the water which lays stretched out above, far and wide, will finish the work of destruction. At first no one suspects the danger. But in a little time a perfect torrent is seen rushing through the aperture with tremendous force, and all is gone.

Now a spectator standing upon some emminent philosophising upon this terrible calamity, could hardly be persuaded to believe that the tiny feet of a rat were the cause of the wide spread desolation.

Again, a man is devoted to his cup, and his sons, grand sons, and great grand sons, follow his example and thus generation after generation of drunkards curse the earth. A man may not only so undermine his own mansion as to be crushed in its fall, but through his influence he may lay a foundation to make the destruction of the superstructure certain; hence the necessity of setting a good, example, to all, of exerting an influence that will tell for the welfare of generations yet unborn. Deeds speak louder than words.—*Tyrone Herald.*

JUST AND TRUE.—It is said that once in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man. He replied promptly and emphatically: "No, sir," and added, "I would be ashamed to acknowledge him as my Savior if I could comprehend him he could be no greater than myself. Such is my sense of sin and consciousness of my inability to save myself, that I feel I need a superhuman Savior, one so great and glorious that I cannot comprehend him."

For the Companion.

The Adultery Question.

A LETTER TO BROTHER B. F. MOOMAW.

BELoved:—I greatly desire that thou mayst be in health and prosper, even as thy *soul* prospereth. Amen.

In the "Companion," current Vol. page 204, &c., I find an essay from thy pen, on the subject of Adultery. In the close of your essay you remark: "The above are my opinions—I submit them to you and the brethren—if right approve—if wrong refute them and enlighten your brother.

Without attempting to "refute," I will attempt to enlighten my brother," and all who may desire light upon this very important subject.

First: What is *adultery*? I define it: A violation of God's original Law of matrimony. What is God's Law of matrimony? Ans. He created them male and female, and said, "For this cause shall a man leave his Father and Mother, and shall be joined to his wife, and they twain shall be one flesh." Paul says: "To avoid fornication let every man have *his own wife*; and every woman *her own husband*." Whosoever, therefore, will enter into the marriage relation shall be under obligation to obey this law of matrimony. This is God's institution. It is certainly binding for life. Submission to this law gives marriage its honorable character, as Paul says: "Marriage is honorable in all, and the bed undefiled." Now if either violate this institution of God, *he or she* becomes guilty. But you intimate that if one commits fornication, that "abrogates the marriage contract." Why, this appears to me equivalent to saying, if one does wrong, the other may do the same thing and not be guilty; *e. g.* if the wife co-habits with another man, she is guilty, but after that she has violated the law of matrimony, the husband may violate it and not be guilty. But you say, "He must just be married, and then he shall be innocent. Let us look at the case candidly. What is it that God denominates "fornication?" It is illicit connection of the sexes. Cohabitation contrary to God's appointment is sin. Therefore single persons, who place themselves under God's appointed relation only, are innocent in cohabitation. But where two are united in this obligation, they are innocent as long as they do not co-habit with another. But you say one party violating the contract, releases the other from the contract. I do not understand it so. If my wife violates the law of God, by committing fornication, she is guilty of sin. If I refrain from fornication, I am *innocent*. But the day I cohabit, I also become guilty. You say not if you marry! Then let my wife marry before cohabiting, and she shall be innocent. I answer, *not so*, brother. Cohabitation, while the first partner is living, is sinful in the sight of God, because it is a violation of *His Law of Matrimony*. What else can Paul mean: (Rom. 7: 1, 2.) "Know ye not brethren that the law hath dominion over a man as long as he liveth? For

the woman which hath a husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law," &c. I understand this to be the law of matrimony as originally instituted by God. There is no other law binding as above. By the original law of matrimony, therefore, we are bound for life, (that is the life of both parties.) But you may say, "Do you think that we are to live with a party that does commit fornication?" I answer, *no*. We have a right to live separate from them, but no right to marry. The evil deed of one will not release the other from the law of God.

The law of Divorce as given by Moses is found in Deut. 24: 1—4. And Jesus says, "For the hardness of your hearts, he gave you this precept, but from the beginning it was *not so*." Now I will arrange the passages in the New Testament relating to divorce, so that they may appear at one view.

MATTHEW.	MARK.	LUKE.
Chap. 5: 31. It hath been said, Whosoever shall put away his wife let him give her a writing of divorce.—	Read 10: 2—12, inclusive.	16: 18. Whosoever putteth away his wife and marrieth another committeth adultery;
32. But I say unto you, That whosoever putteth away his wife saving for the cause of fornication, causeth her to commit adultery; and whoso marrieth her that is divorced, committeth adultery. Read also 19: 3—9: Whosoever shall put away his wife, except it be for fornication and shall marry another committeth adultery; and whoso marrieth her that is put away doth commit adultery.	11. And he saith unto them, Whosoever shall put away his wife and marry another committeth adultery against her.	and whosoever marrieth her that is put away from her husband committeth adultery.
	12. And if a woman shall put away her husband, and marry another, she committeth adultery.	

It is thought that these passages of scripture contradict each other. Let us see if they do not harmonize.

Matthew says: "Whosoever putteth away his wife, except it be for fornication, and marrieth another, committeth adultery." Matth. 19: 9.

Mark says: "Whosoever shall put away his wife and marry another, committeth adultery." Mark 10: 11.

Luke says: "Whosoever putteth away his wife, and marrieth another, committeth adultery." Luke 16: 18.

Now as the Savior will not permit a man to put away his wife for any cause but *fornication*, therefore if he put her away for that cause, and marrieth another, he *committeth adultery*, *i. e.* if while the first partner liveth. "For, Rom. 7: 3, if, while her husband liveth, she be married to another man, she shall be called an *adulteress*; but if her husband be dead, she shall not be called an *adulteress*, though she be married to another man. *Vise versa*. The man the same, while his wife liveth, but if she be dead he shall be free.

Yours for the truth,

JOHN WISE.

Oakland, Pa., Aug. 2, '67.

*For the Companion.***Answer to Brother Asa Ward's Accusation.**

DEAR BROTHER:—I am surprised to see in the *Companion* of July 2nd, your accusation against me, saying that I have classed Sunday-schools among the works of satan. Now brother, did you read my article of March 26th carefully and impartially? If you did, how can you say that I classed the Sunday-schools among the works of satan? Did I not say, Sunday-school in itself, if well conducted, may perhaps do no harm? Read my article once more, and you will find that it was the object, design, and purpose of a certain protestant sect to secure for itself the predominant control of printing presses, &c., for which, in their petition to Congress, they asserted the plausible pretext, that among other things, they introduced the Sunday-schools: this is what I meant when I said, satan. is at the head of it. Now brother, if you or any other brother can show me, or prove, that Sunday-schools in their origin were instituted by the spirit of Christ, then I yield and say, I do not understand Christ and his apostles. You say, "you can not say what I taught while superintendent of a Sunday-school." We taught the same things which you say you do in your Sunday-school at Monrovia. I never heard of a Sunday-school but what had a library. The library we had was composed of anecdotes, novels, romances, &c., which we got from the "American Sunday-school Union." Have you a library? If you have, where did you get it? from our brotherhood, or from the world, as we did? According to your writing Sunday-schools must, in your opinion, be very essential in fitting out the rising generation "to take our places in the Church and in the world" as you say. How did you and I, and many others get to know the way? We had no Sunday-schools when in childhood. Is not God omniscient? Did he not know the great necessity and essentiality of Sunday-schools to "make right impressions upon the hearts of chil-

dren—little sinners," as you call them? Yet, Christ said, "For of such is the kingdom of heaven."—If they are sinners, then you must not only teach them, but you must also baptize them when taught.—Christ says, baptize them, (baptize who? taught sinners, what for?) for the remission of sins. Why did not God give us some plan or command how to establish and conduct Sunday-schools, if there is no other way to get at the children, as you say? You say, "Tis an easy matter to say a thing, but proving it is something else." I say so too.—Why then, did you not prove your Sunday-school by the Word of God, that it is the only way to convert those little sinners? You ask me: Do you answer by saying, we can instruct our children at home? Do you do it?" I have three children grown up; thank God, they all became members of our Church before 21 years of age. Are you responsible for other professor's children? I am not. If they don't do their duty to their children, as professors of religion, they have to answer for it; neither you or I. Your duty, and my duty is, to admonish, and possibly persuade such negligent parents to do their duty, especially when members of our Church; if we succeed, we may be the means of saving both parents and children.—You say, "you have, in your little State of Maryland, 35000 families who make no profession of religion, with 70000 children who are destitute of religious instructions."—Convert those evil parents and rum sellers; go among them; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 2. It is unreasonable, even to think that Sunday-schools will or can have much influential effects on such children whose parents are as irreligious as you represent them. You say, "It is argued by some that we ought not to have Sunday-schools because other churches have them, and we had as well say, because other denominations have preaching we will have none." Dear brother, how dare you set

Sunday-schools equal and parallel with preaching? Where is a word in the New Testament of Sunday-schools? But preaching is a Divine commission from Almighty God, given by his Son Jesus to his true followers, down to the present time, and you equalize Divine things with traditions of men.

You say "I classed you among the wicked, and the devil as being your chief." Brother I deny the assertion unless you acknowledge your object and design of your Sunday school to be the same, or something similar to that of those first introduced it; then I frankly say, satan is at the head of it. Let me tell you that you do not pursue the proper course to establish Sunday-schools. Very many, and I believe the majority of the old experienced brethren are not in favor of Sunday-Schools the way they are introduced into our church. There is no mutual understanding in our brotherhood concerning such schools, which causes contention and strife, and the result will be a lamentable one.—You say—"We do not stop to ask if this one, or that one is opposed to Sunday-Schools; but we ask, is it right? Can we accomplish good? will God be pleased with our work?" Brother, I ask you: is it right? can you accomplish good? Will God be pleased with your work, when you create disunion and displeasure in the brotherhood. You further say—"It don't matter whether men are pleased or not &c." You may just as well say, it don't matter whether the brethren are pleased or not; for we all know that the world is in favor of such schools; hence it appears, you will have the Sunday-Schools in defiance of the brethren. This will not do. Your Sunday-School may be compared to a spring of pure water, which takes its course into a larger stream not so pure, then united with the larger one runs into another larger one, finally it unites with the world's great body of water, full of filth and dirt: so your object may be pure, but depend upon it, it will finally run into this world's great channel of spurious Christendom. But if you have

so great a prospect of doing so much good with Sunday-schools, as it appears, then bring it before our Yearly Conference, have it there discussed and decided; if in favor, then let us be united in prosecuting the same independent of other Sunday-schools, and not co-operate with the world. If our Yearly Council decided to have Sunday-schools, then it will also direct a plan how to hold, manage and conduct the same, pure and unadulterated with the world, then I am in favor of such schools, and not till then. We should never introduce any new thing of any import into the church until the propriety of the same is thoroughly investigated by our Yearly Council; by so doing we prevent contention and ill feeling in the brother-hood, and union and love will be preserved.

Dear brother you requested me to speak to the point, and give you an intelligent answer. I consider my intelligence very limited, yet I think I have done so to the best of my little knowledge and experience. I am none of those who write for argument's sake, neither am I capable to do it. If I know my heart I write or speak with a pure motive. My ardent desire and fervent prayer is, that I myself with all my dearly beloved brethren and sisters in the Lord may be separated from the world and its practice.

You need not write any more on this subject on my account, as I do not think at present to answer an other reply or accusation. I hope you are satisfied, if not take my advice and give the question over to the Yearly Council, which I hope will put an end to all controversy about the matter.

J. E. PFAUTZ.

Ephrata, Pa.

For the Companion.

The Decisions of our Annual Meetings—Should they be obeyed.

BROTHER HOLSINGER: My mind has been somewhat impressed, to endeavor to write something upon the necessity of obeying the decisions of our Annual Meetings. But feeling my inability to do the subject justice has kept me from doing so. How-

ever I concluded I would at least try to pen a few thoughts upon the subject, and if you think it worthy a place in the *Companion*, you may insert it; if not, I will be satisfied. You must be the judge; to you such belongs.

We find of old when matters of dispute arose among the brethren, they called a meeting or conference to avoid divisions and preserve union in the Church. See Acts 15.—And if the inspired apostles did so, it must be right, and it may be said, such meetings are of Divine authority. I do not remember of ever hearing any objections advanced, to holding such meetings; but we have frequently heard it said, by both officiating and lay-members (after reading the minutes of the Annual Meeting) "if they will give me a thus saith the Lord, then I will adopt or obey them." Which saying when properly analyzed might perhaps be a little too self-presumptuous, or a little too much self-conceited, and bring us in the transgression.

In the first place such subjects or queries generally come before the Annual Meeting, upon which there is no direct thus saith the Lord. If there was, there would be no need of presenting them to the Annual Meeting. Each sub-district, or individual member, could decide for itself. Hence no direct thus saith the Lord can be given, and consequently must be answered or decided by true *Spirit* and *tenor* of the *Gospel*. But who is to be the judge whether the decisions of our Annual Meetings are according to the spirit and tenor of the Gospel? Are we willing to let those to whom the labor is entrusted—who come together (we trust in the fear of God) from the East and West, from the North and South, and before going to work, fall down in humble prayer to God, for the guidance of his Spirit, that all may be done for his glory, and the welfare of the Church and besides have the joint prayers of many of the brethren and sisters throughout the length and breadth of the brotherhood? Or shall each individual member, or each sub-dis-

trict, judge for himself? Does not reason and scripture declare, let those to whom the work is entrusted be the judges. Where is the use of the brethren spending their money to send delegates to the Annual Meetings, and to go in a degree to risk their lives, and perhaps part with their families in tears, and they to pass many a sleepless hour in the night on account of the anxiety caused by an absent husband, or father, or son; and then after all is done, each member to judge for him or her-self, and do as they please. Or each Bishop or house-keeper (to whom is entrusted the oversight of the flock) to keep house according to his own way of good thinking, regardless of the decisions of the Annual Meetings, and at the same time perhaps lay strong claims to have all the decisions in his own District council to be strictly observed, (which is all right so they do not conflict with any higher council, or power). But where is the propriety of enforcing such power, when at the same time they reject a higher power, namely, the decisions of the Annual Meetings. The wise man says in the multitude of counselors there is safety. He also says, "he that refuseth instruction despiseth his own soul." The apostle says: "Be not wise in your own conceits."

It is sometimes said: "I am willing to be governed by the word of God and not by the Annual Meeting! To be governed by the word of God is right. But if we are governed by the word of God as we should be, we will be governed by the Annual Meetings also. So long as they do not pass resolutions, or decide matters contrary to the word of God, and if even such subjection should strip us of considerable of our own opinions, or conflict with our feelings.

The Lord says "if they will not hear the Church &c." Why not the word? Because the church has power to *bind* and to *loose*. I understand so long as it acts according to the spirit and tenor of the Gospel. And did we not all promise to hear the church? The Apostle commands us to be of one mind

to speak the same thing. O how beautiful it would be such were the case throughout the whole brotherhood; and such is not impossible however far it be from being so. If the Annual Meeting is governed or subject to the spirit and tenor of the Gospel. District Councils to both that and the Annual Meetings, and Sub-District Councils to all the higher Councils, and individual members subject to all these, then there would be union throughout; the light would shine bright, and the door close to many of the advantages of satan. Then there would not be those differences in regulating matters, and in keeping order in the house of God, which so often wounds our dear brethren and sisters for whom Christ died and whom we should love instead of wound. It would not then be that in some places, applicants for baptism are sometimes received as members with the salutation, prior to baptism, and at other places not until baptized; and at some places after being privately visited and examined and instructed, and the members consulted, and at others perhaps without such visits. It would not then be that in some places they would be so strict in the wearing of clothes that perhaps the wearing of a shaker would not even be allowed, and at others, shakers hoops, fashionable coats and pants, so that no one could distinguish them from the world. It would perhaps not be that in some places members (heads of families) generally attended to the duty of holding family worship and at others, perhaps generally neglected. It would not be that in some places penitent sinners are pressed to come forward to the bench, or arise to their feet while singing, or pressed in some other way, and in others left to inquire what must I do to be saved, or at least to make themselves known without such pressure. It would not be that in some places the supper is placed on the table before footwashing and at others left away until after.— And so we might go on, and perhaps even upon differences that the word

of God might decide without any Earthly Council; but I forbore.

I have been more lengthy than I intended to be and as I have never helped to make any of the decisions of the Annual Meetings and even have written against myself, in that I was not as careful in observing all the advice given by such meetings, I trust therefore it has not been any motive of selfishness that has induced me thus to write: but hearing of the differences or divisions and seeing the bad results when not all being subject, or obedient to our Annual Meetings, and desiring more union throughout the brotherhood, has induced me thus to write.

DAVID M. WITMER.

Ashland Ohio.

LOCAL MATTERS.

Tyrone City, Pa., Aug. 13, 1867.

CORRESPONDENCE.

Brother Henry; I wish to relate through the *Companion* a distressful sight that I was lately called upon to witness, the result of carelessness with coal oil. My brother-in-law, J. K. Snyder, in attempting to fill his lamp while burning, the oil in the lamp and can caught fire burning both his hands to a crisp. His wife and four of the children were also badly burned, besides a lot of clothing. This was the most heart-rending scene that we were ever called upon to witness. In one bed lay the father suffering intense pain, unable even to feed himself, and probably a cripple for life. Next we came to little Henry a bright boy about ten years old, with his left arm badly burned, his face and right arm slightly. He will be a cripple for life. The poor boy lay there perfectly helpless, suffering the most excruciating pain, and calling on the Lord for help; sometimes he would say he was going to die, and go to meet his little sister Ellie that died in about twenty-four hours after the accident. The next we came to was the mother and little Mary Ann. The mother had her left arm burned to a crisp from

the shoulder down to the wrist.— Mary Ann had her right arm burnt very bad. There they all lay, crying and suffering extremely.

Fathers and mothers and all who read these lines take warning, and do not become careless about your lamps. GEO. W. CRIFE.

Milford Ind.

Elder John Murray Marshalltown Iowa says: Myself and wife in company with brother Nicholson and wife and brother Martin a young speaker, went on the 19th of July, some 50 miles west. On Saturday the 20th had an evening meeting; Sunday forenoon had meeting at the same place, three applicants for baptism. In the afternoon had meeting 5 miles from there in the south west part of Story Co., a place where the brethren never had meeting; the people there never saw a sister before, there was considerable gazing at our sisters, but at this place I thought the greatest anxiety was manifested to hear the gospel and become acquainted with the doctrine of the brethren that I ever witnessed. In the evening baptized four, three had been members of the Disciple Church, and one a Baptist. The people are principally professors. I left two appointments for the 4th, Sunday of August.

Brother Holsinger.—Will you be kind enough to say (through the *Companion*) to the brethren who have requested me to visit them on my journey homeward, that it was impossible for me to stop at all the places from which requests came, though it would have given me great pleasure to do so. Thankful for the kind brotherly affection with which I was received by all with whom I met, and feeling sorry that my arrangements prevented me from complying with the requests of others, I trust this notice will be accepted as an apology if any feel disappointed by my failure to visit them. And may brotherly love continue.

Respectfully,

E. HEYSER.

Port Providence, Pa.

Always Think.

BROTHER HENRY; I noticed in No. 27 an article written by a dear brother under the head of "Gentle hints." He speaks my sentiments exactly. I have noticed several articles in the columns of this dear little paper, written by brethren, that I did not think altogether in accordance with our profession, which I do not think it prudent to name, as it might only start up debate afresh. Paul says: "Be patient, be courteous." As one that wishes your souls well, I would say to one and all, that I do hope that debating will be stopped. May we think before we speak or write.—When we use those hard words, do we think, brethren, what we are doing? If we should meet the brethren with whom we are arguing, could we greet them with a kiss of charity, or would we pass them by? We that profess to have denied ourselves, and have taken the Bible for our guide, let us be more faithful to our calling. Think whose cause we are laboring for, and who suffered for us.

C. ARNOLD.

Wabash, Ind.

Announcements.

THE DISTRICT COUNCIL MEETING, for the State of Iowa, will be in the Brethren's Meeting-house, Dry creek congregation, Linn Co., Iowa, October 18 and 19th 1867. We hope that all the Sub-district will be represented, so that we may labor and reason together for that oneness that should exist among children of God; so that our faith, and practice may be one in Christ.

By order of the church.

THOMAS G. SNYDER.

"Visitor" please copy.

Brother Henry; Please announce through the *Companion* that we intend to hold a love-feast, God willing, in the Coon River District near Panora Iowa, on the 7th and 8th of September next. We extend a general invitation to the Brotherhood and especially solicit ministering brethren to be with us.

J. D. HAUGHTELINE.

Brother Henry; I will again acknowledge the receipt of money sent to us by our brethren and sisters since last acknowledged, in No. 19 of *Companion*.

Southern District of Ohio	\$50.00
A Brother	25.00
Eld. George Hollar's district	10.00
A family contribution	2.50
Indian Creek Church Pa.	28.00
Elder Henry and sister	
Rubsam	10.00
F. Isett	3.00
H. Isett	.50
Lottie Isett,	1.00
M. E. Lewis,	.50
Levi Isett,	1.00
Right Hand	5.00
Daniel Trump	3.00
Dillen Porker	1.00
A Brother	2.00
Jonas Teekson	1.00
Isaac Wampler	4.00
Jacob Longanecker	7.00

Total \$154.50

We appreciate those favors and are thankful for them.

JOHN KNISLEY.

"Visitor please copy"

Our Manuscript Box.

No. 10. This was given as a private hint not to publish anymore such articles as J. S. Lawvers.—Thinking the brethren and sisters were too proud already without encouraging them through the *Companion*; and closes thus: "It seems to me if we have the spirit of Christ we would rather be odd from the world, or such who are not willing to do the will of God, than to be odd from those *that are* trying to do so.

No. 11. Not intended for publication, but wants some remarks made on the subject. The writer refers to prayer and thinks that those brethren (to use his own words) "that know how to pray right, should instruct those that don't pray right or cannot pray." To be a little more explicit, he means that there might be short prayers or sentences printed that those brethren could learn how to pray. To

sustain his position he adds: "There are few persons who know, or do anything without first learning how to do it. And Christ taught his disciples how to pray."

Without any remarks we would refer those brethren "who cannot pray" to Christ, for we believe he knew better how to pray than any of us, and has given us an example which we would do well to take heed to.

No. 12. From a sister requesting us to write on hoarding up earthly treasures, and neglecting the poor, even denying them a nights lodging. We feel that a voice of warning should be lifted up against this growing evil; but also feel like leaving it to abler hands. In the mean time would say to the brethren and sisters, be careful, it was he whom we profess to love and adore that told us to "lay not up for yourselves treasures upon earth; and, if you love me keep my commandments." We are prone to evil. The first thing we think of, is to lay away something beyond the present use; but don't we hear the Savior say "where your treasures are there will your heart be also." Let us learn if we are blessed with abundance to consecrate it to the cause of charity, and thus lay up treasures beyond the reach of nature's final fires, that "when our earthly house of this tabernacle is desolved," we may have a tabernacle that is eternal and in the heavens.

List of moneys received, for subscription to the *Companion*, since our last.

S. A. Tibbals, Panora, Iowa,	.15
L. M. Kob, Franklin, Ia.	.50
George Renner, Plattsmouth, Neb.	.50
Abraham Creeger, Dover, Mo.	1.50
Powel Porter, Sinking Springs, Ohio.	1.50
Hiram Hoff, Bentonville, Ohio,	1.00
David Kinsey Gogginsville, Pa.	1.00
Wm. G. Lint, Jenner X-Roads, Pa.	1.50
Jacob Bair, Lodi, Ohio,	.50

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, AUG. 20, 1867.

Number 33.

For the Companion.

The Land of Beulah.

BY L. H. MILLER.

There is a land of pleasure, like to that land above;
Where way-worn pilgrims are at rest, and dwell in perfect love.
They wait upon the hill-tops, and in the valleys green,
For angels from the upper world to draw aside the screen.

The glorious city of the Lord is almost within sight :—
Their eyes are fill'd with happy tears, so great is their delight;
And breathings from that shining band, who bear the harps of gold,
Fall on their waiting ears in strains, like music heard of old.

The genial sun forever shines, in one broad blaze of light;
For there no shadows ever rest, no shadows of the night;
No angry clouds e'er roll along, with dark and stormy train;
For the rainbow of the covenant will surely come again.

This is the Land of Beulah, that lies upon the shore
Of that dark rolling river, whose ever moaning roar,
Has struck the ear of thousands, and bade them pause and think,
How the endless chain of being is shorten'd link by link.

It is the Gate Heaven, and those who've "fought the fight,"
And come out more than conquerors, partake of its delight.
It is the christian's harbor where he can rest awhile,
And cast off earthly clings, within the Savior's smile.

Old Abram dwelt in that blest land, when on Moriah's hill
He raised his hand to slay his son, obedient to God's will.
And Jacob too, within that land, a blessing of him asked;
And all night long he wrestled there till every nerve was task'd.

The "dying thief upon the Cross, beheld the doors thrown wide—
And on his listening ear there fell, from Him our heavenly guide,
"To-day with me in paradise,"—and o'er his soul there spread,
A holy calm, a sweet repose, for blessings on him shed.

And we must dwell in that fair land, before we take our flight;
And of its fullness will we taste, if Christ has been our light.
If life has been to us the test, and we are fit for heav'n,
Our souls will wait with patience there until the need is giv'n.

God sends the pointed arrow down,—the arrow of his love,
To summon us from bliss below, to greater bliss above.—
Oh! what a blessed thing it is, while here on earth we dwell,
To know that we are his elect, and have done all things well.

All earthly thoughts and cares are lost in that ecstatic joy;
And longing for the time to come, when without worldly cloy,
The soul shall shake her fetters off, and leave the cumbrous clay,
Ascend to mansion in the skies, and dwell in endless day.

For the Companion.

The Contrast between the Law and the Gospel.

Let it not be imagined when we speak of a contrast that anything depreciatory of the law is intended. It is simply meant to express the warm and grateful emotions in hearing from the Gospel that there is pardon provided for all who have broken the law and lie under its curse; that though by the works of the law no flesh can be justified, yet there is justification secured to every one who appropriates by faith the righteousness of Christ. It detracts not from the intrinsic excellence of the law that sinners tremble before its just and inflexible requirements. No comfort can be conveyed by the law to the transgressors. It is in this light that we wish to view the Gospel contrasted with the law.—Inasmuch as the Gospel reveals deliverance from its penalties provides grace to help us in observing its precepts, and at the same time that it continues that law to us as a rule of life entirely frees us from it as a covenant. Thus contemplated, how glorious is the contrast between the law and the Gospel.

Let us run over in our minds a few of these points of contrast and we cannot fail to see our superior privilege in living under the Gospel dispensation. For "the law came by Moses but grace and truth came by Jesus Christ." The law came

in the midst of terror striking phenomena; the Gospel was announced by an angel in the stillness of the evening hour, to a few shepherds on the plains of Bethlehem. Clouds and darkness were about the law, light and peace is about the Gospel. The law made the earth to shake for fear, the Gospel caused it to rejoice with exceeding great joy.—The law was delivered in fire and thunder, the Gospel was heralded on the day of pentecost by the descent of the Holy Ghost in fiery tongues on the apostles. The fire on Sinai was accompanied with smoke, the fires of the Gospel were without smoke, befitting the clearness of the Gospel dispensation.—Fire not in flashes, but in tongues; not to terrify, but to instruct. The mount itself was strictly protected, and it was on peril of life if it was even touched, while only to a few was the honor given of ascending so far up its rugged sides, and only to one was it permitted to come near to God on its summit; in the Gospel no cordon of any description forbids our approach to join. Not only may the mount be approached and touched, but to the God whose glory rests upon it we may all draw near. Even he himself may be touched.—The hem of his garment was touched by the diseased woman.

The law encompassed itself with numerous and dire menaces, but the Gospel pours forth gracious and soul encouraging promises. The law says: "The soul that sinneth it shall die;" the Gospel says, "whosoever believeth in the Son of God hath life everlasting." The law frowns upon the sinner, the Gospel smiles upon him. The law strikes, the Gospel binds up the wound; the law shuts the door, the Gospel opens it; the law still has within itself the ancient fires in which it was uttered, "hence the flashes which it still darts into guilty consciences; the

Gospel has in it no fires, but it sends forth its light and its truth gently and softly as the orient rays move upon the awakening earth.—The law thunders wrath, the Gospel whispers mercy. On Sinai the Lord God is hid from the view of Israel by the smoke that enveloped it, but in the Gospel he came forth all radiant in love; he is seen in Christ who is the brightness of his glory and the express image of his person. The law entailed heavy and expensive ceremonies, the Gospel calls us to a yoke that is easy and a burden that is light; the law was for one nation, the Gospel is for the whole world; the law sought to do its work by fear, the Gospel by love. The terrors of the law wrought no saving change on the depraved hearts of the men of Israel. They made a calf and worshiped it while God was speaking, but when the still small voice of the Gospel was heard thousands were born in one day to the Lord, and ere the end come by the power of the Gospel every knee shall bow and every tongue confess that Jesus is Lord to the glory of God the Father."

Whoever studies the advantage of the Gospel contrasted with the previous legal dispensation must be satisfied of the increased obligations under which we lie to walk worthy of our high vocation. If we have more light we are expected to do more work, and if we have less external ceremony to occupy our minds we are bound to cultivate more the gifts and graces by which the inner man of the heart can be elevated and enriched. We have a complete revelation, and upon us have come the ends of the world.—Let us see to it then that we carefully husband our privileges and go on to perfection. The present dispensation is not to be set aside till the final consummation of all things. We are therefore called upon to employ the providences and ordinances of God for the wider promotion of his glory in it, and our own spiritual improvement. We do not require to wade through clouds and shadows in order to realize the great thing of salvation. These are clear-

ly unfolded to us in the finished work of Christ. No pompous ritual detains us from the altar and sacrifice of atonement. We have neither to remain under tutors, nor under the law itself as a schoolmaster to bring us to Christ. We are placed by the gospel as it were in the reach of the holy one of Israel. We are all invited to become kings and priests unto God, and a new and living way is opened up for us direct to the Father. If men would but reflect on what God has done for them and remember that he most righteously demands of them that they set up to their light, surely they would "give the most earnest heed to the things which they have heard, lest at any time they should let them slip." Impartial retribution will be given in the day of judgment. The heathen who have sinned without law shall then be judged without law. It will then be more tolerable not only for the men of Sodom and Gomorah, but for the Jews themselves than for us to whom the word of God's great salvation has been sent, if we despise it. Some idea of the concomitants of the last day's procedure may be formed from the terrific displays of the divine majesty on Sinai. But then instead of God appearing in cloud and fire he will come in visible form and every eye shall see him. Instead of the thousands of Israel will be gathered before him all nations; instead of the promulgation of the law, the demand will be, how has that law been obeyed; instead of the construction of typical or gospel ordinances will be enthronement of the great Mediator to test every man's work; the only book to be opened will be that of the Judges remembrances, and instead of Moses being summoned to stand before the Lord, every man will be called upon to answer for the deeds done in the body, according to that he hath done, whether it be good or evil. Careless and unbelieving sinners you will then repent, and pray, and believe, but your faith will not save you. Your prayers will not be heard; your repentance is too late; the sword of divine

vengeance slew the men who insulted Jehovah at the foot of Sinai, and then that some weapon will execute vengeance tenfold more destructive on you who continue to resist and rebel within the walls of Zion. Be wise in time, we beseech you; have done with tampering with eternal interests; let this world and all its vanities sink into insignificance in your eyes; live under the powers of the world to come; make good your chief joy and seek your happiness in his love. At present you can secure every blessing without exception. For you God's Son shed his blood. By every hour you live in impenitence and unbelief you are the more hardening your hearts the more increasing in amount and degree the difficulty of your conversion and more certainly treasuring up unto yourselves wrath against the day of wrath. You are manufacturing many bitter elements of wretchedness for a dying hour, for a final judgment, and for an endless eternity. Your reliance on the mercy of God at that day is exceedingly infatuated and daring, for God has forewarned you that his mercy will then be gone forever. How blissful on the other hand shall their state be, who, while they obey the great Gospel commandment and believe on the name of the Lord Jesus Christ also walk in all the commandments and ordinances of the Lord blameless. Even now in the very exercise of such faith, and in these very acts of obedience they may be said to enjoy the foretastes of the celestial felicity; for says the apostle, of all such, "ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more, but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born which are written in heaven, and to God the Judge of all, and to the

spirits of just men made perfect, and to Jesus the mediator of the covenant, and to the blood of sprinkling that speaketh better things than that of Abel."

A. J. CORRELL.

Mountain Valley, Tenn.

For the Companion.

The Flight of Time.

Time passes. Divided into fragments, days, weeks, months, and years glide by unnoticed and become a part of the past. True there is an eternity in the future; but how much of it shall be given us is known only by Him who "doeth all things well."—This moment is all we can call our own. Futurity is hidden from our view by that power which has fixed the destiny of all things; but the past may be dimly seen through the cloud of oblivion. Although this cloud is so dark as to hide from view many of the circumstances which are connected with our journey over that part of "life's pathway" which has gone by, yet there are things which we probably never can forget. Is it some evil action perpetrated by us that lingers on our memory? Have temptation's allurements been rendered so pleasing as to cause us to yield? Then let the wrong, which we have done, serve as a lesson to teach us to do the thing no more. If every evil which men perform would be effectual in teaching them to do the same thing no more there would be quiet a reformation brought about. But notwithstanding the impressions that are made upon the mind and the reports that have been borne to Heaven by the past; time still moves on. The unwelcome reminiscences of by gone days will not retard the rapidity of his flight. Time is ours to-day, and we will leave some kind of impressions upon it which will be borne away to eternity, and it depends entirely upon the nature of that impression whether we can look upon the present with pleasure when it becomes a part of the past, for we see that in one sense the past is ever present; its memories haunt us like some injured ghost—will never die. O; but when those by gone

days are present with us they always bring either joy or sorrow, and how happy we feel when our joy is not mixed with sorrow, but is pure and unalloyed. Of the present it is said: "Now is the day of salvation;" and of the future: "Ye know not what shall be on the morrow." Although we know that "now is the day of salvation," we know too that

"Tis now the time of strife and war,
The contest sounds on every side;
Nations are bound to Satan's car,
And who shall meet him in his pride."

Yes we know that although the present is the only time to prepare for the unseen future it is also a time of wickedness. Deceit claimed its place in the garden of Eden, and it claims its place both on the eastern and western hemispheres to day, then

"Go bear the gospel banner forth,
Its glittering web of light unroll;
To glean sublime from South to North,
And scatter light from pole to pole."

E. UMBAUGH

Pierceton, Ind.,

HONEY FROM THE CARCASS.—The bee sucks sweet honey out of the bitterest herb! so God will, by affliction, teach his children to suck sweet knowledge, sweet obedience, and sweet experience out of all the bitter afflictions and trials he exercises them with. That scouring and rubbing which frets others, shall make them shine the brighter; that weight which crushes and keeps others under, shall but make them like the palm-tree, grow better and higher. Afflictions are the saint's best benefactors. Where afflictions hang heaviest, corruption hangs loosest. Grace that is hid in nature, as sweet water in rose-leaves, is the most fragrant when the fire of affliction is put under to distill it out. Grace shines the brighter for scouring, and is most glorious when it is most clouded.

The conversation of wise men is the best academy of breeding and learning: It was not the school, but the company of Epicurus, that made Metrodorus, Hermachus, and Polyænus so famous.

Proverbs.

Gather instruction from thy youth up, so shalt thou find wisdom till thine old age.

Children, obey your parents; honor thy father and mother, is the first commandment with promise.

A wise man heareth his father's instruction, but a scorner heareth not rebuke.

I envy none that know more than myself, but pity them that know less.

The shortest way to attain reputation is that of merit; if industry be founded on merit, it is the true way of obtaining it.

The gaining of reputation is but the revealing of our virtue and worth to the best advantage.

Great merit and high fame are like a high wind and a large sail, which do often sink the vessel.

It is more difficult to repair a credit that is once shaken, than to keep that in a flourishing greenness which was never blasted.

Reputation is like fire when you have kindled it—you may easily preserve it; but if once you extinguish it, you will not easily kindle it again, at least not make it burn so bright as before.

Nature produces merit; virtue carries it to perfection; and fortune gives it the power of acting.

It was a saying of Pythagoras, those are our friends who reprimand us, not those who flatter us.

To be covetous of applause discovers a slender merit, and self-conceit is the ordinary attendant of ignorance.

A man ought to blush when he is praised for perfections he does not possess.

Every good doctrine leaves behind it an eternal furrow, ready for the planting of seeds which shall bring an abundant harvest.

Whoso loveth instruction loveth knowledge, but he that hateth reproof is brutish.

The Golden Rule.

Love God with all your soul and Strength,
With all your heart and mind;
And love your neighbor as yourself,
Be faithful, just, and kind.

Deal with another as you'd have
Another deal with you;
What you're unwilling to receive,
Be sure you never do.

D.

Oh! Is there aught on this cold earth,
So truly dear to me,
As she, who guided me from birth,
And stayed my infancy.

*For the Companion.***Why Cannot the Brethren have Prayer-meetings in all their Congregations.**

This question is asked by brother Wrightsman, and if we consider well we are certainly at a loss to know what to answer, as no brother is willing to admit that we as a Church are not willing to do whatsoever the Savior and his Apostles have commanded us. Brethren may have reasons for not attending this or that kind of meeting, but they can certainly have no reason why they should not attend Prayer-meetings. Brethren and sisters may be opposed to this and that organization, and may have reason for it, but what reason can they give which will justify them at the judgment day for not attending Prayer-meetings. I think we might say with safety, they will have none. When we talk about other organizations, such as Debating-schools, &c., they will certainly find something in Holy Writ which they think is against it, and therefore they say they are against it; but brethren and sisters where is your scripture against prayer-meetings. We are confident that you have none, and still you are opposed to them. Where then does this opposition arise from? does it not rather arise in your own minds?—Brethren and sisters let us be honest in this matter. If you find that prayer is no command for Christ's followers, and that you can prove your ground with his teachings, then let us hear from you.

You always are able to produce proof against other associations; so certainly you will be able to produce proof against this if you have

any. If you have none then come along and let us enjoy ourselves as brother Wrightsman says, in Prayer-meeting.

M. HADY.

*Stony Creek, Pa.**For the Companion.***Answer to Query in No 15.**

Brother Simon R. Holsinger, proposes the following Query in the *Companion*,—page 215—Vol. 3: "If the ministers of Christ can perform the miracles which the Apostles did; (*which some presume they can by having the true faith, and enough of it,*) can they then also remit the sins of others, as recorded in St. John 20: 23?"

In the first place we remark, that the *Savior* while he was yet with his Apostles, and prior to his death and resurrection, gave them a *limited commission*, that they were to heal the sick, to raise the dead, to cast out devils; freely ye have received freely give; &c. But after his resurrection he enlarges their commission, that they were to now go into all the world.

St. Matt. here in giving a record of this commission; records it thus: (28: 19) "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c.

St. Mark says: (16: 15.)

"And he said unto them, go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved but he that believeth not shall be damned."

St. Luke says—24: 45, "Then opened he their understandings, that they might understand the scriptures—and said unto them, thus it is written, and thus it behooved Christ to suffer, and to arise from the dead the third day—and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

St. John says, 20: 21,—"Then said Jesus to them again, peace be unto you, as the Father hath sent me even so send I you—And when

he had said this, he breathed on them and said, receive ye the Holy Ghost" whose soever sins ye remit, they are remitted, and whose soever sins ye retain, they are retained.—Here in the foregoing we have the entire commission of our Lord to his disciples, as recorded by the four evangelists, each one giving a part but no one of them giving it entire.

1st. We have Matt. informing us, that the Gospel was to be taught to all nations, and that the people thus taught, were to be baptized in the name of the Father, and of the Son and of the Holy Ghost. That this was the manner in which they were to be baptized, and that nothing short of this would be acceptable unto the Lord. St. Mark reiterates the same declaration as that of St. Matt.—that the gospel was no more to be confined to the land of Judea, but was to be extended to all the whole habitable globe—therefore he declares, that they were to "go into all the world, and preach the gospel to every creature," and that he that would believe, and receive baptism as prescribed by "the Lord," and as recorded by St. Matt. should be saved, and that he that would not believe but reject it, should be damned. St. Luke tells us, that it was necessary for Christ to suffer those things which he did, and to die, and to arise from the dead the third day, and that repentance and remission of sins should be preached in his name, and that it should begin at Jerusalem.

The most prominent reason which the Savior gives here, as recorded by St. Luke, is that it was so written concerning him, that the Prophets had declared, that "he was bruised for our offences, and that by his stripes we are healed."

But St. Luke not only declares that it was thus predicted concerning him, but tells us also "that repentance and remission of sins should be preached in his name beginning at Jerusalem," thus giving us the precise place where remission of sins was to begin to be preached.

St. John informs us, 20: 23, that he said unto them, "as the Father hath sent me so also I send you,

whose soever sins ye remit they are remitted, and whose soever sins ye retain they are retained."

Now when we combine the whole commission of our Lord to his apostles, as recorded by the four Evangelists we have the following summary.

1st. That they should preach (as Paul says he did) "that first of all" that Jesus died for our sins according to the scriptures, and that he was buried, and that he arose the third day according to the scriptures.

2nd. That they must believe this important fact, because "without faith it is impossible to please God, for he that cometh to the Father must believe that he is, and that he is a rewarder of all them that diligently seek him! "that except they would believe that he was the Christ" "they should die in their sins," or, as St. Mark says, "he that believeth not shall be damned."

3rd. That after having believed on Jesus Christ, "with the heart unto righteousness (or unto obedience) and having made confession with the mouth unto salvation"—that then they must repent (or reform) of all their sins—because St. Luke declares that repentance and remission of sins must be preached in his name among all nations,—consequently they must repent.

Having believed and repented (reformed) of all their sins, they must according to the Commission, as recorded by St. Matth. be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Now let it be borne in mind that this baptism is to be performed "for the remission of sins." Hence the language of the Savior in giving the commission, as recorded by the apostle John in the 20th chapter and 23rd verse, that "whose soever sins ye remit they are remitted, and whose soever sins ye retain they are retained."

We find in the Bible Dictionary, page 360, the following definition of the word *remission*—and also explanatory of the passage under consideration, in John 20: 43, that it "must be received in a limited sense,

that the power delegated to the apostles, was not authoritatively to absolve men from their sins, which must remain the exclusive prerogative of God, but under certain circumstances, to declare that sins were remitted.

This explanation, and definition, then, in connection with what we have seen, as recorded by the other Evangelists, in the whole of the Commission of our Lord to his apostles—and from them transmitted to us their successors—for be it remembered that they were to teach their successors to observe all things whatsoever Christ had commanded them. This, then, brings us, as we have already remarked, to view ourselves occupying the same responsible position of the Apostles of the Lamb, with the single exception, that we have no right to frame laws or make terms of pardon and acceptance, but only make known and enforce those which have already been proclaimed by Christ and his apostles.

We now come to consider what those terms of pardon and acceptance are, as based upon the Commission.

1st. We have embodied in the Commission that "the nations, (or the people) shall hear the gospel—or be taught.

2nd. That they must believe it by exercising implicit faith, and confidence in the same, that they must receive it into good and honest hearts, and that it must bring forth fruits meet for repentance."

3rd. That they must repent of all their sins with such a godly sorrow as will work a reformation of life, not to be regretted. That this reformation—or repentance—must be thorough and genuine,—such a repentance as will cause them to become new creatures; the things they once loved they now hate, and the things they once hated they now love—and in short, it must perfectly renovate their whole nature, and produce a hungering and thirsting after righteousness, or obedience.

4th. That they must confess the name of Jesus Christ with the mouth because "with the heart man believ-

eth unto obedience, and with the mouth confession is made unto salvation.

5th. That upon their faith, repentance, confession, &c., they shall be baptized for the remission of sins in the name of the Father, and of the Son, and of the Holy Ghost.

And lastly. We have the undoubted veracity of Jesus Christ,—he who spake as never man spoke, he who cannot lie, he who was without sin, neither was guile or deception found in his mouth, he who has declared, "that his word shall never return void, but shall accomplish that whereunto he sent it."

I say, that upon our compliance with the foregoing terms, that we have the unquestionable veracity of a God pledged that we shall be saved or pardoned, and that we shall be the recipients of "the gift,"—the Holy Ghost.

Now let us stop and recapitulate, and ponder well the following questions:

1st. Can we as the ministers of Christ's Gospel, proclaim to the people, how "that Christ died for our sins according to the scriptures, and that he arose the third day according to the scriptures?

2nd. Can we so impress it upon their minds as to make them believe it?

3rd. Can we so operate upon their hopes and their fears, as to cause them to repent?

4th. Can we present to their minds, such a graphic, and life-like picture of the meek and lowly Son of God, in all his humbleness, his kindness and benevolence, his sympathies for human woes and miseries, his complete subjection to the will of his Father, his shameful death upon the cross, his complete conquest over death and the grave, his high and exalted position in his glorified state—as to make men willing to confess him?

And lastly—Can we baptize them for the remission of sins in the name of the Father, and of the son, and of the Holy Ghost? If so, then are we not indeed the medium through which they receive the remission of sins. Now let it be re-

membered, that the Savior says "as the Father hath sent me, so also I send you,—that as the Father had given all power both in heaven and earth unto him, that now he relinquishes that power unto them, therefore he no longer claimed the power to pardon sins—consequently when he appeared to Saul of Tarsus, as he was on his way to Damascus, and when Saul inquired "Lord what wilt thou have me to do," he did not say (as on former occasions) thy sins are forgiven thee—but he sent him to the proper authority, viz.: to the disciples—or to one Ananias. And be it remembered that Ananias was not an apostle.

Hoping that the query is answered, I remain your brother.

JESSE CROSSWHITE.

Cherokee, Tenn.

LOCAL MATTERS.

Tyrone City, Pa., Aug. 20, 1867.

Brother Heyser's Mission.

Brother Emanuel Heyser is a minister in the Church at Philadelphia. In years we take him to be under 40. He has been twice married, but has now no companion living, and has two motherless children.—Moved by the true spirit of an evangelist he felt a concern for the education of the freed colored population of the Southern States. While meditating upon the subject he reasoned in something like this manner: "Teach all nations:" Teach them what? The Word of the Lord, certainly. They can not read. Then they should be taught to read, that they may be enabled to judge for themselves. While thus philosophizing of course all the objections and excuses would come up in their proper places. However, brother Heyser arrived to a conclusion that it was his duty to make an effort at doing something in the cause. Accordingly he set about to look up a suitable place to commence opera-

tions. Such a place he found at Madison, in the State of Georgia.—Thither he repaired in the forepart of the present year, at his own expense, with no other authority than that of his own conviction of duty. About the time of starting several small amounts of money were handed him by brethren of Philadelphia. After arriving at his destination a school was assigned him by the Superintendent of the "Freedmen's Bureau," an officer acting by authority of the United States Government, and who offered to pay him the usual salary paid by that Department to teachers. Brother Heyser, however, declined to receive any salary, choosing rather to labor at his own expense. One reason for this was, perhaps, because he was *experimenting* to some degree, and another that he might be the more *unrestrained*. The Superintendent inquired what his expenses were coming there, and shortly afterwards sent him a cheque for that amount.

Brother Heyser then secured a boarding place, and set about his business, teaching in the day and evening, and preaching on Sundays and at such other times as opportunity afforded. His day-school was composed of children of all ages, and of all shades of color, some so white that their color would betray no indication of negro blood, but all lately slaves, or the children of an enslaved mother. His night-school was made up principally of grown persons of all ages.

He continued to labor among them until the latter part of June, when the session of the schools closed, as our readers are aware, and was then advised to go north until after the hot season. Just when he was about to start he received another cheque from the Su-

perintendent, as a reward for faithful attendance to duty. It is not out of place to state here that besides teaching, brother H. also superintended the removal and rebuilding of a school-house, kept the accounts of the Freedmen employed, &c., which it would be proper he should have had some remuneration for. The above reward was received after he had mailed his last report to us.

The condition of affairs now is this: As long as the Bureau retains the school above referred to under its own supervision, brother Heyser will have the preference as teacher, and if it is abandoned or dismissed the Superintendent would prefer to give it over to him, and would even retain it for him; but if it is once placed in the charge of any of the Northern Missions, brother H. could not operate with the same freedom. He intends to return to his school again about the first of October. But his own means have been exhausted; hence he must have some resource for subsistence. He must now accept a salary for school teaching, or must obtain his living from some other source. He desires very much to retain the school to the influence and discipline of the Brethren, and we think by all means he should do so.—Brother Heyser has been sowing good seed, and it would be a great pity now to leave it and permit it to be choked.

We have now given the facts connected with the above mission, according to the best of our knowledge, and will leave it to our readers to decide for themselves as to the practicability thereof. We think the hand of the Lord is in it, and have thought so since first we heard of brother Heyser's inten-

tions. It would require but a small amount to keep our brother clear of expenses, and this is all that he demands. Then in order to keep the school entirely under our control we should supply it with approved books. This would be but a small expense, when we remember how many of us there are to bear it.— At one place in Illinois where brother Heyser held several meetings in succession, he was requested at the last meeting to give some account of his mission, which he did. At the close of the meeting a collection was proposed, which resulted in the contribution of some eighty dollars toward the support of his mission. We believe if the matter were properly presented to our brethren and sisters that an amount could be raised which would be more than adequate to the demand, and especially if they could hear brother Heyser's description of the true condition of the people for whose benefit it is solicited, which we hope he will communicate freely through the *Companion*, so far as prudence will allow.

We have now in our hands, received by an anonymous letter, ten dollars, for the use of brother Heyser's school, which together with all other amounts entrusted to our care will be forwarded and accounted for.

CORRESPONDENCE.

Brother Holsinger :—The Dry Creek Church, in Linn Co., Iowa, was organized about twelve years ago by Elder Jacob O. Watters, formerly from Cambria Co., Pa. About eight years ago we built a meeting house wherein the brethren have kept up worship to God; for which we feel to thank God that he has preserved us unto the present, for truly the brethren in the far West in the wilderness, weak and feeble, had to stand the storm of the ene-

my; but God was with us, and has preserved, and kept us from being destroyed. At present we number about one hundred members, six ministers, and six Deacons.

We would be glad when ministers travel from the East to West, to stop with us, and if traveling by Railroad, either through Cedar Rapid or Marion, to inform us by letter, and we will meet them at the station. Our address is Dry Creek, Linn Co., Iowa.

THO'S. G. SNYDER.

Brother Holsinger ; My companion and I paid a visit to our brethren and our relatives in the counties of Rockingham, Augusta, Pendleton, and Highland in Virginia, and also in the vicinity of Monrovia, Maryland, and enjoyed ourselves very much, and wish to return our thanks for the kind treatment we received at the hands of members and friends everywhere. At the place of the Annual Meeting also, we received marks of the warmest brotherly affection. We enjoyed good health while on our mission of love, and returned home safely.— Thanks to the good Lord.

MARTIN NEHER.

Ladoga, Ind.

Announcements.

Brother Henry ; We wish to say to the brethren and sisters that we intend, God willing to hold a Communion Meeting in Crawford Co., Ohio, on the 25th of September at the house of Henry Kelley, eight miles west of Bucyrus. A general invitation is extended. Those coming by railroad from the East will stop at Bucyrus, informing me, of their coming, Address Sulphur Springs, Ohio. Those coming from the West stop at Nevada, Wyendot Co., Ohio and inform Henry Keller, Oscola, Crawford Co., Ohio.

By order of the church.

WILLIAM CHAMBER.

Brother Henry ; Please announce through the *Companion*, that there will be a Lovefeast in the Cowanshannock congregation, Armstrong Co., Pa., on the 7th and 8th of

September. The brethren are invited, especially ministering brethren. By order.

JOHN WISE.

Oakland, Aug. 13th 1867.

Brother Henry ; You will please say to the brethren and sisters, that the Lord willing, we expect to have our Communion Meeting here in the Otter Creek branch, Macoupin Co., Ill. on the 7th and 8th days of September next, and on the 9th the District Meeting for the Southren District of Illinois will be at the same place. An invitation is hereby extended to all the brethren and sisters who feel to be with us on that occasion.

By order of the brethren here.

DANIEL VANIMAN.

Virden, Ill.

Brother Holsinger ; We intend, God willing, to have a Communion Meeting on the 21st of September next, at brother Geo. B. Spicher's, in the Montgomery branch, 20 miles north-east of Indiana, Indiana Co., Pa. A general invitation is extended, and especially to the ministering brethren.

By order of this part of the church.

H. SPICHER.

Brother Henry ; The brethren assembled in church council concluded to hold a Lovefeast, the Lord willing, in the Donalds Creek meeting-house, six miles north-west of Springfield, Clark Co., Ohio, on Wednesday, October 9th. A general invitation is extended, especially to the ministering brethren.

NICHOLAS FRANTZ.

Brother H. ; Please announce that we intend holding a Lovefeast in the Yellow Creek meeting-house, Stephenson Co., Ill., on Saturday and Sunday, September 14th and 15th. We send a hearty invitation to all the members. Lena Station, on the Illinois Central R. R. is the most convenient station to stop off, for those coming from a distance.

E. MISHLER.

Yellow Creek, Ill.

Brother Holsinger:—Please give notice through the *Companion* that we expect the Lord willing to hold a Communion Meeting at brother George Dilling's, 5 miles East of Urbana, Champaign Co., Ill., on the 12th and 13th of October. This will be the first meeting ever held in this Co., and we anticipate a large meeting; we invite the brethren and sisters to be with us, and especially the ministering brethren.—Those coming by rail road will please be at Champaign City on Friday evening previous to the meeting, as the brethren will be there to convey them to the place of meeting.

J. BARNHART.

Urbana, Ill.

To All whom it may Concern.

Whereas, I have received (among others) quite a considerable number of letters from my dear brethren, in relation to the German Books in my possession for distribution; it was owing in part to my numerous engagements, and now in part to the affliction in my family—that I have not, as yet, responded to any.

The letters have been carefully filed, and I hope I shall be able to answer them all, after a little season.

PHILIP BOYLE.

New Windsor, Md.

Brother Henry:—On Saturday last we met in Church Council; had some business of importance which the Church soon transacted. Brother Samuel Murray was present, who is our presiding Elder. He preached for us Sabbath fore and afternoon, when we received 13 members by baptism, mostly intelligent young men and women. It does our souls good to see men and women engage in the service of the Lord, while the mind is young and vigorous. There is some prospect of them making rapid progress in the divine life. We have received during the Spring and Summer 17 members by baptism. We have a good Sabbath School, well attended by the brethren and their children. It would do you good to see the old brethren and sisters with their spectacles on, sitting in classes reading

the holy word of life, and asking and answering questions. This certainly cannot be wrong; no it is God's service and we rejoice in it, and pray God to bless the enterprise.

DAN'L. SMITH.

Huntington, Ind.

To Our Correspondents.

WHITE WILLOW. Your communication is strictly an advertisement; and we are not sure that we would be doing a favor to any of our readers by publishing it. The farmers of our community do not approve of the Willow, especially those who have tried it. You can have a short advertisement of 6 to 10 lines inserted in the "*Companion*," at the rate of 25 cents per line each insertion.

Jos. I. COVER. Where is Charity Woolsey's paper to be changed from.

D I E D.

In the Dry Creek branch Lynn Co., Iowa; July 24, ANNA STAMY: Aged 36 years, 9 months, and 3 days. She leaves a husband and four children to mourn her departure. Funeral services by the writer and others, from Matt. 23:38.

T. G. SNYDER.

In the Middle River branch Augusta Co., Va. July 26th sister REBECCA MYERS; wife of brother David Myers; Aged 49 years, and 7 months; (disease Consumption.) She was afflicted with this lingering disease for many years, which she bore with much fortitude; and waited patiently all her days until death came. She leaves an affectionate husband, and four children, besides a large circle of dear friends, and relatives to mourn their loss. But they do not sorrow as those who have no hope, for we believe that their loss, is her eternal gain. Funeral services by the writer from Heb. 9:27.

LEVI GARBER.

In the Antietam branch, Franklin Co. Pa., Aug. 9th, HARRY DAVID SENGEL, son of brother Andrew and sister Barbara Senger; aged 1 year, 7 months, and 17 days.

Funeral services by D. F. Good.

MOLLIE HOLSINGER.

In the Cowanshannock branch, Armstrong Co., Pa., of Palsy, MARY ANN BARRET; aged 85 years. Funeral by the writer from Num. 23:10.

In the Red Bank Congregation, Feb. 5th, of Lung Fever, CHESTER WISE, infant son of brother Martin, and sister Elizabeth HET-RICK, aged one month, and 25 days.

Funeral discourse by the writer, from 2nd Kings 4:26, latter clause.

Also in the same congregation, July 10th, of Cholera Morbus, after an illness of 26 hours, PETER CRATHERS. The deceased was a robust young man, 22 years of age.—Truly "in the midst of life we are in death." Funeral by the writer from Isaiah 40:30, 31.

JOHN WISE.

List of moneys received, for subscription to the *Companion*, since our last.

Samuel Grabill Mt. Jackson Va.	1.50
Mrs E. S. Stouner Oak Orchard Md.	1.25
Cyrus Bigler Webster Ohio	1.00
D. K. Teeter Sulphur Spring	.10
Samuel Rittenger Ladoga Ind.	1.50

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THE

Christian Family Companion,

Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "*Dunkards*."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*; that among these are Faith, Repentance, Prayer, Baptism by true Immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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"Whosoever loveth me keepeth my commandments."—JESUS.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, AUG. 27, 1867.

Number 34.

On Visiting a Scene of Childhood

"I came to the place of my birth, and said, 'The friends of my youth, where are they? and Echo answered, 'Where are they?'"

Long years had elapsed since I gazed on the scene,
Which my fancy still robed in its freshness of green,
The spot where a school-boy, all thoughtless, I strayed
By the side of the stream, in the gloom of the Shade.

I thought of the friends who had roamed with me there,
When the sky was so blue, and the flowers were so fair:
All scattered! all Sundered by mountain and wave,
And some in the silent embrace of the grave!

I thought of the green banks, that circled around,
With wild-flowers, and sweet-brier, and egg-laine crowned;
I thought of the river, all quiet and bright,
As the face of the sky on a blue summer night.

And I thought of the trees under which we had strayed,
Of the broad leafy boughs, with their coolness of shade;
And I hoped, though disfigured, some token to find
Of the names, and the carvings, impressed on the rind.

All eager, I hastened, the scene to behold,
Rendered sacred and dear by the feelings of old;
And I deemed that, unaltered, my eye should explore
This refuge, this haunt, this elysium of yore.

'Twas a dream! not a token or trace could I view,
Of the names that I loved, of the trees that I knew;
Like the shadows of night at the dawning of day,
"Like a tale that is told," they had vanished away.

And methought the lone river that murmured along,
Was more dull in its motion, more sad in its song,
Since the birds, that had nestled and warbled above,
Had all fled from its banks, at the fall of the grove.

I paused: and the moral came home to my heart:
Behold, how of earth all the glories depart!
Our visions are baseless, our hopes but a gleam,
Our staff but a reed, and our life but a dream.

Then, oh, let us look, let our prospects allure,
To scenes that can fade not, to realms that endure;

To glories, to blessings, that triumph sub-
lime
O'er the blightings of Change, and the ruins
of Time.

BLACKWOOD'S MAGAZINE.

For the Companion.

Gospel Privileges.

How sweet and refreshing to our weary souls to meet with our brethren and sisters, and friends at the place appointed for public worship. When we have met in the all prevailing name of Jesus, to worship and adore that lovely being who has called us out from among the beggarly elements of the world, and has said, "work out your own salvation with fear and trembling." To those who appreciate the blessings of this privilege, it is none other than the house of God and the gate of Heaven. It is there that we can unite our hearts and voices in singing hymns of praise to our God, and it is there that we hear the Glorious Gospel proclaimed to us, inviting us all to come, and partake of the waters of life freely. Notwithstanding all this we must acknowledge that these privileges are very often abused, even by those who profess to be the followers of the meek and lowly Jesus—those who should shine as lights in the world. We often hear excuses framed for not attending the house of God. 'Tis said a poor excuse is better than none.—Although we may think our excuses are pretty substantial, it is to be feared they will rise up in the day of judgment and condemn us. Why is it that we are so careless and heartless as to let unnumbered blessings pass by unimproved. How many thousand souls are to-day hovering in total darkness! The Gospel has never been proclaimed to them in its primitive purity. They have never heard of that lovely home that is prepared for the people of God. Oh! should we not feel for these people who are sojourners in distant lands, and who are

deprived of the privileges which we now enjoy, and speedily send the heralds of the gospel that they may point them to the Lamb of God that taketh away the sins of the world.

The privileges which we now enjoy will only be to our condemnation unless we improve them in a way and manner that will be acceptable in the sight of God. We have not long to remain here in this world of sorrow and commotion, but we know a rest awaits us and all the faithful. But if we neglect our duty here we need not expect to meet the approbation of him who judgeth all things right. May we be ever ready to attend to our duties, so that when we are called upon to leave this world and its sinful amusements we may be the happy recipients of that beautiful land on high.

W. A. CLARKE.

Vineyard Valley, Pa.

For the Companion.

A Correction.

The article on page 220 seems to have aroused some into a kind of opposition, and they have attempted to refute a few of the statements contained therein, to which I feel myself in duty bound to reply by way of explanation. Allow me however in the first place to say, that that article was not written for the sake of controversy, but I trust from sincere convictions, produced in my mind by perusing the sacred pages of the book of books; had I written otherwise, the production would have been hypocritical. I must also say that I have not heard or seen anything since, that would induce me to change my belief, but if anything an more confirmed.

We will now see if the charges preferred against me are correct, and for brevity's sake commence at repentance. Hammond says (If I remember rightly) it means a change

of mind or conversion from sin unto God. Yet brother James tells the readers of the *Companion*, I had "certainly put my own definition on it!" Did I? But the objector says, "Did ever any man repent truly without also experiencing a degree of sorrow? surely not, unless he had been a righteous man all his days, for the Savior says, such have no need of repentance.—Now such being the fact with what propriety can it be said, it repented the Lord that he made man, if sorrow for offences is its only legitimate meaning. Brother E. U., on page 262 puts another definition on it.—But does it not also imply a change? If it does not it cannot be the fruit of that "Godly sorrow that works repentance unto salvation not to be repented of! My explanation of faith shares the same fate as that of repentance, and yet I thought I had taken a scriptural view of it and in substance exactly like his own. I called it a divine principle wrought in the heart by the holy spirit." He calls it confidence or trust in the Lord. Will the brother tell us by what agent that confidence or trust is produced? He seems to be impressed with the idea that I disparage water baptism very much, which I think is rather an unfair conclusion. The step that I have taken nine years ago ought to forbid such an idea, and let me assure him that my mind in regard to baptism is just as it was then. I believed it to be a command of Christ, and as such must be obeyed; but I do not believe that it will wash the guilty conscience, as he says, for that would be my own doctrine. Paul says it is the "blood of Christ that purgeth the conscience from dead works to serve the living God," for without shedding of blood there is no remission."—The last part of my communication seems to surprise our brother the most. Will he inform us who baptized the twelve disciples of Christ? if Jesus baptized not. Is it not reasonable to suppose that they were baptized by John, &c.

I would now in conclusion say to brother E. U. if the explanation on

page 220 presented an idea without any meaning, how could a generous mind draw from it such an ungenerous conclusion. Why not put on the better construction such as dictated by charity (that rare element) if those unmeaning ideas (as he terms them) were expressive of my sincere belief. I am positive they will not bear such an inference, for let me here say once for all that I verily believe that if we love Christ we will also keep his commandments, "for obedience is better than sacrifice, and to hearken better than the fat of rams." JOHN REIFF.

Near Norristown, Pa.

For the *Companion*.

Music of Life.

Every day adds a line to the great "Psalm of Life," perfect in its kind. Sometimes the notes run along in little trills and quavers, and semitones, until the measure is full and the melody is harmonious: or they dance in wave-lines of beauty, and laugh at their own merry jingle; but a pause ensues—and their wild discord arises and shrieks out the pain and anguish of an overburdened spirit. Through the trills and quavers, through the merry jingling, and through the notes of woe there runs a sad sobbing wail, caught and transmitted by Echo, when "death and all our woe" entered Eden, disguised in heavens livery.

"Oh! there are tones so deeply darkly sad,
We turn away and close our aching eyes,
And strive our hearts to close, lest our deep sighs
Should rise from that wild chaos man calls mad."

In our daily ministrations to loved ones, and in our charities to those whom duty bids us seek, we sweep with swift hand and unerring touch harmonic chords that wake in strains of sweetest melody. All unconsciously we strike the "living lyre," whose thousand strings centre in each human heart and send forth breathings, that wake to ecstasy our dreary earth-clogged souls.

Heard melodies are sweet, but those unheard are sweeter."

You who have passed life's meridian and have watched Spring's

roses blush and pale, can you not run back through the long vista of years to where the flush-tide of memory sets in—do you not hear the splash of waves beating upon the shores of time, and hear the rush of many waters? Are not merry faces smiling and light feet keeping time in the great prelude of life, youth? Hearts throb in eager pulsations, hands clasp hands and eye flashes back to eye its own mystic soul-beam, its own prophetic light of higher songs and loftier metres. Ah! yes, 'tis to those years you turn to renew your strength and quaff again the wine of life," for voices of "auld lang syne" still murmur around your heart altars, and link note to note with tender memories blent.

"We know dark grief may turn the heart to stone;
We know soft woe may melt it into rain;
We know bold truth has a more moving strain
Than tortured fancy in her wildest moan."

Grand beautiful and sublime our lives become, when our heart-strings vibrate to the Great Master's touch, and our discordant natures are toned and harmonized in unison with the morning stars." God's great universe is but one grand Orator, from whose center swells and breaks the glad halleluiahs of souls redeemed and victories gained; then when the music of this life is merged into that of the upper sphere and the grand hallel comes seeping down upon us, may our lives have been so real, so earnest that the final notes on our life song may be an anthem of rejoicing.

"His high ideal may he hope to reach,
Whose course is onward to the beckoning stars.
While discord here each sky-heart spirit mars;
Yet he God's brightest lesson still may teach."

L. H. MILLER.

Valley Farm West Va.

Idleness.

There is perhaps no greater thoroughfare to every species of evil, than Idleness. There seems to be an almost universal tendency in the present generation to avoid labor. Very few of our young men are looking forward to the honorable

calling of cultivating the soil, and perhaps still less are found serving an apprenticeship at some useful trade. Most of our young men are either aiming at some profession, or laying their plans to engage in some business speculation. These things are right to a certain extent, but beyond that point they are wrong, and dangerous to society at large. If our young men would consider how many are wrecked on the quicksands of disappointment, while aspiring to positions in society for which they have no capacity, they would see and act differently. It is true society must have legal advisors—must have their Physicians, Teachers and Scholars, but how few of the many excel in their calling; and those few have a life of annoyance and vexation. Look into the cells of our prisons, and enquire into the sad and melancholy history of their occupants; in very many instances you will find men who have figured quite conspicuously in life for a time, then failed, and not having the taste or ability to labor, and wishing to keep up appearances, resorted to forgery, counterfeiting, and every imaginable evil, until their "sin found them out," and they were compelled to suffer the penalty of the law they had transgressed.

How different the condition of the honest mechanic—the industrious farmer; although they labor and toil, they enjoy the satisfaction to know that something beneficial to society has been accomplished through their industry. The widespread and beautiful prairies of our great country lie open to all who wish to occupy them, and become producers. The evil of idleness is not confined entirely to adults; it tells on the youth to an alarming extent. Our

towns and cities are alive with idlers from the age of ten to thirty years. We hear parents complain of their children falling victims to the evil influences of the day. Whose fault is it? Who is to blame?

Put your children to work, mothers; instead of allowing your daughters to be idle, teach them to work, they will bless you for it in after years. Fathers, if you have no employment for your boys, go to the inviting field of the great west, where a fortune for you and your children is within your reach. If this will not do, put your boys to some useful trade. The time required to become a good workman will pass swiftly by, and will be a period in his history that he will refer to with pleasure. Let every one have something to do and many of the evils of the day will disappear and we will have a much better state of society.

It is said of Stephen Girard, that after having raised a boy, from a child to a man, he advised him to learn some good trade, to the annoyance of the young stripling, who no doubt thought the old gentleman would place a fortune at his disposal at once. The young man however followed his advice, learned to be a cooper: when free from his apprenticeship and having made some barrels to the entire satisfaction of Mr. Girard, he filled him a check for 50,000 dollars and told him: now if you fail in business you have something to fall back upon.—*Herald*.

A PITHY SERMON TO YOUNG MEN.—You are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your motto, Self Reliance, Honesty, and industry. For your star, Faith, Perseverance, and Pluck, and inscribe on your banner, "Be just and fear not." Don't take too much advice; keep at the helm, and steer

your own ship. Think well of yourself. Strike out. Fire above the mark you intend to hit. Assume your position. Do not practice excessive humility; you can't get above your level. Water don't run up hill; put potatoes in a cart over a rough road, and small potatoes will go to the bottom. Energy, Invincible determination, with a right motive, are the levers that move the world. The great art of commanding is to take a fair share of the work. Civility costs nothing and buys everything. Don't Drink.—Don't smoke. Don't chew. Don't swear. Don't gamble. Don't lie. Don't steal. Don't deceive. Don't tattle. Be polite: Be generous.—Be kind. Study hard. Be in earnest. Be self-reliant. Read good books. Love your fellow-men, as well as God. Love your country, and obey the laws. Love truth.—Love virtue. Always do what your conscience tells you to be a duty, and leave the consequence with God.—*H. G. Eastman*.

Proverbs.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck out, and the young eagles shall eat it.

Aristotle says—That to become an able man in any profession whatever, three things are necessary, which are nature, study, and practice.

It is observed that education is generally the worse, in proportion to the wealth and grandeur of the parents. Many are apt to think that to dance, fence, speak French, and know how to behave among great persons, comprehend the whole duty of a gentleman; which opinion is enough to destroy all the seeds of knowledge, honor, wisdom, and virtue among us.

To endure present evils with patience, and wait for expected good with long-suffering, is equally the part of the Christian and the Hero. Those evils would break proud man's heart, that would not break an humble Christian's sleep.

*For the Companion.***Baptism—design of.**

"I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire. Matth. 3: 11.

Inasmuch as some people put very little estimate on water baptism and some none at all, I feel like offering a few thoughts on the subject. Some advocate that external baptism is of but little or no avail whatever; but if we are baptized with the holy Ghost, and some add with fire, that is all sufficient, and we need nothing more in the way of baptism. Well I will admit that if we have nothing but water baptism, and that without repentance toward God, and faith in the Lord Jesus Christ, it would be of no avail, but if we repent toward God, and believe in the Lord Jesus Christ, and are immersed in water in the name of the Father, and of the Son, and of the Holy Ghost, then we have the promise that he who is mightier than John the Baptist will baptize us with the Holy Ghost and with fire, neither have we any promise of the internal or spiritual before we receive the external or water baptism. But says one, those in the house of Cornelius received the Holy Ghost before they were baptized. Yea and so was a certain man who lay thirty and eight years at the pool by the sheep market at Jerusalem, healed without the ordinary means of healing at that pool. Both partook of the nature of a miracle and men and angels will rejoice at deliverances or salvations of this kind. But the Gospel herald has no authority to proclaim a miraculous but an ordinary salvation through our Lord Jesus Christ. I believe an evangelical water baptism is the initiating act into Christ's fold, the Church of the living God. And to me it appears that that part of Adam's posterity who have come to on age or mature state (of choosing or refusing) so long as they remain impenitent or unbelieving, or unbaptized with water baptism, are out of covenant with God; the same as the male children under the mosaic dispensation, without circumcision after

the age of eight days. Here I note a few thoughts especially for the brotherhood. The child only eight days old could not request or attend to this ordinance, therefore if the parent or guardian or those persons entrusted with a knowledge of the necessity of circumcision would not attend to it the child would be out of covenant with God and unbenefited by the means of grace. And who would be responsible? Is it not so with that part of the human family which is capable of comprehending and are destitute of a knowledge of the true gospel of Jesus Christ the power of God unto salvation. Will not those be held responsible who have the oracles of God, who are entrusted with the words of reconciliation and who are commanded by him who has received all authority in heaven and on earth, to "go and teach all nations, and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost, and teach them to observe all things whatsoever I have commanded you," &c. See Matth. 28: 19, 20.

Now I will again return to baptism. Is there a mortal being living upon the face of the earth that can baptize with the Holy Ghost? Is it not the prerogative of God alone? Are there not prerequisites? and if there be any exceptions were they not miraculous cases, and such too where ordinary means apparently could not reach. See Luke 1: 44: 64, also Acts 10th chapt. Now that God works by means and that we must attend to the means or we will not obtain the ends or that which we are in pursuit of. See the history of the serpent bitten Israelites. Numbers, 21st chapt. See also the cleansing of Naaman the leper. 2 Kings, 5. Again soon after Adam's transgression and fall, God saw fit to enjoin upon him and his posterity to draw their sustenance from the earth, hence tilling the ground became necessary. And though we plow, sow, and plant, fertilize and cultivate well, yet if God withholds the early and the latter rain, or the fruitful season, will we have a crop? No, not without

something which is of the nature of a miracle. And as above stated, miracles are substitutes where ordinary means apparently cannot reach; thus we see if we neglect the means God has given us wherewith to obtain the necessaries of life, we will have to abide the consequences, and that will be suffering. Now can we not see that if we neglect the ordinary means of salvation and do not make use or attend to the prerequisites of obtaining the answer of a good conscience toward God, and the baptism or gift of the Holy Ghost, which is to lead into all truth, we will also suffer loss. Yes but says one, many of the human family obtain a livelihood by fraudulent means which is more agreeable to our corrupt nature, and may I not also get along more smoothly in spiritual things. Alas, alas! fellow mortal, to defraud thy fellow being in temporal things is sin, and sin shall not go unpunished; and not to be honest in spiritual things would be similar to what Christ said of those who enter not into the sheepfold by the door, but climb up some other way, and he calls them thieves and robbers.

"Now as regards the words "and with fire," or to be baptized with fire, I can understand nothing more nor less than the holy influence of God. It was this caused Daniel the servant of the most high God to endure with boldness, to be cast into the lions den. See Dan. 6. And the same gave courage to the men that were cast into a fiery furnace. See Danl. 3rd chapt. 'Twas this also enabled all the christian martyrs to endure with patience the threatnings of their persecutors and it was the power of God connected with his compassionate love and mercy that rescued some and enabled others to suffer and die triumphantly. And here I would say, let us take heed that we do not run into enthusiasm, and be zealous, but not according to knowledge.

DAVID BOSSERMAN.

Gettysburg, Pa.

Deem every day of your life a leaf in your history.

Death Bed Conversions.

Death-bed conversions as a rule differ little from the conversion of a culprit on the scaffold. In both cases it is to be feared that not conscience, but death, leads the transgressor to confess that which is no use longer to disguise, and to desire redemption from a fate which is no longer possible to escape.—Of course, even in the case of a man who, in spite of all the earnest warning of his conscience, continues to the very last in sin, Christian charity bids us hope that he may find salvation even at the eleventh hour. And when we learn that such a man, on his death-bed, has at length come to bewail his evil ways and to cry to Christ for mercy, it would be heartless presumption to believe that he shall be forever lost. Thanks be to God, the story of the thief on the cross has placed it beyond doubt that it is possible a sinner's last breath on earth may be the harbinger of his first breath in Paradise; and it should be remembered that to the man who exclaimed: "Who then can be saved!" the answer was: "The things which are impossible with man are possible with God."

Still, with a view to the serious consequences which a too ready belief in the salvation of such individuals may easily produce, it may be as well to observe that the story of the thief on the cross is certainly not recorded for the purpose of making us deal carelessly with our conscience. Much as we are told about that man's last hour, we know scarce anything of his preceding life. And if it is true, as many be readily supposed, that he never knew Jesus before he saw him on the cross, his case, may hardly admit of comparison with the last hour of many sinners in our day. Unlike him they have been born and trained in the full light of Christianity, have known the gospel from their childhood, and have heard the whispers of conscience all through their life, but have stubbornly and recklessly continued to pursue their godless courses, till death dashes the sweet cup of sin

from their hands, and leaves them just one moment, impelled by fear, to apply to a Savior whom they never desired to approach in love. The sudden change in the sentiments of such, the unexpected utterance of contrition, faith, hope, and even joy and rapture coming from their dying lips, cannot but involuntarily raise in us a very painful feeling. And the feeling is largely mixed with disappointment, because our belief in the divine nature of conscience makes us expect it to rise with awe-inspiring dignity against what seems an attempt at smuggling a soul into heaven.

Perhaps this view of the matter betrays greater austerity than becomes a Christian who, himself is a sinner, believes and hopes to be saved by grace. Perhaps this feeling of disappointment may also scorch a little of the moroseness of the ancient prophet, who grumbled at the suspension of the doom pronounced on Nineveh. It cannot be denied, however, that such a feeling rises in our minds involuntarily and almost instinctively when we see a life spent in a reckless violation of conscience thus on a sudden crowned with the bliss of heaven.—Kind-hearted and sanguine Christians—who, however, are too often at the same time credulously and easily impressed—often wonder why we do not, like them, enthusiastically glorify God in the almost miraculous conversions of such souls. But they should bear in mind that calmer natures than theirs find it difficult to believe in the sincerity of a dying man whose probity they themselves never believed in when he was strong and in good health. Certainly the approach of death is a solemn thing, but solemnity is one thing and truth is another.—*Sunday Magazine.*

There is a time when thou mayest say nothing, and a time when thou mayest say something; but there never will be a time when thou shouldst say all things.

To the Young.

My dear young friends; I wish I could greet you all by the affectionate names of brothers and sisters.—The children of one family are brothers and sisters. We are not of one family. We are in two kingdoms—separated by the Red Sea—you are in Egypt and we are sojourning in the wilderness to the Heavenly Canaan. Pardon me if some only pretend to be on the way to heaven.—They deceive themselves. Would it do, my dear young friends, for those who "suffer affliction with the people of God" to turn and "enjoy the pleasures of sin for a season?" (Heb. 11: 25.) I know you say no. Then there remains only one way for us to be united under one parentage; and that is, you must yield, and come over. You must come to Jesus. He said, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Matt. 11: 28. But if we come to him, and take his "yoke upon us, and learn of him," then he will give "rest unto our souls."—Why it looks like adding affliction to affliction if those who are "heavy laden and labor" are to take upon themselves his yoke yet. But, mark, Satan's. Not the Jewish. But that "easy yoke"—the yoke from heaven. And you know if a creature draws the yoke helps. It will help you, and me. It may appear a little heavy to you at first, but the "love to God," and the "hope for heaven" will make it easy. Take it on both shoulders. It is "easy." If you do so I dare not only call you brother, or sister, but you "will find rest for your soul." Rest with God.—Eternal rest in heaven. There I wish to meet you to "rest from our labors." (Rev. 14: 13.)

Your well wisher.

GEO. BUCHER.

Cornwall, Pa.

The conversation of wise men is the best academy of breeding and learning: It was not the school, but the company of Epicurus, that made Metrodorus, Hermachus, and Polyænus so famous.

LOCAL MATTERS.

Tyrone City, Pa., Aug. 27, 1867.

CORRESPONDENCE.

An Appeal from Tennessee.

While in Tennessee, I was apprised of the great want of Bibles and Testaments, not only among the freedmen who never had any, and now find use for them, but also among the "poor whites." When the Brethren preach to them and say, "search the scriptures and see if these things are so;" they will reply, "We have no scriptures to search." Some had Bibles in their families formerly, but like many other things these Bibles are worn out, and they have not the means to buy new ones. Many lost everything during the war except their lives, and many lost even these.—There is every encouragement offered to the brethren in the mountainous districts, to build up churches, but for want of the scriptures their progress is retarded.

In view of these things some of the brethren inquired if any help could be obtained from the North—some seeming too modest to ask, on account of the aid so lately received; but it was suggested that it was more necessary to provide means to save the soul than to save the body; and, if the brethren had been liberal in providing them bread for the body, they would not hesitate to provide food for souls by purchasing them Bibles. We offered them our cheerful aid so far as it would go, if the subject were presented in the proper manner.

Some time after my return home from that State I received a written instrument naming me as agent to receive money to purchase Bibles or Testaments, and forward them for distribution. But while at the Annual Meeting, a proposition was made to devise a system for sending the New Testament to the destitute of the South, and I was left under the impression that a Committee had been appointed for this purpose, and after waiting for some time to learn the action of said committee, I

wrote to one of the members of the Standing Committee, who advised me to present it to the brotherhood by publishing it. The following is a copy of the instrument of writing, sent by the churches in Tenn., and signed by forty-two of their ministers:

"We, the undersigned official members of the following named churches, with the consent of our respective congregations, to our dear brethren to whom this may be presented, send greeting. Whereas the late war and other circumstances have produced a great want of Bibles and Testaments among the poor in this part of our land, and the brethren here not being able to supply this want, yet feeling desirous to spread the pure word of God at a time so important as this; and whereas brother S. Z. Sharp of Pa., has made a contract with the American Bible Union for Bibles at reduced prices; therefore we authorize said brother S. Z. Sharp as our agent to receive such money as may be contributed for the above named purpose, to purchase the books and forward them to us for distribution, and to publish a full and correct statement of all transactions in the

We give the names of the churches in which the ministers live who signed the above paper, but omit the list of ministers as it is so very long. The churches are Pleasant Hill, Knob Creek, Buffalo, Pleasant Valley, Cherokee, Limestone, Mountain Valley, and Whitehorn.

All money designed for the above named object, will be faithfully invested as required, if sent to

S. Z. SHARP,
MILLERSVILLE,
Lancaster, Co., Pa.

The Church at Antietam.

The church at Antietam was organized about the middle of the 18th century or shortly after. The Martins Stovers, Fridlys, Prices, Snowbergers, Kneppers, and Holsingers, were perhaps all the families that composed this little branch of the church at that time. Some of these emigrated from Switzerland about

the year 1752 and settled near the South mountain, Franklin Co., Pa., They would often meet in the evening to worship God by singing and praying and after a short exhortation by some of the elder members dismiss. On the Sabbath they would have preaching in their houses or barns, as there were then no meeting-houses built by the Brethren.

Their privations were great, as the country was unsettled and inhabited by a tribe of hostile Indians, who were ever on the alert to retaliate for the wrongs they had suffered (as they believed) by the white man near the town of Waynesboro. Some of the settlers fell victims to the tomahawk and scalping knife of their merciless foes. Probably about the same time a school teacher with his whole school was murdered near Green Castle, which also was until quiet recently within the bounds of the congregation. The kind and noble hearted man plead with the Indians to save the children, and he would die without a murmur. This however was not granted. They were only satisfied when they had slain every inmate of that unfortunate school. We have no account however of any of the brethren or their families suffering any molestation by them, yet it was a common thing for husbands and fathers to bid their families farewell in the morning before they would go to their daily labors, thinking they might never see each other alive. The Lord stood by them and seemed to bless them, both in their spiritual and temporal welfare, as they soon increased in numbers and by industry had in a short time acquired good farms and built themselves comfortable though humble dwellings.—Yet with all these blessings they suffered and endured many fiery trials. The Indian troubles were not the only trials they had to endure. The war which soon after broke out with the old country gave them much trouble on account of the unsettled state of affairs, and also on account of the non-resistance principles they professed, with many other sore trials. But the

dark clouds that hovered over them finally disappeared and a beautiful sunshine again shone over them.—The church still increased and about the year 1798 they built a comfortable meeting-house on the banks of the Antietam, near Waynesboro, there they have worshiped in until the present, and still continue.—Since then five other meeting houses have been built. The church has lately been divided into two districts the one branch retaining its original name; (Antietam) the other is named after a large spring within its boundaries, called "the falling spring." Each of the branches now has three meeting-houses and four ministers. We give below the names of the ministers that were elected in the district since the organization of the Antietam Church.

Geo. Adam Martin* J. Price, of Jno. William Stover, †David Bock, Daniel Stover, Isaac Renner, John Royer, †Joseph Gipe, Jacob Holsinger, Abraham Stamy, Henry Strickler, *Jos. F. Rohrer, Jacob Fahrney, Joseph Garber, Israel Senger, *Daniel Holsinger, Daniel Keefer, Jacob F. Oller, †Wm. Boyer *Daniel F. Good, †Abraham Gony,

Those marked thus* now reside at Antietam.

Those marked thus† now reside at Falling spring branch.

Wm. Boyer and Jacob Price are the Elders of their respective districts.

D. H. FAHRNEY.

Quincy Pa.

Brother Holsinger; On the 27th of July we were favored by a visit, by Elder H. Koontz, brother Daniel and Samuel Longenecker, and J. D. Trostlo. They remained with us but a short time, but during their stay, they gave us wholesome instruction, much good seed was sown, and if the ground was well prepared, we have no doubt that an abundant harvest will be the result of their labors.

On Sunday the 28th they filled four appointments; on Monday the 29th they met with us in Council,

at which place they labored faithfully with us to settle all difficulties brought before the church. Through the help of God every thing was adjusted to the satisfaction of all.—We hope our brethren from the adjoining districts will make their visits more frequent. We think much good might be done if the ministering brethren would exchange more. The ministers of the Conawaga branch Adams Co., last winter filled upwards of 100 appointments outside their own districts, within six weeks time and the weather was sometimes intensely cold.

Sometimes brethren become discouraged when a seeming indifference is manifested when they labor—but this should discourage no one. Far in the future a pious grand parent may gather around him his little grand children and teach them how to live to win a heavenly prize; he may refer them back to the days of his childhood when he heard a brother speak at such and such a place. And though that brother has long since gone to his rest: the seed he then sowed has yielded perhaps an hundred fold. "Though dead he yet speaketh." And so one may refer the starting point in his pilgrimage to a better land. How greatly then will be the reward of the faithful minister, when he comes to give an account of his stewardship here.

JACOB SNOWBERGER.

Waynesboro, Pa.

Brother Henry; My wife and I left home in the morning of the 10th of August and attended a church meeting in the Salomoney branch. Some things did not go off very pleasant. Next day being Lord's day we preached twice. In the evening between sun-set and dark 14 were added to the Church by baptism. On Monday we went to Delaware Co., and visited some of our friends for several days. On Thursday, 15th, we went to the Brethren's meeting-house, in said county, where Elder Geo. Studebaker is house-keeper, where we met with brethren G. Hershey, A. Deet-

rich, and A. Yonee, from Ohio, and many other dear brethren and sisters from different parts of this State, Ohio, and Illinois. Some we had not seen for a long time, and souls were made glad once more to meet and commune with our dear brethren and sisters. This meeting continued over Sunday, and was largely attended and considerable interest manifested by the people. On Sunday was the largest congregation I have seen in a long time. Preaching was in the grove, where the people seemed to manifest much interest in the preaching. There were six added to the Church by baptism while we stayed. We were loth to leave the place and our friends, and brethren and sisters, but we had to take the parting hand. Many tears were shed by parting friends. My prayer is, that we be faithful till death, that if we meet no more in this time, we may meet on the flowery banks of deliverance, where parting will be no more; where Jesus will gird himself and go before his disciples and serve them, and God will wipe all tears from their eyes.

On Sunday afternoon we traveled 16 miles to an evening meeting.—On Monday evening we landed home—bless God's holy name. Amen.

Elder SAMUEL MURRAY.

Antioch, Ind.

The Salutation.

"I would like to know your opinion concerning the Salutation, or the "Kiss of Charity; whether it is practised at funerals, and when we meet in the highways, or at public places, or business gatherings, &c., or only at our meetings of worship, and at our own houses."

The above is in substance a query that has been several times asked us. In reply we will give in the first place, all the Scripture we have for the salutation.

"Salute one another with a holy kiss." Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. "Salute all the brethren with a holy kiss." 1

Thess. 5 : 26. "Salute one another with a kiss of love." 1 Peter 5 : 14.

Next we will offer the decisions of the Annual Meetings upon the point inquired into ; and in order to give everything we must necessarily give some things that are not directly to the point :

1349, Art. 4. How often should it be practiced? If we have love for one another, we should not dispense with it, especially at our meetings for worship.

1853, Art. 39. Would it not be more consistent with the Gospel and the practice of the apostles, to extend the salutation only when coming together and separating, and not at feet-washing, and at the Communion? Or did our Lord and Master indeed institute such a thing in that night in which he was betrayed? We feel perfect liberty in the Gospel to continue as we always heretofore have done.

1856, Art 27. Does christian fellowship, according to the Gospel, for brethren, when meeting in cities or towns, or at public gatherings, when extending the salutation of the hand, to accompany the same with the salutation of the holy kiss? Considered, optional.

The above contains all the authority we have for the practice among us of saluting one another with a kiss. It will be noticed that it is the opinion of our Council Meetings that the most appropriate time for the observance of this injunction of the apostles is at our meetings for worship. In the scriptures we have no time or place given, nor the number of times it is to be practiced.—

It is, however our intention only to answer the query before us, and that is what is our practice? With us the brethren do not offer the kiss

when meeting at public places, and business gatherings. We give this as a general rule. There are exceptions. We meet some brethren on the Railway cars, in the depots, in the crowded streets, anywhere, and they will kiss you. Others will avoid meeting you at all, at public places, and if a meeting is forced will keep at such a distance as to show at once that they feared you might kiss them. We think this is a similar spirit to that which led Peter to deny his Master. It was that spirit that induced him to sit without in the palace, instead of following closely to his Master.

There can be nothing decidedly said to this query. Some brethren prefer not to salute or be saluted in public places, while others would feel themselves slighted if they would be refused. In our branch of the church and among ourselves we salute with the kiss only at our meetings for worship, and at our own houses.

There will be a Communion Meeting with us, God willing, on the 11th and 12th of September, near South English, Keokuk county, Iowa.—We extend a hearty invitation to the brethren, and especially the laboring brethren.

DAVID & JACOB BROWER.
South English, Iowa.

Brother Henry : Please announce that we intend to hold a Lovefeast, God willing, in the Aughwick branch Huntingdon Co., Pa., on the 15th and 16th of October, commencing at 1 o'clock ; we extend a general invitation to the brotherhood, and especially to the ministering brethren to be with us.

By request of the Church,
SAMUEL LUTZ.

In our notice several weeks ago of the *Youth's Eclectic*, we neglected to give the address of the publisher, hence several persons have

written to us. Those wishing the paper should address, G. F. KIMBALE, Belleville, Ill.

To our Correspondents.

Those who write to have their address changed should give us their present address, as well as the office to which it is to be changed. All you need is : Change my paper from _____ Co., _____ State, to _____ Co. _____ State.

Those writing for publication should be careful not to leave out words, or write any so badly that they cannot be read. When this is the case the sentence that contains the word must be left out entire, which sometimes disconnects the sense.

DIED.

In the Howard branch, Howard Co., Ind., Aug. 9th, sister CATHARINE, wife of brother Joseph R. Bright. She leaves a husband and 10 children, and three grand children, and a large connection of friends to mourn the loss of a kind companion, and mother, and friend, and the Church a much loved sister. Funeral services by Elder Hiel Hamilton and Abraham Flora, and others, from Rev. 14 : 12, 13. She lived to the age of 55 years, 6 months, and 28 days. GEO. BRUBAKER.

On the 23th of July, SUSAN S. M., daughter of brother Geo. E. and sister T. J. PLANK, of Adams Co., Pa.; aged 4 years and 23 days. J. L. K.

List of moneys received, for subscription to the *Companion*, since our last.

D. W. Garst, Stirrup Grove, Ill.	1.50
Mrs. H. Howes, Belington, W. Va.	1.50
David P. Shrider, Somerset, Ohio,	1.50
_____	1.50

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VOLUME III.

TYRONE CITY, PA., TUESDAY, SEPT. 3, 1867.

Number 35.

My Voyage Heavenward.

Through tribulation deep,
The way to glory lies;
This stormy course I keep,
On these tempestuous seas;
By waves and winds, I'm toss'd and driven,
Freighted with grace and bound for heav'n.

Sometimes temptations blow
A dreadful hurricane;
And high the waters flow,
And o'er my sides break in,
But still my little ship outbraves
The bursting winds and surging waves.

When I in my distress,
My anchor hope, can cast
Within the promises,
It holds my vessel fast;
Safely she then at anchor rides,
'Midst stormy blasts and swelling tides.

It a dead calm ensues,
And heav'n no breezes give,
The oar of prayer I use,
I tug, and toil, and strive;
Through storms and calms for many a day,
I make but very little way.

But when a heavenly breeze
Springs up and fills my sail,
My vessel goes with ease
Before the pleasant gale,
'And runs as much an hour, or more,
As in a month or two before.

Hid by the clouds from sight,
The sun doth not appear,
Nor can I in the night
Behold the moon and stars;
Sometimes for days, or weeks, or more
I cannot see the sky or shore.

As at the time of noon,
My quadrant, Faith, I take,
To view my Christ, my sun,
If he the clouds should break;
I'm happy when his face I see,
I know then whereabouts I be.

The Bible is my chart,
By it the seas I know,
I cannot with it part,
It rocks and sands doth show;
It is a chart and compass too
Whose needle points forever true.

I keep aloof from pride,
These rocks I pass with care;
I studiously avoid
The whirlpool of despair;
Presumption's quicksands to I shun,
Near them I do not choose to run.

When through a strait I go,
Or near some coast am drove,
The plummet both I throw,
And thus my safety prove,
My conscience is the line which I
Fathom the depth of water by.

My vessel would be lost,
In spite of all my care,
But that the Holy Ghost
Himself vouchsafes to steer;
And I through all my voyage will
Depend upon my steersman's skill.

Ere I can reach heaven's coast,
I must a gulf pass through,
Which fatal proves to most,
For all this passage go.
But all death's waves can't me o'erwhelm,
For God himself is at the helm.

When through this gulf I get,
(Though rough, it is but short,)
The pilot angels meet
And bring me into port;
And when I land on that blest shore,
I shall be safe for evermore.

For the Companion. Faith.

I must confess that until very recently, by my own observation, and intercourse with mankind in general, and with those who professed to be the disciples of our Lord and Savior, seeing their lack of confidence, or Faith, in his word, and disbelief of his promises, I have thought that the time had almost arrived which the Savior spoke of when he asked the momentous question, "*When the Son of Man cometh shall he find Faith on the earth?*"

This, brethren, is a solemn question put to us who profess to believe in our Lord, and in everything which he has said concerning us.—And after all the incentives and encouragements which he has given us to strengthen our faith, by telling us of the blessedness of those who have seen and believed; but how much more blessed they are who shall not see, and shall yet believe.

The apostle Paul, in the 11th chapter of his Epistle to the Hebrews, comments at large on the subject of Faith. He begins the chapter by saying: "Now faith is the substance of things hoped for; the evidence of things not seen; by faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear, *was coming*—God made from nothing—not even one particle of matter, this vast and mighty globe which we inhabit; and not only, this earth, but all the countless worlds which float in im-

mensity of space; the sun, the moon, and all the millions of stars which bedeck the firmament. This grand and startling fact would have been hard for us to believe, did we not see them exist, and know by the application of our reason that there was of necessity a first cause for all things; therefore we are forced to the conclusion that all things visible must have a beginning somewhere.

The Apostle goes on to give us a whole host of examples of Faith; as Able, Enoch, Noah, Abraham, Daniel, David, Barrach, Jephtha, Elijah, who he says was a man of like passions as we are, yet by his prayers and his faith had power to shut up the heavens that it rained not on the earth for the space of three years and six months, (which by the way he gives to encourage us in believing that all things are possible to them that believe) and a whole host of others which time will forbid me to mention. The Apostle then at the opening of the 12th chapter says: "Seeing we also are compassed about with so great a cloud of witnesses; let us lay aside every weight and the sin which doth so easily beset us." Now here the apostle most certainly alludes to the sin of unbelief, or lack of Faith. And just here I will remark that I see an article by brother L. J. Grove, of Johnsville, Md., headed *The Lost Power*; with which I am highly pleased. Also, in a former number, brother Grove, (writing on the subject of the Missionary cause, and the Commission of our Lord,) utters the very sentiments of my heart.

We read in the sixth chapter of out the twelve apostles, and commanded them to heal the sick, to raise the dead, and to cast out demons in his name; and they went out and preached that men should

repent, and they cast out many devils, and anointed with oil many that were sick and healed them." Here we have the specific act stated by which they were to *heal the sick*; that it was by anointing them with oil; but more of that anon.

We also read in the 10th chapter of St Luke that the Lord chose other seventy also, and sent them out with the same commandment, and with the same instructions, and that they returned rejoicing, that even the devils were subject unto them through his name.

We have already noticed the first two commissions of Christ to his disciples, and we find that they were limited, or circumscribed in their boundary, that they were confined strictly to the Land of Judea, or to their own native Country; that they were not to go in the way of the Gentiles, nor into any of the houses of the Samaritans; nor were they to greet any man by the way-side. But aside from those restrictions they had all the authority and power which was necessary to constitute them able and efficient workmen.

We will now notice the third and last commission of our Lord to his disciples, which we find recorded in the 28th chapter of St. Matthew. "All power is given me in heaven, and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Now it will be observed that this last commission was given exclusively to the eleven apostles; but will it be contended by any that this last commission superseded the other two? If so then none but the eleven had authority to preach, which we think no one will contend for. If it be admitted, then, that the two former, I would again ask: where then have they ever been revoked, or abrogated? And by what power has it been done?

We come now to notice more particularly this last commission of our Lord to his disciples;—and first we notice that he commanded them to wait at Jerusalem until they were endowed with power from on high. Now what power did they yet need? They had already received power to raise the dead; to cast out devils; to heal the sick, &c. Then what power did they yet lack? simply to speak in tongues which they had never learned. This power they received on the day of Pentecost.

Secondly, they were to teach the people (their successors) to observe all things whatsoever Christ had commanded them. Had he commanded them to heal the sick? Yes he commanded them to heal the sick; raise the dead, cast out devils; freely ye have received, freely give. Did they thus teach the people? The apostle James teaches us that if there are any among us sick, let them call for the Elders of the Church and let them pray over them, anointing them with oil in the name of the Lord; and the prayer of *Faith* shall save the sick, and the Lord will raise him up, and if they have committed sins they *shall* be forgiven. The foregoing declaration of the Apostle James, proves conclusively to our mind that none of the power delegated to the apostles in their former commissions, had been revoked, or withdrawn; and also that they did not understand it to be to them exclusively; and to cease at their death, but on the contrary to be perpetuated in the Church, and transmitted down to the remotest period of time.

I know some will say that the days of miracles have passed; that they ceased with the lives of the apostles.

But what evidence have we of this fact?

Because (they say) we have no account in Scripture of any but those whom Christ sent out to preach working miracles. Again we ask: Who wrote the scriptures? and what are they? The New Testament is a historical record of the lies of Christ and his apostles, and their in-

structions to the Church at that time, and throughout all time.

If then the scriptures are a historical record of events which transpired in the days of Christ and his apostles, how is it possible for us to find events recorded there which transpired subsequently? It is a moral impossibility. We might as well look for what time the moon will change this month in a last year's almanac, as to look in the New Testament for incidents performed by the church after the death of the apostles. And one who resorts to this ruse to avoid the force of the argument, is guilty of a gross inconsistency. We repeat that it is an utter impossibility to prove by the Scripture what the church did and practiced after the death of the apostles, from the fact that they were the writers of the New Testament Scriptures; and it was impossible for them to record events which transpired subsequent to their death. And as testimonies which we might gain from profane history; would not be allowed as proof, we are forced to look to the promises of what we may do.

Now the Savior told his followers that; "If ye believe in my name, the works which I do, shall ye do also and greater works than these, shall ye do because I go to my Father." And again he says whatsoever ye shall ask in prayer believing ye shall receive," "All things are possible to them that believe—" "When ye pray therefore, believe that ye have the things which ye desire, and ye shall receive them;" again "I say unto you, that if any two of you shall agree on earth, as touching any thing which they shall ask, it shall be done for them of my Father which is in Heaven;" "for where two or three are gathered to gether in my name, there will I be in their midst."

Now it will not do to say that this promise was exclusively to the Apostles; because I am aware that all Religionists; of all denominations believe that the promise that where two or three are gathered to gether in the name of Christ, that he will be in their midst.

This I have learned by observation. I hardly ever hear a minister, no matter of what denomination admonishing a small congregation, but reiterated this promise. Now if we understand that this part of the promise is still in force to us as congregations, is it not passing strange that the other half of the promise which was made to the same persons and under the same circumstances has become obsolete? Remember that the first half of the promise is that "if any two of you on earth shall agree as touching any thing which they shall ask, it shall be done for them of my Father which is in heaven.— We have just the same right to one promise as the other; there is no way to evade the force of the argument; we are either bound to admit it or else contend that it was made to the Apostles only. And we have just the same right to say that all the promises made by Christ to his disciples have ceased to be of force, and that we are not the happy recipients of them. The Savior evidently meant that there were no two of us on earth that would ever agree in our requests, or that we *would receive* the things which we asked for, or he meant nothing at all. This then brings us again to the subject of anointing the sick. The Apostle James says; that if any among you are sick let them call for the Elders of the church, and let them pray over them, anointing them with oil in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise them up; and if they have committed sins they shall be forgiven them. Now here we observe, that the command was given by the Apostle to the church long after the ascension of our Lord and after the effusion of the Holy Ghost, and that therefore he was speaking by the dictation of the spirit which was to guide them into all truth and to bring all things to their remembrance and that the Lord had commanded them to heal the sick, and to teach them to "observe all things whatsoever I have commanded you." (To be continued.)

For the Companion.

The Members should all be Educated.

The organization and polity of the church of the Brethren, more than that of almost any other, require that its members should be well educated. This becomes evident when we examine the characteristics of the church or compare it with other denominations.

The Catholic church has its powers vested in an ecclesiastical body and its head the pope; the laity or private members have no authority to say a word or even to make a suggestion in their church governmental affairs, hence these ecclesiastical rulers recommend "ignorance the mother of devotion" among the laity, but the real object is to prevent them from inquiring into the actions of their rulers and exposing their corruptions. The Church of England, Presbyterians, Lutherans, Methodists and many others require an educate ministry in which the authority is vested independent of the private members and who control all the affairs of the church regulated by decrees, constitutions, creeds and disciplines, hence the ignorance or intelligence of the laity can not materially effect these church organizations, but with the church of the Brethren and similar organizations it is different. They profess to recognize no head but Christ, have no creed but the New Testament, and whose powers are not vested in any ecclesiastical body but in the church itself which acts as Christ's vicegerent upon earth to bind and to loose according Math. 18: 17, 18, and 1 Cor. 5: 4, 5.— Our church organization is in form democratic with republican modifications. Its officers receive their authority through the private members who must act as judges of the fitness of candidates for office, and be the guardians over them while discharging the functions of their offices. The situation of a private member in our church is a responsible one, and one which he can not properly fill without a knowledge of the various circumstances which modify the cases in which he must act as arbi-

trator judge. If all the members were well educated, the reproof of Paul to the Corinthians could never be applied to them, namely: "I speak to your shame. Is it so, that there is not a wise man among you, not even one that shall be able to judge between his brethren."

All the members should be educated for the following reasons:—

1 Because the ministers are chosen from among the private members and a teacher must be educated in the things he teaches, and who has "added to his virtue knowledge."

2 They must act as counsels, jurors and judges in every case in which their fellow members are implicated—hence they must possess extensive knowledge of the various modifying influences in order to give a fair trial and a just decision.

3 As the church officers receive their powers through them—and are watched over by them—a knowledge of the functions of each office is necessary the difficulties in the way of performing them as well proper qualifications for the offices.

S. Z. SHARP.

Millersville Pa.

The Blossoming Desert.

"The desert shall rejoice, and blossom as the rose."

While lately passing along a wet and filthy place covered with flowers tinted with the most beautiful radiance that nature could lavish upon them; and scented the air with their rich odor, I was made to think of the time when the desert shall rejoice and blossom as the rose.

Again I thought it will apply somewhere else. We are by nature in a moral desert, and through lust and sin beset with filth and corruption: but when the renovating spirit of the Lord breathes upon us, and the seeds of piety are sown and refreshed by the dews of grace, and fanned by the gales of mercy, we then begin to bloom, and yield fruit and a savor that will be wafted on the gentle zephyrs, and on the wings of time, that our moral desert is blossoming as the rose.

Tyrone Pa.,

*For the Companion.***Watch.**

We believe that it has ever been the duty of the true follower of the Lord Jesus to strictly observe all the commands of our blessed Master; and especially this one, "What I say unto you I say unto all, Watch." And from what information we can gather of the past, and from our own observation of the present, we are led to believe that if there has ever been a period of time wherein it was more necessary to "Watch," than in another, that period is now. Dear brethren, let us then endeavor to heed the friendly precaution of the good Shepherd and Bishop of our souls, and "Watch." Paul says 2 Tim. 4: 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Will not the present time answer to the prediction of Paul? And if we may judge from what we read in the *Companion*, we conclude that those characters are not all outside of the pales of the Church. No, lamentable to say, there are those who claim to be brethren, using to the utmost extent the powers of the mind, which God gave them for a wise purpose, against the regulations of the Church of the living God, which we believe were established according to the Scriptures of divine truth and have withstood the sneers, scoffs, and scorn of a wicked and gainsaying world, from the time of the reorganization of the church, down to the present; and Oh! brethren and sisters, it behooves us in these latter and dangerous times to be earnestly engaged in prayer to God daily, that he would enclose his church on earth within the embrace of his all saving arms, so that it does not still wander farther from his fold, and become more and more engrossed with the world, its foolish customs and fashions; and finally lose all the old landmarks of the the current of popular opinion, until

we find ourselves in the midst of a turbulent ocean, with no guide but the traditions of poor sinful man.—Heaven save us from such a fate! And may the brethren continue to adhere to the old order of the Church yea even the order of dress. Brother Paul is a good adviser, and he says, Rom. 12: 2, "And be not conformed to this world;" but latter day advisers say, dress as your neighbors do, or, don't dress odd, lest you be mocked and laughed at." We are well convinced that the non-conformity spoken of in the scriptures, hasn't reference *only* to that "outward adorning." And we are also fully as well convinced that if we have experienced a genuine regeneration and new birth, that we will hate the things we once loved, and love the things we once hated. And we know too (because Christ said so) that "that which is highly esteemed among men is an abomination in the sight of God. And what is more highly esteemed among men, than the fashionable rigging now worn by the world.

The above quotations with numerous other passages of scripture go to confirm the anxious inquirer after truth, that it is necessary that we "be a separate people."

It is necessary for us to "Watch" and examine the spirits that are working to overcome our better judgment to see who they are from. John well knew that it is necessary for us to "Watch," for he says: 1st John, 4: 1. "Beloved, believe not every spirit, but try the spirits whether they are of God. We know of but one *right* way of trying the spirits, and that is by comparing their teachings with the teachings of Jesus Christ and his inspired apostles. Hence we think brethren, that if we compare the teachings of the spirit which says: "God has not told you to work out your own salvation by good works," with God's teachings through his mouthpiece, Paul, in his epistle to Titus, we will readily conclude that there is something wrong. Read for your satisfaction Titus 1: 16. 2: 7 and 11. 2: 1 and 3, and many other scriptures which are in unison with the above.

We know full well that if we are saved in the end, it will not be *alone* "by works of righteousness" which we have done, but we know, too, that unless we are "a peculiar people, zealous of good works," that we have no promise. Then brethren and sisters let us take fresh courage, and with a Paul of old endeavor "to press toward the prize of the high calling of God in Christ Jesus," regardless of what man may say or do. When the devil tries in his subtle manner to get us to say or do anything against the ordinances and regulations of the church of the living God, let us put him to silence by referring him to the written word, as did Jesus in the wilderness. If we can't withstand a little laughing and mocking, how can we expect to withstand the fiery trials that are awaiting us not far distant in the future. Oh! brethren and sisters can't we become a little warmer in the cause of Christ; so that when gloomy clouds of thick darkness and despair gather around us, and we hear the roaring of the old lion, and the howling of ravenous wolves without the fold, that we may have enough of the grace of God within us not to think of scattering and fleeing for safety, but to huddle a little closer together, and crouch at our good shepherd's feet and implore him to protect us. Do as he bids us and all will be well with us through life and in death.

J. STUTSMAN.

Centre, Ohio.

*For the Companion.***"We're Going down to Jordan."**

BRO. HENRY:—These lines are often sung at religious revivals, to cheer the convert and keep him in the direction of some peculiar system of religion.

And most of all is this, that those denominations who most frequently sing it do not go down "into the River Jordan" in which the Baptist was found immersing "the Lamb of God which taketh away the sins of the world." But quite the contrary. They have an *ideal* Jordan to go to, not a river containing run-

ning water sufficient to *immerse* the believer in the name of the Lord, which the Savior phrased in a triplet "of the Father"—"of the Son"—"of the Holy Ghost." The apostle called this in the name of the Lord Jesus," Acts 19: 5, evidently meaning the terms used in the Commission. He gave the disciples, and of course to Paul also. See Acts 9: 15, 1 Cor. 11: 23. Now brethren if we sing those words as though we were intent to do them, how awful it must be to do the reverse of what is sung. Is this not putting God to the "mock?—proof of his example; John the Baptist. Example: Jesus Christ, sacrificed for us, crucified—Risen—Ascended Lord, who is the *Way, the Truth and the Life?* Will not Jordan's rapid, rolling waters stand up in the day of Judgment, and demand why her sparkling waters were *ridiculed?* Will not the ever sufficient streams of America ask why they were not used in Christian Baptism, if to say "Because there was much water in them?" Will their many springs abide the contempt? certainly not, because the natural world feels interested in the welfare of man. And the architect—Author of worlds, well knows the sinner, and the keen sting of enlightened disobedience. If the Jews were so sinful to put God to the proof of his many signs—symbols of Ceremonial worship, so that they should "bring forth insects (fruits) for repentance, and confess their sins before the public crowd which the Baptist addressed on the waters of Jordan, and also baptized "with water unto repentance," those that confessed. Even the Christ who knew no sins and only for a pattern of fulfilling all righteousness was baptized in Jordan.—Why should not the Gentiles be immersed likewise who were far more guilty of awful crimes of untold degree? If then both Jew and Gentile were obliged to be immersed in the name of the Lord Jesus in order to remission of sins, and then receive the Gift of the Holy Spirit, why should we not hold the unanswerable doctrine of water baptism, Believers Baptism, in connection

with the baptism of the "Gift of the Holy Ghost?" To the Jew see Peter's directions. Acts 2: 38, 39. To the Gentile, see the same apostle to the house of Cornelius, Acts 10: 47, 48. As to getting in the water or staying out of it, see Acts 8: 38. As to "coming up out of the water" or coming from the ideal consecrated water—christening bowl, see Acts 8: 39. Here to make out a clear case, we have an authenticated preacher commissioned to preach and baptize, though not to lay on hands. Please compare Acts 8: 12, 14—17. We have him authorized by an angel *as to the place to preach* and when he arrived at the desert in Gaza, the Holy Spirit shows him the inquiring sinner. See verse 26—29. And the word of God forms the truth to convince the Eunuch. The preacher, to explain the passage, the word of God and his spirit witness for each other in feeling the wounds of the sacrificed Savior, crucified and raised from the dead, and also baptized in the River Jordan, by John; consequently a true and sincere belief always in every case leads the penitent to the "see here is water, What doth hinder me to be baptized." If there is a "whole-heart belief" that is all that is wanting. Verse 37. "If thou believest with all thine heart, thou mayest. "So we see a man must believe for *himself* and not for another." And I will say if every seeker of the truth will *read* for himself and *believe* for himself, he will find no trouble in "going down to Jordan," and when he "communes with his heart to be still," the Spirit and the "helper in" will *easily* baptize him in the name of the Lord Jesus.

JOS. I. COVER.

New Geneva, Pa.

For the Companion.

Response to Brother Plautz.

DEAR BROTHER; The following are your words: "It seems to me I see something very unbecoming and detrimental *creeping* gradually into the brotherhood, which will certainly terminate in conformity with fashionable and popular christianity of

the last perilous and deceivable days, such as Sunday Schools, &c., which are constructed to show out a very good christian appearance, but Satan is at the head of it, if I am allowed the expression." Satan at the head of what? Why you say plainly, at the head of Sunday Schools. Then you modify a little by saying that "Sunday Schools in itself, if well conducted, may *perhaps* do no harm," and then turn and say that "The *Spirit* and *design* of Sunday Schools, and other similar institutions, are of a spurious nature, and cannot be trusted." The Sabbath School is either a good or bad institution, for he that don't gather for the Master scattereth abroad. There is no neutral ground or "perhaps" in the case. Any thing that "can't be trusted," is not of God, and hence must be of the devil. But we are happy to say the Sabbath School can be trusted.—Could show by precept and example the good of Sunday Schools, if our dear brother Henry could give us space. We are not contending about the origin of Sunday Schools, or the giving of Scripture to show whether we may, or may not have them, neither do we contend for argument sake: but the right of the thing is what we want. Believe it to be a good cause until the converse is proven.

We do many things for which we have no Scripture to show, or justify us in. For example, where is the "Thus sayeth the Lord," for smoking, chewing, and snuffing, tobacco, and yet thousands of our brethren do it, and but little said against it, and strange to say, not unfrequently those who indulge in these things are the most severe in their denunciations against a Sunday School, saying it is from the fashionable world, &c., when they at the same time are indulging in one of the most fashionable customs in all the world. When the beam is extracted then pull the mote.

We have as select a library as possible, and if anything is discovered in it connecting with our principles of christianity, it is thrown aside. Our library, as well as our

school, is open for inspection by the Church, and subject to its order.—As you failed to give a better plan than the Sunday School to instruct children, we do say with a whole heart, that we do attach *great importance* to Sunday Schools, as a helper in the moral and religious training of children.

"How did I get to know the way?" I received my first religious impressions when a Sabbath School boy of about six summers old. Those impressions are just as bright to-day as the transactions of yesterday, and oh, it is impossible for me to tell you the amount of good (not harm) the Sunday School has been the means of doing me. It was there I was prompted to read the Bible, and was convinced of duty and led to the Church, after waiting fifteen years before finding one to suit me. Now here is the point with me! I *know* I have been greatly benefited by Sunday Schools, and who will say that the same means applied faithfully to others will not produce the same result?

All little children are "Of such is the kingdom" until they know good from bad; after this they are little sinners and accountable to God. 'Tis not my prerogative to say: "Why God did not give us some plan or commanded how to establish and conduct Sabbath Schools." If there is any other way to get at these children with the "Thus saith the Lord," you have failed to give us the better plan. Yes dear brother, I am responsible *and so are you* "to other professors' children;" if we know to do them good and do it not. We are to do good (as we have opportunity) to the souls and bodies of the children of men. He that "knoweth to do good and doeth it not, to him it is sin."

You say "Go among those evil parents and preach the word, admonish, be instant in season and out of season, &c. That is just what we are trying to do, and as the Sabbath School seems to be out of season with some, we even use that in the minds of God as an instrument to accomplish good.

"How dare I to set up Sunday

Schools equal and parallel with preaching?" &c. What is preaching? The Lord defines it thus: Go into all the world and preach, (or tell) the Gospel (or glad tidings) *to every creature.*" And as little children are creatures, they of course come in for their share of this great salvation. And now as you have to get the people collected before you can preach to them in Divine worship, so we must get the children together on the same day, and tell them the same things you tell your sinners of full stature, only we have to change the *modus operandi* of teaching, by way of simplifying, as they cannot comprehend so readily as grown ones. We choose to call this Sunday School, and yours is called public preaching. Is there any difference? Is not the object and aim the same in both cases?—You preach the Gospel to grown people and we preach *the same thing* to children, and thus the blessed tidings are preached to *all*, according to the command. God did not intend for us to spend our precious time all in laboring to convince old and hardened sinners, when we remember that they have children who if not taken in time will grow up as Godless and Christless as their parents before them. God says in regard to these old sinners, "Let Ephraim alone, he is joined to his idols." Our business is with the living and not the dead. "Let the dead bury their dead." Therefore as these children are to become the parents of other children, why not begin early and now while they are young and susceptible of good impressions, which will give them a right start for time and immortality, and thus avoid falling into the sin of their parents, by allowing their little ones to grow up in dissipation and ignorance. By this means the fountain will be cleansed and a sweet stream will ensue.

We hold our School by a majority of the Church, and if some are offended because the minority can't rule the majority. I am not responsible for that. We believe by holding our Sunday Schools by a majority, and subject to the inspection of

the Church, that we are on legal and Gospel grounds.

We don't presume to do more than our Savior. For he says, if they call me Beelzebub how much more will they call those of his house-hold. He did not please every body, even those who professed to be his disciples. Our Sunday-school may truly be compared to "a pure spring of water," but think our spirituality will have to get a low-ebb if we can't, by the grace of God, keep it pure and thus prevent it running "into this world's great channel of spurious christendom." Thendear brother, while you are in the old orchard trying to make the best of these neglected and ill shaped trees, we are in the young nursery, preventing crooks and training up the young scions in the way they should go, who will be called for by and by to produce good and luscious fruit.—They will bring their sheaves with them.

ASA WARD.

Sykesville, Md.,

Proverbs.

Have not to do with any man in his passion, for men are not like iron, to be wrought upon when they are hot.

It is good in a fever, much better in anger, to have the tongue kept clean and smoothe.

Anger may glance into the breast of a wise man, but it rests only in the bosom of fools.

To be able to bear provocation, is an argument of great wisdom, and to forgive it of a great mind.

Fools measure good actions by the event after they are done; wise men beforehand by judgment upon the rules of reason and faith.

Anger comes sometimes upon us, but we go oftener to it; and instead of rejecting it, we call it: yet it is a vice that carries with it neither pleasure nor profit, neither honor nor security.

He that goes to the tavern first for the love of company, will at last go there for the love of liquor.

BEAUTIFUL PRAYERS.—The prayers are beautiful that reach the throne of God. The fervent prayer of the righteous man availeth much and is beautiful. The prayer of the widow and the fatherless, who have no helper save Him who heareth the orphan's cry, is indeed beautiful.—The prayer of the infant as he takes God's promise in his most implicit grasp, as he does his mother's hand, is beautiful. The prayer of the lowly saint, unlettered and ungrammatical, is beautiful. The prayer of the poor man when "God delivered him out of his troubles," was beautiful. The prayer of the publican who smote upon his breast and said "God be merciful to me a sinner," was beautiful. The prayer of Stephen, when amid the storm of stones he cried before he fell asleep, "Lay not this sin to their charge," was beautiful.

There is a grammar and rhetoric of Heaven, but it is foreign to the culture of this world. The courtiers there wear "wedding garments" and they speak celestial language; but sometimes they seem ragged and ignorant to the eyes that are blinded with the clay and dust of our earthly roadside.

We cannot always discern the fashions of Heaven. There is a frippery that sometimes claims to be the garb divine, but it is mere tinsel. There is an excellency of speech which is jargon and mockery in the ear of God. There is sounding brass and tinkling cymbal—mere clatter, and not celestial music at all.

ELOQUENT PASSAGE.—The finest thing Geo. D. Prentice ever wrote is this inimitable passage: "It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity to float a moment upon its waves, and sink into nothingness.—Else, why is it the high and glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass off to leave us

to muse on their loveliness? Why is it that the stars which hold their festival around the midnight throne, are above our limited faculties, forever mocking us with their unapproachable glory? and finally, why is it that the bright forms of human beauty presented to our view and taken from us, leaving the thousand streams of our affections to flow back in Alpine torrent upon our hearts? We are born for a higher destiny than of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like shadows, and stay forever in our presence."

LOCAL MATTERS.

Tyrone City, Pa., Sept. 3, 1867.

CORRESPONDENCE.

A Benevolent Enterprise.

BOTHER HENRY; While traveling over the immense fertile, and uncultivated Prairies that are spread out like an ocean of living verdure, all over the great West, stretching far beyond human vision, exceeding our conceptions in productiveness, and whose solitude is, in many places uninterrupted, except by the native wild fowls and animals; I thought how many families of our poor brethren, these rich lands would support, and how much better would it be, could those fertile countries be settled up by such a class of people, instead of the rude pioneer, and heartless speculators; whose leading object, seems only to be self-aggrandizement.—We have, in Va. and I presume it is so throughout the brotherhood, many poor brethren with large families, dependent upon day labor for support, else cultivating poor, rugged, and unproductive soil yielding only a scanty pittance for their arduous toil.

As the States are now divided into sub Council Districts, would it not comport with the spirit of our faith, if each district would raise a charity fund, send out an agent, purchase a sufficient quantity of these fertile lands, and assist all the poor brethren in these respective districts,

who may wish to avail themselves of the privilege, settling up these lands and commencing business for themselves.—Under the very excellent system of education adopted in these Western states, their children could be educated, and make good citizens, become wealthy in temporal things, and *rich in spiritual*, and soon repay their benefactors, both principal and interest.—As it is, many of their children grow up in ignorance, and as there are no inducements for them to remain long under their parental tutorage in idleness, they early in life, wander away from their pious instructions, are enticed into wicked association under the influence of outside surroundings, imbibe other faiths, and are lost to the church, and perhaps to the object of their creation.—I have heard of many instances, where persons came to this country purchased lands, and paid for it out of the first crop. I think the matter worthy of our consideration, and hope the brethren will view the subject favorably, take prompt action in the matter, and that much good may result.

D. H. PLAINE.

Omaha, Kan., Aug. 22, '67.

Dear Brother; We desire an answer through the *Companion* to the following Query: Has any church a right to forbid any of its members the communion table because said members have children under the age of sixteen that wear hoops; said parents having used all the moral suasion they could to keep them from the same.

Please suppress the names to prevent trouble at home.

The above was signed by known responsible brethren, and we suppress them as desired. But who is to answer?

Announcements.

Brother Henry; Please announce through the *Companion* the we intend holding a Communion Meeting, the Lord willing, with the brethren in Log Creek Church, Caldwell Co., Mo., 7 miles south west of Kingston, on the 5th and 6th of October next; and a hearty invitation is given to

all that wish to be with us, and especially the laboring brethren.—Those coming to us by rail road from the East will come to Quincy, Ill. and then take the Hannibal and St. Joseph R.R. and stop off at Hamilton Station; and those who will inform us of their coming will be brought from the station to place of meeting. Address,

DAVID C. HARDMAN.

KINGSTON,
Caldwell Co., Mo.,

Brother Henry; Please announce through the *Companion* that we intend to hold a love-feast God willing, in the Nettle Creek Church Wayne Co., Ind. on the 12 of October next. We extend a general invitation to the brotherhood, and especially to ministering brethren to be with us.

JOHN WERKING.

Brother Henry: A Lovefeast will be held God willing, in the Ashland branch at brother Harsheys about 3 or 4 miles from Ashland, on the 17th of September. And in the Mohegan branch, Wayne Co., Ohio, on the 19th at our Meeting-house, about 12 miles North west of Wooster; and we hereby give a hearty invitation to all that feel to be with us, and especially to the ministering brethren.

JACOB GARVER.

Brother Henry; Please announce that there will be a Lovefeast in the Conemaugh congregation, Cambria Co., Pa., on the 17th and 18th of October next, commencing at 10 o'clock, A. M. A general invitation is extended, especially to the ministering brethren.

By order of the Church.

STEPH. HILDEBRAND.

Brother Henry; You will please notice that we intend holding our Lovefeasts in the Cove, the Lord willing, as follows: In the Yellow Creek branch, Bedford Co., Pa., on the 6th of October, and in the Clover Creek branch, Blair Co., on the 8th of the same month; meetings to commence at about 1 o'clock in the

evening; and we hereby extend a hearty invitation to all the brethren and sisters who may wish to pay us a visit at that time, and especially to the ministering brethren.

By request.

J. L. WINELAND.

Our Manuscript Box.

No. 13.—Has neither heading or name, but from the reading it is from a young sister. We give a few extracts:

"O, my dear brethren and sisters let us strive to enter in at the straight gate, and not mind what the world says about us; if they do frown let us not mind it, but put our trust in the Lord and he will protect us. How careful we ought to live, and serve our Lord and Master, praying and abounding in his works, for it is through much tribulation that we shall enter into the kingdom of heaven. I do wish that I could persuade all to become christians, that we might have a hope of meeting on the further shore where parting is not known. O what a happy time it will be to those who have washed their robes and made them white in the blood of the Lamb, when they shall all get home together.

Brethren and sisters, let us lay up our treasures in heaven, and build our house upon the rock, that when we fail here on earth we may be received home in heaven. What a happy thought, a home in heaven, a glorious place of peace and rest. The pleasure I now have in looking forward to that time, I would not give for the pleasures I had in the world; for the world passeth away and the lusts thereof.

I am but a babe in Christ, I need the sincere milk of the word; and I do wish to learn, and be instructed by my elder brethren and sisters, so that when our travels are over, we may meet in the mansions above.

No. 14.—"THE TRUE CHRISTIAN."

It strikes us that something of the kind has been published.

Brother Heyser's address will be Madison, Georgia; untill otherwise notified.

Information Wanted.

We have been requested to ask for information in regard to the whereabouts of brother John Kinsel, or Altoona, Pa., who several weeks ago, took a westward train, at the above named place, in company with his wife, and neither has been heard of since. John is about 35 years of age, had on a linen coat.—Had no baggage. Carried with him a small willow basket with a pair of pigeons in it. He has lately been "investigating" Spiritualism.

Any information in regard to him should be sent to his father-in-law, brother David Miller, Woodberry, Bedford Co., Pa.

D I E D .

In the Clover Creek branch, Blair Co., Pa., our beloved brother ADAM BEACH, who came to his untimely end in the following manner: On the 24th day of August he was making ready to attend a church meeting, and while getting his horse out of the stable was kicked by the animal, causing his death on the following morning. He lived about 22 hours after receiving the fatal blow. His age was 41 years, 7 months, and 1 day. He leaves an affectionate wife and 7 children, besides a large circle of friends, to mourn their loss; but they do not sorrow as those who have no hope, for we believe that their loss is his eternal gain. Funeral services by J. W. and Geo. W. Brumbaugh, and C. L. Holsinger, from Rev. 14: 13.

J. L. WINELAND.

In Medina County, Ohio, (time not given) sister SUSANNA RITTENHOUSE; aged 35 years 1 month and 22 days. She was the daughter of Brother John A. and Sarah Miller. She leaves a husband and three little boys to mourn their loss, but we hope their loss is her great gain. Funeral services by Elder Jacob Garver.

In Trough Creek Valley, James Creek branch Huntington Co. Pa., July 17th sister ELIZABETH FORT; aged 71 years, 4 months 7 days. Disease Dropsy. Thus after a long and tedious illness of about 10 years our sister fell asleep in Jesus while in the patient and faithful waiting for the time of her dissolution, leaving a family of a husband and nine children to mourn their loss.

Funeral services by the writer, in the Lutheran church, Casville.

Also near Casville, two days later (19) our old friend JACOB MILLER; aged 96 years, 1 month, and 7 days; leaving a large connection of family relatives to follow him to his last resting place. Funeral services by the same, and same place.

GEO. BRUNBAUGH.

List of moneys received, for subscription to the *Companion*, since our last.

Joseph Smith, McKays' Half Falls, Pa.	1.50
Annie E. Evans, Lancaster, Pa.	1.50
Lizzie Kirkpatrick, Bridgewater, Va.	1.50
Henry F. Long, Millerstown, Pa.	.37

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, SEPT. 10, 1867.

Number 36.

The Wandering Sinner.

Come tell me wandering sinner,
Say whither dost thou roam,
Over this wild world a stranger,
Hast thou no Savior known?
He calls you to his bosom,
But ah! you still delay;
He'll fit your soul for heaven,
And guide you in the way.

Angels are now attending
To waft the news above,
Your Savior still presenting
The joys of pard'ning love,
Oh! come accept the offer,
Of pardon and free grace,
And own the mighty power,
In songs of love and praise.

All your sorrows he'll remove,
His grace and peace bestow;
Heaven's glories you shall prove,
As angels now do know.
All his love can ne'er be told,
While here on earth we stay;
Still his glory will unfold,
In realms of endless day.

For the Companion.

Nightfall.

There is something sadly sweet
in the gentle hush of twilight. The
softened notes of the birds, the plaintive
cooing of the dove as he calls
his mate to rest, and the low hum of
the lower order of Nature's teeming
myriads, carry the soul back to the
peaceful days when Eden was the
blest abode.

I like to sit in the gathering shade
and lose my identity in the life
around me; sometimes I seem up-
borne on wings of thought until time
and space are lost in infinity. The
melancholy grandeur of the gloam-
ing as it steals along the valleys
and up the shady hills, darkening in
fitful shadows, remind me of the
gradually coming twilight whose
night is death,—not the night whose
morning brings care and sorrow,
but the night whose morning-light is
eternal, and whose rest, is the rest
of the soul at peace with God.

Earth has many wanderers to
whom nightfall brings no hallowed
associations. For them in all the
wide, wide world, no hearth-stone is
swept and no fire kept brightly

burning on the home altar, and no
one watches with a pleased smile of
happiness to welcome the poor out-
cast to love and peace within. Like
Noah's dove they wander wearily
back and forth, seeking rest but find-
ing none outside of the Ark of
home. Poor lone ones I pity you
for a voice from the past sweeps
over your heart-strings and awakens
memories of the time ere destiny or
chance cast you out on the world's
cold charity. No wonder you sigh
as one sighed in words of poetic
fervor

"Backward, turn backward, oh! time in your
flight,
Make me a child again just for to-night,"

but wild and weird as the prayer,
there comes no answer from the
"echoless shore." Time flows on
and days, weeks and months number
themselves with the years long past,
and still the twilight deepens.—
There is a nightfall to the soul, and
oh! who can picture its more than
Egyptian gloom? The souls eclipse
the horror of horrors. Had I the
pen of a ready writer, or could dip
in Tyrian dyes, I might paint its
night in day, its death in life.—
Words are tame, and language fails
to depict its utter wretchedness, but
those who have groped in the moon-
less, starless night, with pitfalls be-
fore and terrors behind, know what
the nightfall of the soul means,—yet
at eventide it shall be light, for
Christ is life and light, and the glo-
ry that outshines the noon-day sun
will cause the day to break and the
shadows to flee away.

L. H. MILLER.

Valley Farm, West Va.

For the Companion.

The Responsibilities of School Teachers.

Among all the advocations God
has intrusted to our care there is
none more responsible than that of
a teacher. The diverse necessities
of society give rise to many kinds of

business. Men are born peculiarly
fitted for each. But if there is one
office more than others divinely cal-
led it is that of a teacher. The
teacher's example is all powerful as
he is surrounded by the young, who
are at once unsuspecting and imita-
tive. The soiled picture of an ar-
tist may be repainted, a statesman's
errors corrected, the death of the
body can but follow the worst of a
physician's blunders! What legis-
lation can be provided to correct
the teacher's mistakes? How much
more to be lamented is the death of
the soul than that of the body! How
much worse his conduct, even, who
leads astray innocent confiding chil-
dren than his the influence of whose
bad example and false doctrines can
be neutralized by the mature intel-
lects of full-grown men. A teacher's
work consists in educating human
beings, in bringing the mind to that
state of perfection which it is capa-
ble; than this, no other task which
it is our duty to perform can be
more important or more difficult.
Man was the last made of all cre-
ated things, the crowning glory of
all the rest that in man which dis-
tinguishes him from the brutes that
perish, is his mind: and it is with
this that the teacher is mostly con-
cerned. No instrument of art is so
complex as the human mind—none
so meely attuned as the human
heart; what skill then is required to
place man in harmony with his fel-
low-men and at peace with God.

A teacher should so instruct, and
so train his pupils that they may
become a blessing to the world, and
to be themselves worthy of the bless-
ing of Heaven. Every teacher
who faithfully performs his work
must be ranked among the best
benefactors of his race.

LEVI GARVER.

Sherleysburg, Pa.

"Serve the Lord with gladness."

Lecture Room Talk,

BY HENRY WARD BEECHER.

This is the last prayer meeting I shall attend until Autumn. I do not know that persons are any less likely to meet again where the separation is six weeks than were it one week. Viewing it in the light of cold calculation and reason, it might possibly be said that from Friday night to Friday night there were all the chances of a permanent separation that there could be from month to month. However that may be, the feeling with me when I am separated from my church for the period of a month or two months, is always one, not of painful sadness, but of tender sadness as if I might not see you again, and as if anything that I had to say I had better say while I had an opportunity, lest peradventure, no other might occur.

I have been preaching among you twenty years—it will be twenty years next October. I look back upon the course of my ministration with satisfaction and regret; with satisfaction as to the grounds of it; with regret as to the imperfect execution. I have the witness of my own conscience that I have endeavored to labor with sincerity, with earnestness, neither hiding for fear anything that I thought should be spoken, nor speaking anything that I did not believe to be the truth.

We have lived in a storm. We have grown up together as a church during a period such as perhaps will not occur again in a hundred years in our American history. I look back through the whole of my ministry, and feel with the utmost satisfaction that I have relied on the presence of Christ, that I have made him my mode of thought, and that I have endeavored to shape all the influences which I have employed in such a way as that it should be the power of Jesus Christ that should do the work—not cunning tricks of speech, but speaking the truth with simplicity and directness.

The question sometimes occurs to me, "If you had your life to live over again, how would you change

your ministry? What would you put in? and what would you leave out?" I have had a good deal of experience; and I suppose I might in many details do better than I have done; but really when I come to the question, What doctrine would you leave out that you have been preaching? I cannot say that I would leave out one. I might explain the doctrines that have been taught differently, I might employ a different philosophy in expounding them. It would be strange if an experience of twenty years did not teach anything. A man might as well be a printed book as never to learn anything. If a man has no growth, no change after starting in life, he might as well be printed on a block, and be a blockhead. In details, in modes of execution, in instruments every man should seek to change. Every man should endeavor with growing experience, to advance better methods. But this not affect the great groundwork of human character, which makes it necessary that man should be sought after, labored with and saved—saved both from the life that now is, and from the great and terrible account of the life that is to come. It does not affect the power by which you propose to carry forth the work of regeneration—namely, the presentation of God as Lawgiver and Executor, and as Mediator and Savior. It does not affect the great agent which emboldens a man, inspirits him, as well as enlightens and guides him—the divine Spirit, in which is all truth and all guidance. And this—the righteousness of God, the eternal justice of God, the infinite, immeasurable love and mercy of God in Christ Jesus—this is the great power.

Now, you may elaborate this by historic methods or natural processes; you may bring to bear upon it whatever means of interpretation you please, but the thing itself remains substantially unchanged and unchangeable. And I do not see that if I were to begin over again among you I could take for my charter anything better than the Bible. Nor do I see that I could

draw out from it any better lessons than those which are contained in the teachings of the Lord and Savior Jesus Christ.

Nor do I know of any other Savior that I could present to you. Nor do I see that I could present the Savior to you in any other way than that in which I have been accustomed to present him, as an object of love and reverence and worship for the soul's sake, with absolute power to be apprehended by faith, to be appropriated by love, and then to be followed with filial fear and filial love obediently unto the end. And the preaching that I have mentioned previously during my ministry among you I have maintained for the last year.

There has grown up in my mind within perhaps the last ten years, the consciousness of a great change that was coming over the world.—We are advancing into times which are going to be marked. The methods and modes of reasoning are going to be as much changed between now and the next fifty years as they were between the time of Aristotle and the time of Lord Bacon. I am perfectly well aware that the most popular literature to-day is a literature which upsets men's convictions, and is preparing for a generation of cultivated men who will look at things from a standpoint very different from that from which they have heretofore been viewing them. The tendencies all are setting that way.

Now it is impossible to educate the thinking mind of any age or generation very largely in this direction, and have it long before the whole community will be affected by it. I foresee distinctly trouble and distress of mind. I foresee the reign of philosophies which will seem to undermine the confidence of men in Christ—not only in the Scriptures but in God himself. The tendencies and courses of thought are drifting right toward atheism.—And men that do not want to be Atheists, and struggle against it; men that are not malign, but benevolent; men that are not irreligious in the natural sense but that want to be devout, find themselves

crippled with difficulties and arguments, and swept away from their mooring.

It seems to me that somebody ought to be prepared for this coming state of things; that somebody should think and forethink; that somebody should be conversant with natural philosophy, and with the drift of science. And if he that made nature made the Word of God, I am sure there is a harmonization between the one and the other, and that they are not going to be in antagonism really, however much they may be made to seem so.

I have endeavored every year more and more to prepare a way by which men that were lovers of nature and science should be able to reconcile the truths and methods of science with the faith of the Lord Jesus Christ. I see that a great many changes have taken place by convulsion; that there have been dreary periods of infidelity following great progress in natural truth; and that after a time these upheavals have settled down into a wholesome belief, which has remained for many years. And I have longed, if I might, to do something towards making men believe that there was a religion in nature for naturalists. I have longed to make men believe that the roots of those great truths which are called "revealed religion,"—especially of the truth of man's sinfulness, of his need of change, of the possibility of such change, of his need of atonement, and reconciliation with God, and of his power of recuperation through faith in the Lord Jesus Christ,—are in nature itself. I have longed to make men believe in the Bible itself, there was ground and reason for faith in those great substantial verities which belong to the Bible and are its marrow and its blood.

With what success these efforts have been crowned, I do not know. I have reason to know that in many cases they have been crowned with a good deal of success, and that may have found their way to a belief in the Bible who had not aforetime believed in it. And I should esteem it a great misfortune if any should

suppose, while I was seeking thus, as it were, the Gentiles in our time, that I had gone over to the Gentiles and abandoned the faith as it is in Lord Jesus Christ, or the more saving truths of the New Testament which have been held by good men since the days of the Apostles.

If I should never meet you again I hope in God I may, many times, though many years—I should desire to leave my last testimony in this wise: That I never in my life was more persuaded, nor as much, as I am now, of the indispensable need which there is in all men of a new birth—of a moral change which amounts to recreation. The dying need of religious power in their souls I never recognized so fully as now. Every step in my experience in life; with myself and my fellows reveals this great need. I never so much as now believed in the Lord Jesus Christ, in his love and in his saving power. I never so much as now believed in the influence of the Holy Ghost, by which the truth is quickened and made effectual. I never so much as now felt that the strength of any Christian ministry must depend upon the amount which it was able to present of God as revealed in the person of the Lord Jesus Christ. And I do in my own mind, believe that is the secret of my success in the ministry. Some persons have asked me: "How do you account for your success?" I think the reason of the success of my ministry has been that I have a hearty believer of the things that I have preached. I have been a lover of the Lord Jesus Christ. I not only love him, but I admire that character which I see in him. I have tried to imitate his life—but with poor success, as you all know. I have tried to love God, and I have tried to love my fellow-men, and to practise gentleness, humility and goodness. I have had hard work, as everybody that tries it. You have tried it and had hard work.—My success has been poor compared with what I would have had it; but I have tried to be Christ-like.—And if my preaching among you has been successful, it has been be-

cause I preached Christ, and believed what I preached and I tried to live according to my belief. Christ and him crucified, the wisdom of God, and the power of God unto salvation to every one that believes—this is the backbone and the marrow of a true ministry.

To this I may add, perhaps, that the year which is just past has been on the whole, a year that is gratifying in the retrospect. Some shadows some storms, have passed through the sky; but not many. It has been a year of great blessedness to me.

I have occasion to thank God that I am a minister of the gospel. If I had presented to me now all the different professions that a man could name, with the most flattering prospects, I do not know of one calling in life that would tempt me for one moment. My impression is, that when I cease to be a minister, I shall not be anything in a professional way—that I shall resort to farming and manual work. Of all intellectual profession, nothing seems to pay as it goes like the minister's calling. There is nothing so noble, there is nothing that is so satisfying; there is nothing that involves so little care. I feel that I have great cause for thankfulness, when I see how much I am favored above merchants, above professional men and business men generally. They bear ten burdens where I do one.

And if I never speak again to you in these meetings, my last testimony is, CHRIST THE ONLY HOPE AND THE ALL-SUFFICIENT HOPE OF SINFUL MAN.

It is an ill thing for a man not to know the gauge of his own stomach, nor to consider that men do many things in their drink that they are ashamed of when sober: drunkenness being nothing but a voluntary madness, it emboldens men to undertake all sorts of mischief; it both irritates wickedness, and discovers it; it does not only make men vicious, but shows them to be so; and the end of it is either shame or repentance.

Boy's Temperance Song.

Tune—"Oh! we love to come,"

Oh! we love to think that we do not drink
One drop from the poison bowl,
For the serpent of sin lies coiled within,
To fasten its fangs on the soul.

Oh! we love to be from the wine-cup free,
And free from the drunkard's doom,
For the world of rest, in the hand of the
bless'd,
Cannot be the drunkard's home.

It is not enough that we hate the stuff,
And to our pledge are true—
We will soon be where we must take our
share
In the work there is to do.

Experimental Religion.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 1 John 5: 10.

Much is said in the present age of the world about that peculiar property of the christian which evidences to him that he is a child of God. It indeed seems strange that there is so much diversity of opinion upon this plain subject. Experimental religion is a topic which engages the minds of many of the learned divines of our nation; and it is to be feared that by placing false constructions upon it many are led to place confidence in a *false experience*.—That our feelings are to avinee to us that we are in possession of the right spirit, is advocated by those who have had the advantage of a full course of theological training. What benefit is derived from such education, when those who possess it are advocates of error? Suppose that some father, who is about to leave this world would make a will and the substance of that will would be as follows: each of his children who would aid in supporting some friend should enjoy an equal share of the estate. If one or more of those children would believe that that will is true, and feel, that they will share the estate, would they not be sadly disappointed unless they could prove their faith in that will by the sign? Would their faith be sufficient without obedience? No they could not experience that they are legal heirs by anything else than the will itself. Thus it is with the christian. It is only by being

obedient to the will of our Lord that we can experience that we are at peace with God. If we follow some eloquent man so far down the wide lane of deception as to believe that we can experience religion by good and happy feelings we will be apt to get in possession of a very inferior article—too poor to pamper the public with. If such religion is of any avail, thieves and robbers stand an equal chance with all the rest. Indeed the murderer feels all right when he has the rich treasure of his victim's pocket in his own possession. He experiences that he is in possession of the right spirit by his good feelings! Will poor mortals still continue to plead in favor of *such* experimental religion as *this*? Now is the time to think, speak, and to act.

"Placed for his trial on this bustling stage,
From thoughtless youth to ruminating age,
Free in his will to choose or to refuse,
Man may improve the crisis, or abuse."

But the only safe rule is, for us to have the witness in ourselves, and that witness is a living faith in Christ.

E. UMBAUGH.

*Pierceton Ind.***Extracts of a letter to a young Sister.**

I enjoyed my visit to——very much, and especially the meeting, since it was the only meeting of the Brethren that I attended during the summer. I have often been censured for being so selfish in regard to religious services, but I cannot help it, because I believe it is right to be so. A simple, unlearned sermon, delivered in the spirit of the truth is more edifying to me than all the eloquent discourses that can be produced by the popular ministers of the day. I do not mean to condemn those ministers: I have heard some of them preach very good sermons, but I have also often been disappointed.

I cannot tell you how much I rejoiced at your conversion. Oh! how often I have wished to see all my young friends and associates come to Jesus! Nothing in this world could give me more pleasure. If they only knew the peace and

true pleasure religion affords I am sure they could not stay away. If we are true Christians, our Master will never forsake us. Our earthly friends may be taken from us; we may be cast out upon the cold world almost alone: the storm of life may rage and the billows roll high, but we need not fear; we have the assurance that one friend is always near, and He will be with us to the end.

I have no doubt that you have enjoyed great peace of mind since your conversion, but do not think that since your sins are pardoned and you are received into the church, that the battle is ended; you are only a young soldier in Christ as well as I. Our warfare has only commenced. We are now in the wilderness surrounded by temptations. It is not the gross sins that we have to guard against, so much as the little transgressions in every day life. There are a great many little acts of wickedness that are scarcely discernable, and we are apt to indulge largely in these before we are aware of it.—These little sins, are like little insects, that annoy us more than poisonous serpents or ferocious animals, because they are more numerous.—Then let us guard against all appearance of evil, and when we feel weak let us not forget to ask for strength that we may be able to hold out faithful to the end.

I remain your sister in the Lord.

ERRORS.—The little that I have seen of the world and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through; the brief pulsation of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary and threatening voices within; health gone, happiness gone, I would fain leave the soul of my fellowman with him from whose hands it came.

*For the Companion.***Laying on of Hands.**

Dear Brother Henry:—The following is a *verbatim* extract from old Christopher Saur's journal, which I have in his own hand writing, and may be seen by whoever cares about seeing it. It contains many interesting facts, concerning the early history of our brotherhood. I have also Alexander Mack's journal in his own original hand writing, which is likewise very interesting:

"1780 Den 9 August bin ich an die Schulkill verreist; den 10ten mit br. Martin Orner nach der Kleinen Schwadara; den 12ten daselbst versammlung gehalten, und den folgenden bruedern die Hænde aufgelegt nemlich dem br. Martin Gaby zum vorsteher und br. David Kintzy zum diener in Oly. Und dem br. Michel Frantz zum Vorsteher, und den bruedern Georg Baezhaar, und Jacob Mayer zu Dienern an der Kleinen Schwadara. Den 15ten August den br. Georg Mueller an der grossen Schwadara zum vorsteher *befestiget** und versammlung daselbst gehalten.

Den 16ten im Weisz-eichen Land den br. Johannes Zug zum vorsteher *befestigt* unter dem br. Christel Langenecker zu stehen, wan aber der br. Langenecker stirbt, Kranck wird, verreist, oder weg-zieheth so soll er das amt vœlleg dedienen, ausen diessen begebenheiten aber nichts wichtiges vornehmen ohne des br. Langeneckers Rath, daselbst eine versammlung gehalten mit einer zahlreichen gesellschaft. Den 17ten bey Bruder ——— Rayer; versammlung gehalten den 18ten; eine versammlung gehalten bey Michel Ranck," &c. &c.

The above extract is conclusive evidence that our old brethren did invariably observe the laying on of hands when they installed a brother

* He was elected to the office of "vorsteher" or Deacon in the absence of a proper person to lay hands on, consequently he served so until there was an opportunity to be properly installed, which was the case in a number of instances, because the Bishops, Elders, or "Aelteste" were very scarce, and traveling difficult at that time. Therefore they would elect when necessarily required to—and install them by laying on of hands by that opportunity.

in any office of the Church. I might perhaps produce yet stronger evidence from this same journal of C. Saur, as also from primitive Christianity, and we in the East did occasionally observe it (if I am correctly informed) until the Yearly Meeting declared it *out of place and improper*, except on Bishops.

ABR'M. H. CASSEL.

Harleysville, Pa.

*For the Companion.***My Dream.**

I was in Heaven, hastening with others to see the *Lord Jesus*. As I went one and another were met, whom I had known on earth, and rapturous greetings were exchanged. Some told me they were there through my instrumentality. My joy at this was so great that I awoke. The memory of that joy is very sweet, and my purpose is to realize it. So I have consecrated myself anew to the work of saving souls, that I may meet many in glory of whose salvation I was instrumental. If in my dream I was so glad to meet such, I am sure my joy will be unspeakably great, if it be so that the shadow becomes the substance.

Fellow Christians, let us labor not only to enter into that rest, but to take others with us. It will be a great thing to go to Heaven, to be with *Christ*; but how jubilant will be our hearts if we enter Heaven in glad company—go to the *Lord Jesus* with precious souls whom we have warned and won for him.—Let us work for this; pray for it; leave no means untried.

LOTTIE S. ISETT.

Limerick Square, Pa.

Remember that one crown in your purse will do more honor than ten spent.

It is easier to give counsel than to take it; wise men think they do not need it, and fools will not take it.

A proud look makes foul work on a fine face.

He that accustoms himself to buy superfluities, may ere long, be obliged to sell his necessities.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 10, 1867.

"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5.

When a traveler has a long journey before him, it becomes him that he should earnestly inquire whether he is upon the road that leads to the place for which he has set out, especially if there are many side ways which might easily lead him astray. The true Christian knows what a dangerous journey he has before him upon the way that leads to heaven, from which one may be easily led into error by the numerous side roads which lead to everlasting perdition; has he not, therefore, many reasons to make the most diligent inquiry whether he is upon the right way to heaven! If a traveler has missed the way to his destination, he may, if he discovers his error, return and set out anew upon the right way. But if a man has accomplished his journey through this world, he cannot return; if he is once dead he cannot again return to life; if he has mistaken the way to heaven, it remains mistaken forever. Therefore David says of his son: "But now he is dead, wherefore should I fast? can I bring him back again; I shall go to him, but he shall not return to me." 2 Sam. 12: 23. So also says Job of man when he is dead and has ended his journey:—"So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12.

There is much in the world that can be amended, of which there is very little hope; much which a man has lost may be regained, but when once our souls are lost they cannot again be recovered. Let a man be deprived of all his property, it may be restored to him. Job experienc-

ed this also. The king may regain his throne, as in the case of Manasseh. So also one may lose his health and by the mercies of God may regain it. But where can we refer to any one who had mistaken the way to heaven, and has lost his soul's salvation, that has been reinstated, and was offered a second opportunity to prepare for death. How appropriate therefore the words of our Savior: "What shall it profit a man if he should gain the whole world, and lose his own soul; or what can a man give in exchange for his soul?" Matth. 16: 26. From these considerations, David says: "None of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious, and it ceaseth forever." Ps. 49: 7, 8. If, then, there is no time for preparation after death, it must be obvious to all that it is of the utmost importance that we should examine ourselves and see what are our prospects for heaven, and how we may secure our salvation. It is therefore that all true believers have been earnestly engaged, as Peter says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1: 10, 11. O how many thousands might be saved if they would examine themselves to see whether they are in the faith, and in the grace of God and upon the narrow way! But for want of this they are hastening on, as it were, half asleep; depending upon their confession, professing to be believers, and expecting to be saved, but

have no assurance of their salvation. Ask them whether they are upon the way to happiness, and they will answer, they expect to be saved. But a hope which has no foundation is a foolish hope. If a traveler were to set out upon a long journey upon a strange road, and would say, I hope I am on the right road, but make no inquiry of the certainty of the matter, is it not very probable he would be disappointed in his hope. If the sailor would permit his ship to sail at will, over the wild waves, and would say: "I hope to ride safely into the harbor for which we have sailed," would he not be deemed foolish, and would he not be disappointed in his expectations? If a man would refuse to labor, and yet say he hopes to become wealthy, would his groundless hopes secure him the desired riches? If a man would never study nor read a book, but would still hope to become educated, would his hope secure to him the anticipated learning? Just as little will the hope to be saved, secure salvation. The foolish virgins thought they would be saved; but their imaginary and self-made hope vanished, when in answer to their inquiry: "Lord, Lord, open unto us," they received the unpleasant reply: "I know you not."—Matth. 25: 11, 12. In view of these facts we think it is that our Savior so frequently refers to such as shall be disappointed, because they expect to be saved simply upon their hope which they have made themselves, when they ought to search the scriptures, and enquire whether God has promised in his word to save any who live as they do. They have their whole heart upon the things of this world; they enjoy all the pleasures of this world; they have no love to God or their

neighbors, and they would soon learn that they have no promise from the Lord. Such an examination would no doubt drive away many a false hope.

When a man purchases houses or lands, he is not satisfied with the mere hope that all is secure, but he makes diligent inquiry and research as to his title, and that the conveyance is properly made, that he may have an assurance that no man "taketh it from him." Yet so many professing Christians are so carelessly secure about their salvation, while they have no assurance. The language of Socrates is applicable to many such: "I must die, but the god's know whether I shall be happy or unhappy." So many professing Christians die, but do not know whither they are going, because they have never examined the foundation of their hope, or examined themselves by the light of the Gospel.—The Savior speaks of such when he says; "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity." Matth. 7: 22, 23. Who among the Christians of the present day expects to be damned? And yet it is to be feared it will happen to many, though they all hope to be saved.

It will, therefore, be granted that a mere hope without some grounds for such a hope, will save no one, and that therefore it is of the utmost importance that every true Christian should carefully examine himself, and it is of equal importance that he go about the duty in a proper manner, that he may not even then deceive himself. For it is one

thing to hope to be saved but have no foundation for such a hope, and another to be saved in hope, and to have an assurance of his hope; just as it is one thing to imagine that you have the friendship of a king, and another to realize the enjoyment of his friendship.

Of one thing all may be assured, viz.: that "without *faith* it is impossible to please God;" and also that "whosoever believeth and is baptized shall be saved." This faith must be in Jesus for Peter says: "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.—And Paul says: (Rom. 10: 4) "For Christ is the end of the law for righteousness to every one that believeth." And when the jailor fell down before Paul and Silas, and said: "Sirs, what must I do to be saved," they gave him no other answer than "believe on the Lord Jesus Christ, and thou shalt be saved and thy house." Acts 16: 30, 31.—But as faith is not the mere profession of the lips, it becomes every Christian to examine himself whether he be in the right faith.

Paul had the proper assurance, therefore he could say: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12.—He must have had an unwavering confidence in his salvation or he would not have written thus. By a careful examination of our faith, then, we may learn whether we have a right to the tree of life. And we repeat, there is a vast difference between a mere expectation and a full assurance of eternal life. Do not many persons believe themselves to be entirely sound and well, when

they are really far from being such. The laborers who were sent into the vineyard to labor, hoped they would receive more than their fellows, but they were disappointed, for each received his penny. Why were they disappointed? Because they had no ground for their hope, and no promise that they should receive any more. The guest that was found without a wedding garment, had expected to participate in the great marriage feast, but instead it was said of him, "bind him hand and feet and cast him into outer darkness." Matth. 22: 13. Goliath had a hope, and appearance was much in his favor, but it was all groundless; David had a hope, and appearance was all against him, but he realized his expectations, and he knew it beforehand. Pharaoh had pretty strong faith or he would not have ventured into the Red Sea. Thus it will be observed that there is a vast difference between a mere profession of the lips, and believing and realizing with the heart. Therefore James says: "What does it profit, my brethren, if any one say that he has faith, and have not works? Can the faith save him?" James 2: 14. Such a faith is a dead faith, and can afford its possessor none of that christian vitality which will bear witness to his spirit that he is the child of God.

CORRESPONDENCE.

Brother Holsinger:—You will please inform my friends and the brethren through the columns of your valuable paper, of our safe arrival home. My companion and self left home on the 6th of June, and started for the Y. M. After the meeting had closed, we proceeded on to Washington City; thence to Franklin County, Va., and there visited a goodly number of brethren and sisters, and had a series of interesting meetings with the Brethren. From thence we went to Roanoke Co.;

had one meeting there; thence on the 4th of July to Peter Fisher's, near Lynehburg; had one meeting. Then returned to Lancaster Co., Pa.; had three meetings; then on to Lewistown; had one meeting there; visited three churches in the Cove, Bedford Co., and numerous other Churches in that vicinity; had a number of interesting meetings there. Thence to Dayton, Ohio; had three meetings in the City; and then proceeded on and arrived safe at home on the 8th of August, and found all the relations well, except my son, Peter, his health about the same as when we left home. We enjoyed ourselves exceedingly well the entire trip, having good health; met with no accident, and had the unbounded favors of him who doeth all things well.

May this meet the Brethren in the enjoyment of God's richest blessings, is the prayer of your humble brother in Christ. Amen.

Yours in christian fellowship.

Eld. DAVID FISHER.

Monticello, Ind.

Query concerning the manner of distinguishing the followers of Christ from the world.

"Now Peter sat without in the palace; and a damsel came unto him, saying thou also wast with Jesus of Galilee. But he denied before them all saying I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, this fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, surely thou also art one of them; for thy speech betrayeth thee." Matt. 26: 65, 74.

If Christ's followers in his own time could be distinguished from others by no other means than by their *speech*, (that is with reference to appearance) why must they now be distinguished by their *dress*?—Who changed the manner of distinguishing them?

E. UNBAUGH.

Pierceton, Ind.,

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

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Number 37.

Selected for the Companion.

Come Now—Now is the Time.

Now is the time ;

This Sabbath's setting sun
May be the signal that thy race is run ;
See Jesus waiting at the heavenly gate,
Come now, to-morrow it may be too late.

Now is the time ;

Ere night's dark curtain drop
Thy Maker may command thy breath to stop ;
See Jesus waiting at the heavenly gate,
Come now, to-morrow it may be too late.

Now is the time ;

The spirit's gentle voice
Knocks at thy heart and pleads believe, re-
joice ;
See Jesus waiting at the heavenly gate,
Come now, to-morrow it may be too late.

Now is the time ;

Beyond the narrow grave
Repentance has no longer power to save ;
See Jesus waiting at the heavenly gate,
Come now, to-morrow it may be too late.

Now is the time ;

Accept and thou shalt see
The brightness of his glorious Majesty ;
See Jesus waiting at the heavenly gate,
Come now, to-morrow it may be too late.

For the Companion.

Another Letter to H. R.

Near the beginning of your response to my former letter you say that "many deep and solemn impressions were left on your mind by its perusal." Quite at the close you remark that "You hope I will consider you as an anxious inquirer." These two quotations will shape my present communication. You need not be told that you are a sinner, and your letters indicate that you are an awakened sinner, or, in your own words, an "anxious inquirer." With a burdened heart and accusing conscience, you have often exclaimed, at least in substance. "I am vile, I abhor myself." Your consciousness of sin, its odiousness in your sight, and the difficulty you find in breaking your league with it, lead me to select for my present text the words of Christ, recorded by Luke 17:32: "Remember Lot's wife."

Fleeing out of Sodom was typical of our passage from a state of sin to holiness. Lot and his family were

directed to flee without staying to gather up their worldly possessions, but to depart with all possible dispatch, thereby signifying that with deep concern and great haste we should flee from sin, and guilt, and condemnation. No worldly enjoyment or obstacle, and no sinful inclination or disposition, no earth-born attachment whether to persons or things, should stay our footsteps a moment from fleeing to Christ, the refuge and righteousness of sinners, the Rock of our salvation. Let us contemplate a few of the chief reasons why we should not look behind us when fleeing out of Sodom.

The city in which Lot and his family resided was full of abominations. "Their sin was very grievous," and "the cry of them was waxen great before the face of the Lord." God abhorred its inhabitants on account of their exceeding wickedness. We ought to flee from such a place and from such society with the utmost haste, without looking behind, lest the rain of fire and brimstone fall upon the doomed locality before we escape. The urgent mandate of the angel was, "escape for thy life ; look not behind thee, neither stay thou in all the plain." Gen. 19:17. And Christ enforces His counsel by adverting to Lot's wife, bidding His auditors to remember her, and take warning lest by their delay they also be converted, not into pillars of salt, but into still more dreadful monuments of Divine vengeance.

We ought not to look back when fleeing out of Sodom, because the Lord hath appointed it to destruction. We are either in the mount of Holiness, or in the Sodom of Sin, and the latter place is momentarily threatened with a total and everlasting overthrow, and all those in and around it will be consumed in the fiery deluge of wrath. God is infinitely holy, and looks upon sin with

infinite abhorrence, and will not suffer Sodom to stand. The sinner has no more safety as long as he remains in Sodom, or *lingers in its precincts*, as had Lot until he was in the tower which Jehovah has provided for him. The command of the Angel was, "up, and get you out of the place, for the Lord will destroy this city." What a solemn, urgent injunction ! It comes from God and is addressed to every sinner. They were not only to get out of the city, but they were to flee to a place of refuge. In the open fields, under the open heavens, they had no security from the bolts of offended purity. God has called you, my dear friend, and has graciously warned you of your danger, and of the approaching terrible ruin of Sodom, and he has opened a door of safety into which he invites you to enter. Every pulsation of your heart brings you nearer the fearful and final disaster that the ministers of Divine vengeance are waiting to execute upon the people of Sodom. "*Escape for thy life.*"

We ought not to look behind us when fleeing out of Sodom, because its impending ruin is dreadful beyond conception. The Eternal Majesty has declared that he will open his magazine of wrath, and pour out upon it a storm of fire and brimstone. Every one that remains in a state of sin, or lives an outwardly unimpeachable life while the Cross is not fully taken up and heartily welcomed, will have a ceaseless current from the lake of fire run through his soul. The quenchless flame shall dart upon and burn within all such. They shall be overtaken by and filled with the terrors of the Almighty. Whoever loiters near the doomed city until mercy retires and Justice turns upside down the vials of Heaven's indignation, will be cast, body and soul, "into outer darkness, where shall be weep-

ing and gnashing of teeth;" where not a drop of water will be vouchsafed to mitigate the "everlasting burnings;" Matth. 22: 13. Luke 16: 24. Isaiah 33: 14. Oh, with what haste should we flee from a place appointed to such a fearful and inevitable calamity!

We should not look back when fleeing out of Sodom, because the catastrophe with which it is threatened is an "everlasting destruction." 2 Thess. 1: 9. The inhabitants of Sodom and Gomorrah "suffered the vengeance of eternal fire," and they are cited to awaken apprehensions of the future, on the ground of having been "set forth as an example." Jude 7. Were it possible for our present physical organization to endure such prolonged suffering *one day* in Nebuchadnezzar's furnace would produce agony so intense, that it were well worth while to devote our whole life to the practice of virtue, in order to escape such torture. What must it be then to "dwell with everlasting burnings." Is. 33: 14; to suffer "everlasting punishment," Matth. 25: 46; to be banished from the presence of the Lord with "everlasting destruction," 2 Thess. 1: 9; to be "tormented day and night forever and ever"—"tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever." Rev. 20: 10. Rev. 14: 10, 11. And in addition to this awful consideration, we are told that with the Lord, "one day is as a thousand years." 2 Pet. 3: 8. Wrath, wrath, the untempered, unmixed, unmitigated wrath of Divine Holiness, unclothed with the attribute of Grace, the "wrath of the Lamb"—who can abide it? Now he pardons the guiltiest, offers his grace to the vilest, is ready to save to the uttermost, He entreats you with Divine tenderness to "*escape for your life*;" but the rain of fire and brimstone is approaching, the great White Throne will descend, the Books will be opened, and if you are then found outside of Zoar, you must confront the angered Lamb of God, with the

appalling anticipation of being swept by the fiery tempest into the abysses of dark and changeless despair.

Once more, we ought not to look back when fleeing out of Sodom, because there is nothing in it that is worthy of our affections. All the enjoyment of sin will be soon turned into wormwood bitter as the dregs of Hell. The body, which gives most persons so much concern, will shortly be a feast for the graveworm, and eventually fuel for the flames of Tophet. The soul, which so strongly pleads for the indulgence of its propensities and passions, will soon unless grace prevent, "lift up its eyes in hell." "The earth, and the works that are therein, shall be burnt up." 2. Pet. 3: 8. Lot's wife had to some extent heeded the call of God, and came outside the gates of the city, over which the Divine wrath was hanging. She had also the proper directions *whither to flee*. She knew the *locality* of the Divinely-appointed retreat, the *distance thither*, and the *way that led to it*. And she had moreover, made a *beginning* in the journey that was to terminate in her deliverance and safety. But her heart hankered after the pleasant things she had left behind, or she was prompted by curiosity, or constrained by natural affection for her doomed relatives, at all events she looked back, and was turned into a "pillar of salt." Can you discern no similarity between your ease and the poor, vengeance-smitten lingerers who for centuries stood on the shore of the Dead Sea, an awful comment on the rectitude of the Divine dealings, and the necessity of fleeing *in haste*, without a moments delay, when we are bidden of the All-righteous? God's word, God's spirit, God's Providence, God's Messengers, have warned you again and again, not only to flee out of Sodom, but to make the utmost haste to enter the refuge provided by Infinite Mercy. Several years have passed away since your danger and duty have been so revealed to you by the grace of God that you loath both Sodom and its society. If you abhor sin, and forever renounce it, and set

your whole soul sternly and uncompromisingly against it, you have but another step and you are in Zoar. The Lord is merciful to you. While you linger, He places his hand upon you, brings you forth, and sets you *without the city*. Gen. 19: 16.—Then comes the behest, as it has often come, like a hurried, startling peal from the Archangel's trumpet, "**ESCAPE FOR THY LIFE.**"—There is an eternity of meaning in these words, and they are spoken to *you*, and spoken by *God*, and with an *emphasis* which God alone can employ. What would you do if words like these should be audibly addressed to you out of Heaven: "*escape for thy life; look not behind thee: let nothing without or within deter thee from immediate flight to the appointed refuge; stay thou not at any point or for any cause; escape to the Ark before the door is shut; repair to Jesus lest thou be consumed.*" You would surely make haste to reach a place of security before the burning wrath of Incarnate Deity envelop the reeking sinners of Sodom. In the face of such a doom, just at hand, and in the hearing of such a message, sky-reaching obstacles would sink to the level of the plain. Hell beneath, wrath above and around, you would require no two years, not even two minutes, to quicken your lagging pace that it would outstrip all the fleetfooted legions of the pit.

Your sinful dispositions, which you so much and so justly lament, you will never overcome *outside* the fold of God. You must utterly *renounce* them as a life to be cherished or enjoyed; you must *abhor* them as that you would habitually and deliberately indulge, but you cannot eradicate them out of your nature, not even when a member of Christ's Body, so as no longer to have any conflict with them. You can by grace, keep them in subjection *generally or habitually*, but you cannot so uproot every fibre as to prevent them from *cropping out in unguarded moments*. Obey the Divine summons: "*escape for thy life, look not behind thee*" and the All-sufficient Savior will see to it

that "as thy days, so shall thy strength be." Thy shoes shall be iron and brass," so as to be equal to "the race that is set before you." Deut. 33: 25. Heb. 12: 1.

Your letters evince that you love neither, the citizens nor the employments of Sodom; that the Angel has brought you outside the city of abominations and now calls upon you and he has been calling long, from the Throne of judgment, to "escape to the mountain lest thou be consumed." As long as you are not in Zoar, it will avail you nothing that you no longer associate with the Sodomites; if you look back, or linger in the vicinity, you will be involved in the dreadful ruin.

I will now dismiss the subject, praying that the Divine blessing may render my remarks effectual to the full surrender of your heart to Jesus and a speedy entrance into Zoar, which is the church of the living G^d. May the Angel-heralds shortly announce to the denizens of the Upper Eden, your entire, everlasting recovery to the king of Saints. Remember Lot's wife."

C. H. BALSBAUGH.

Deposit, Pa.

ANY MAN can tell a truth easier than a lie; can do a good act easier than a bad one; can be honest easier than dishonest. The natural inclination is to do right, and it is easier to do it than a wrong. It is not an irksome task, as some maintain; a race of all pleasure: a hard doleful crucifixion of the natural man, to do right; far from it. Right lies in the straight forward path of life; wrong is in the by-ways and behind the hedges. To do Right is both easy and pleasant. Rectitude smiles upon her followers' and pays them well for their service. There is glory in the right, and every body knows it. To live honorably, is to get the world's esteem. Men know this. Why, then, do they not so live? Ah, that it is hard to do right, has frightened them from an attempt to live by the principles of honor.—*Boston Banner of Light*

Zeno said, Nothing was more incident than pride, and especially in a young man.

For the Companion.

Heresy.

In our days such a thing as heresy is only known by name because it appears several times in the New Testament. But if we were to go back through the "Dark ages," we would find that thousands of people were martyred for being what the priests called heretics. In the Greek it is called *ahiresis*, in Latin, *hæresis*, and in English it is very much like *hearsay*, and is like it in nature. But let us see what it means. It certainly means nothing less than an error in religion. As for instance Pædo-baptism for which there is no scripture, but the contrary is a great error and is therefore heresy. It is explained thus, "an error in some fundamental doctrine of the Christian faith, or a private opinion differing from that of the catholic and orthodox church. *Crabb's Diet.* Webster calls it "A fundamental error in religion, or an error of opinion respecting some fundamental doctrine of religion.—In scripture and primitive usage, heresy meant sect, or the doctrines of a sect." Let us now refer to scripture. The Apostle Paul in his defence before Felix, said "this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers." What way did they call heresy? Why, the doctrine of this Jesus of Nazareth, the Jews called *error*, and would by no means admit to it. Hence we see that Tertullus, the lawyer, before Felix, the governor, accused Paul as a ringleader of the sect of Nazarenes, which in Greek reads, the Nazarene heresies; being equal to Nazarene *errors*, as it was considered by the Jews, and the followers of this Jesus of Nazareth were called Nazarenes, and were separated from them, so that there was a complete division between them. But we see that Paul now remaining in Cesarea, writes an epistle from Philippi to the Corinthians, where he comes around in the eleventh chapter and lays certain charges against them: Saying "that there be divisions, or schisms, among you, and because these schisms or par-

ties are among you "there must be also heresies (or errors) among you." It appears very plain from those words of Paul, the Apostle, that some of the Corinthians had gotten themselves quite aside of the track, and had embraced erroneous opinions of religion, and these opinions had divided them into parties and are called heresies. The Apostle Peter in his second epistle, is more bold and justly calls these *errors* "damnable heresies," because they are very injurious and destructive to the church and the cause of salvation. Hence when we see new and unscriptural things creeping into the church, such as hanging members on the fence, and having them neither in the church nor out of it, and holding others as only *half members*, we call them errors, and may justly call them "heresies."—When brethren have peculiar notions and have no scripture to support them on, they would better not publish them in the *Companion*, and thence receive contradiction and open a controversy, and expose their heresies, or errors.

J. Y. HECKLER.

Harleysville Pa.

How to do Good.—Dr. Johnson wisely said, "He who waits to do a great deal at once will never do anything." Life is made up of little things. It is but once in an age that occasion is offered for doing a great deed. True greatness consists in being great in little things. How are railroads built? By one shovel of dirt after another; one shovel at a time. Thus, drops make the ocean. Hence we should be willing to do a little good at a time, and never wait to do a great deal of good at once. If we would do much good in the world, we must be willing to do good in little things, little acts one after another; speaking a word here, giving a tract there, and setting a good example all the time; we must do the first thing we can, and the next, and the next, and so keep on doing good. This is the way to accomplish anything. Thus only shall we do all the good in our power.

ANSWER TO Brother Umbaugh's Query.

SEE NO. 36, PRESENT VOL.

It appears to be a very hard thing for the young to conform to the order laid down by the fathers, whose bodies are now mouldering in the clay. And why is it? Does it not prove that our love for the world is growing stronger, and for the Church weaker and weaker. The happiest hours of our lives should be when we are assembled together as one common family in seasons of worship; but we fear this is not the case. Some of us come and sit back as strangers, take no part in the exercises and rejoice more when preaching is cut, than we did while it was continuing, and the close observer cannot fail to notice that these are the very ones that rise up and condemn the order of the brethren.

Brother U., after referring to where Peter was known by his speech, says: "Who *changed* the manner of distinguishing them?"—meaning that they are now distinguished by dress only. If the brother is seeking for light, (which we hope is the case) we are happy to try to answer, but if it is for an insinuation, then we are sorry indeed that a brother would make use of such language, for we have yet to learn that there was ever a change demanded, or made by the brethren. Our conversation must prove our hearts to be sincere, and without a chaste walk and a good conversation, our dress will do but little good. The old brethren saw as the Scriptures plainly teach, that all extravagance of dress must be avoided, and hence laid down an order to avoid it, as the sequel will show, and they are not as strenuous on that subject as some try to make it appear. If the young dress as plainly as modesty and decency demand, it is very seldom that a word will be said. Dress is the darling sin with many, and they are bound to it by a tie that is not easily severed; and here is where some of the brethren do greatly err in their writing, while they are grieving the old brethren who are laboring to promote good order, they are also

confirming the others in their error and giving them latitude to wear what they please. This calls forth from others replies, and sometimes sharp cutting things which should not be among brethren. We need order. When we are told to "lay aside all superfluities of naughtiness," it does not only mean superfluities of dress, or conversation, but it means *all* superfluities. The discipline of the Methodist church condemns pride in unmeasured terms, and my mother who is now old, often told me how plain the Methodists were in her young days. They could be known by their appearance, but they had no standard to go by—that is did not lay down a particular cut of garments, and they now stand as a living monument for others to take warning, seeing they have as much pride, if not more, than any other church. Brethren, we all condemn pride, let us then work at the cause of it, and be careful that we do not encourage it.

Every action of our lives that is done in public, or is eventually manifested, leaves a foot-print on the sands of time that will be followed by some one. This should lead us to be watchful where our wandering footsteps fall, as we are to be lights of the world; and many will justify their immoral acts by our inconsistencies. It is a truthful saying that all men cannot argue, but all can read our lives. And as there are dark spots in the literary sun of our day, we should be careful what we write, as well as be careful what we do and speak, for our writing may confirm some in error, for there are many that are at ease in Zion, and their fears are easily silenced. Besides this, our writings are footprints that succeeding generations will take as a model to see how we handled the word of God.

Let us take a sober thought about the matter. How would we like to hand down to posterity a cry of peace and safety, when the oracles of God cry in unmistakable tones to "Cry aloud and spare not." "How ye shepherds and cry, and wallow yourselves in the ashes ye principal of the flock."

What I have written I have written, I trust, in the spirit of meekness and love and hope it may be received as such, and do not think that it was written by some old brother who lives where there is but little temptation in this matter; no, it was written by one who is young, and lives on the great highway of the nation where there is but one brother in the same town, and temptations not few; but it is my heart's desire to live up to the order of the Church so far as I am able,

JAMES A. SELL.

Tyrone, Pa.

A COMMON CUSTOM.—"Our preacher doesn't do that way," said a strict conservative to custom and form the other day, by way of volunteering an opinion on the method of a neighboring minister in his pastoral and pulpit work. The expression "*Our preacher doesn't do that way*," shows in itself how people are given over to habit. The Bible says "Be instant in season and out of season," "Cry aloud—spare not," "Go out into the highways and hedges and compel them to come in," &c., but the religious fashionist, looking at the ministers mission and measuring it by some narrow nicety of his own, says: "*Our preacher doesn't do that way*." Well, suppose he doesn't! Is your preacher—as if you owned him, and he owned every body else!—the model of doing all things by? Has it come to this pass in free and gospel-lighted America, that the heralds of salvation must *do or not do* this or that conscientious duty, only as they exactly copy somebody who is an all possessed as "*our preacher*?" When will christian men learn to do what they feel to be right, regardless of outside opinion, untrammelled by the criticisms of fashion, and uninfluenced by all the arguments of expediency? Let every preacher and every body else rise to higher ideals and practices of duty than to heed for a moment the nonsense in such words as "*Our preacher doesn't do that way*."

Be prudent, but not crafty.

*For the Companion.***A Supported Ministry.**

As there are yet among us those who contend for a Supported Ministry, which has a tendency to bring the church under the care of hireling's instead of shepherds, we will offer a few thoughts upon the subject. In the first place we will ask: Why is it that our brethren are beginning to plead for a supported Ministry? Is it because they desire to follow the example of other churches and float down the same channel of error? We feel confident that many of the ministers of the popular denominations of the present age, not only have the power or ability to know, but actually *do* know that their doctrines are founded upon principles of error; yet for the sake of that the love of which is the root of all evil, they advocate their tenets—plead against their own light and knowledge.—Here then we see that money is really the root of all evil. Rather than give up selling error for Truth poor sinful man will commit an unpardonable sin—sin against light and knowledge. Unlike those who have but little education they know the truth but will not do it. But if a salary has this effect upon the ministers of other denominations, have we any reason to suppose that it will not have a like effect upon the ministers of *our Church*? Yes, for as we do not know the hearts of men, some angel-tongued *man* may have but very little confidence in our mode of worship, yet would not object to advocate it at \$400 per annum; and as his faith is not very strong, he would not hesitate much to teach something that would please men a little better than the Gospel in its purity.—Brethren, do not let the opinion get into your minds that there is a necessity of having a little of the traditions of men brought into the church. If she is not sufficiently seasoned with it already the stream will increase soon enough without your pumping into it. Do not any longer plead for a supported ministry because there are places in which the Gospel has never been preach-

ed in its purity. This is no argument in its favor. Let missionaries be sent throughout the length and breadth of *this* and *other* nations, paying them for their time and expenses; but let not a solitary word pass from your lips in favor of making this a universal rule among those who preach the Gospel.

Missionaries, or those who devote their whole time to the preaching of the word, are the only preachers who ought to be supported, except those who are too poor to support themselves. But it is the duty of the church to *send* those missionaries, and not let them go upon their own responsibilities; because if this were the case the church would soon have a great many missionaries to support. It is money that urges the false teacher to plead in favor of error. Let us take the universalist for an example. What is their object in holding meetings and paying preachers. Too ignorant to know that if all will and must be saved, they need no preaching, their ministers lead *them* wherever they please and their *money* into their own pockets. These ministers believe in worship, too, or enough of it at least to raise them up within reach of their brethren's pocket-book.

Some of our brethren in order to establish a universal rule for paying ministers, tell us that the peculiar circumstances, in which the Apostles did not urge the claims which those to whom they ministered owed them, cannot be admitted as testimony in establishing or trying to establish that it is wrong to support the ministry. What are we to understand by those peculiar circumstances? We are ready to assert that if there are any of them in the New Testament every instant in which there is anything said relative to the question at issue must be a *peculiar circumstance*. If those of our brethren who advocate the new system can find an instance in the New Testament in which either our Lord himself or any of his Apostles received anything for their own support we shall be thankful to receive the intelligence. But we fear

that man will ever fail in this matter. With all the improvements in construing language he will ever fail to make the scriptures talk in favor of salary preaching. The true Gospel minister is not laboring for men, neither does he teach a doctrine that is intended to please men; but on the contrary he is laboring in the cause of Christ the true Shepherd in trying to call more sheep to his fold hence expects his wages from his employer. His reward is more lasting than that of the man, who, claiming to be a minister of Christ sells spurious doctrines for the doctrine of Christ and his Apostles.—He is not avaricious; has no inclination to get his hands into, or carry the purse belonging to the Church Treasury. He is ever willing to serve his Master without being paid for it hoping to become an heir of Heaven which he prizes as of far greater worth than all the glittering gems of earth. He regards this life as nothing more than a shadow hence attaches but little importance to the pleasures of earth. May a like feeling pervade every one, who, by the direction of the Holy Spirit has been led into the church militant that by a combination of truth and zeal they may be permitted ultimately to enter the church triumphant above.

E. UMBAUGH.

Pierceton, Ind.

It is usual with God to retaliate men's disobedience to their parents in kind: commonly our own children shall pay us home for it. I have read in a grave author, of a wicked wretch that dragged his father along the house: the father begged of him not to draw him beyond such a place, —for, said he, I dragged my father not farther. This was a sad but just retribution of God.

Idleness is the womb or fountain of all wickedness; for it consumes and wastes the riches and virtues we have already, and disenables us to get those we have not.

It matters not from what stock we are descended, so long as we have virtue; for that alone is true nobility.

FEAR INTENSIFIES FAITH.—Who nolds the plank the tightest? Why the man who is the most afraid of being drowned. Fear frequently intensifies faith. The more afraid I am of my sins, the more firmly do I grasp my Savior. Fear is sometimes the mother of faith. One who was walking in the fields was surprised to find a trembling lark fly in to his bosom. A strange thing for a timid bird to do was it not? But there was a hawk after it, and therefore fear of the hawk made the bird bold enough to fly to man for shelter. And oh! when vultures of sin and hell are pursuing a poor sinner, he is driven by the courage of despair to fly into the heart of the blessed Jesus. John Bunyan had somewhere words to this effect, "I was brought into such a dread horror of the wrath of God that I could not help trusting in Christ; I felt that if he stood with a drawn sword in his hand I must even run right upon its point sooner than my sins." I hope and pray that the Lord may drive you to Jesus in such a way as this, if you will not be drawn by gentler means."

TRUE—Dr. Franklin remarked that a man as often gets two dollars for the one he spends informing his mind, as he does for a dollar laid out in any other way. A man eats a pound of sugar and it is gone, and the pleasure he has enjoyed is ended but the information he gets from a newspaper is treasured up to be enjoyed anew, and to be used whenever occasion or inclination call for it. A newspaper is not the wisdom of one man or two men; it is the wisdom of the age, and of the past too. A family without a newspaper is always a year behind the times in general information; besides they can never think much nor find much to talk about. and then there are the little ones growing up without any taste for reading. Who then, would be without a newspaper,—and who then would read one regularly without paying for it?

He that goes to the tavern first for the love of company, will at last go there for the love of liquor.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 17, 1867.

CORRESPONDENCE.

MADISON, GA., Sept. 9, '67.

Brother Holsinger; Again I am among the freed people of Georgia, after an absence of two months.—During that time I have been in eighteen different States, traveled over four thousand miles, and enjoyed many precious seasons of refreshing. I was not traveling on a pleasure excursion however, but laboring for the good of the needy people with whom I have cast my lot, trying to awaken the people to the importance of assisting to instruct the ignorant, and carry the Gospel among the poor who are willing to receive it. As a general thing I met with unlooked for encouragement, both in and out of our Church. I found hundreds anxious to know the condition and wants of the people, and willing to assist in the good work, by contributing a portion of what the good Lord has blessed them with, as well as by their earnest petitions to God on the behalf of the needy and the weak instrument who bears the well wishes and the contributions of many warm hearted Christians to the poor of Georgia.

I find the people here still anxious for schools, and all around me comes the call for assistance to establish schools. But for the present all Government support (so far as employing teachers) is withdrawn, and our schools must now be supported by northern associations, assisted by the negroes, else they must close. We have schools here supported by every denomination of Christians, and I feel very anxious to have our school continued, and entirely under our own control.—In that way we may fully test the practicability of establishing a mission here; and I am fully satisfied that there are enough Brethren favorable to the effort to support our school this winter. The only difficulty seems to be a want of system by which all may contribute who

feel disposed to do so. The matter might easily be arranged, I think, by having brethren in the different churches to correspond with each other and collect what may be contributed.

Our school numbered 400 pupils on the first of July, and there are numbers who have not yet been to school. We now have a good house to teach in, without any expense; we should have 4 teachers, at a cost of about \$150 per month, for the entire expenses of the school, and mission. Our former assistants are willing to continue; and a sister from the North, every way capable, volunteers as a laborer in this field, in case we can assure her support. The only question now is, shall we be supported by the brotherhood, or must we abandon the work in this place.

For myself individually, it makes but little difference. I can go and work elsewhere, but I think more good can be accomplished here than at any other place, and on that account I would like to remain among the people with whom I have been laboring. Trusting that God may direct,

I remain, in brotherly love,
E. HEYSER.

Brother Holsinger; I have been a constant reader of the *Companion* since its commencement, and I can say that I was always pleased with its contents as a general thing, until of late I noticed some few things that grieved my heart, and I thought if I could, in the spirit of meekness and love, write a few lines to you to "unburden my mind" I would like to do so. What I have reference to are remarks made by you in the 31st No. of the *Companion*, headed "Our Manuscript Box." First, Remarks made on letters No. 4 and 5, about your personal appearance: among other things the wearing of the hair. You say you still wear them short, &c.; now the question arises do you wear them short on the top of the head according as the custom of the world as according to the order of the Brethren? The

scripture tells us to be subject to the Church, and not be conformed to the world, but to be transformed by the renewing of our minds, &c. Now I believe the apostle has reference to the cutting them off around the head, and not to let them grow as long as the women. The women of old used to let their hair grow down over their backs, as far as they would, for it was a shame for them to cut them off; because, "If a woman have long hair it is a glory unto her, for her hair is given her for a covering." 1 Cor. 11:15; but not so for man for it was a shame for him to let them grow down over his back, and consequently he should cut them off around the head, and so the Brethren have adopted that plan, viz: to cut them off around the head and to have them parted in the middle, or to comb them back over the head, and not to change with the world.

Beloved brethren, let us who are young stand up for the old order of the Church, that they labored so earnestly for, from year to year, at our Annual Meetings, so that when the time comes that our dear old brethren are gone that we can still go on contending for Primitive Christianity in all its purity. Let us stand by the motto that you have adopted for the *Companion*, viz: "Advocate truth, expose error, and encourage the true Christian on his way to Zion," &c., &c.

But now comes what grieved me most. Where you say in conclusion of this subject that you would unburden your mind of a few thoughts; it is this that you ask why is it that the old brethren are jealous of us young brethren, having a prejudiced feeling against the young brethren," &c. Now what grieved me was that you publish such things in the *Companion*, and send it far and wide over the country; for not only the Brethren get to read it, but the world, and it does a great injury to the cause. Why not go to those that offend thee and speak to them between thee and them alone, according to the Gospel, and be ye reconciled; for it don't seem that we have the right love for each

other if such things are published; because the Savior tells us that by this shall all men know that ye are my disciples, if ye have love one to another." John 13:35; but if such things appear in our periodicals as the above, and the unconverted read them, they will come to the conclusion that we are not the people we profess to be; therefore, beloved brother, let us be careful to let our lights shine before men that they may see our good works and thereby glorify our Father in heaven; and that they may truly see that we have love one to another.

And the letter No 7, that you gave part of it, seemed to me you only put that in for a slur on the brother that wrote it. How do you think the brother will feel when he sees it? Don't you think you have wounded him? I do think it is very wrong to wound our brethren. I think you had better not said anything at all about his letter, rather than to print it in the style you did. I must say it makes me feel very sorry to see such things in the *Companion*. I hope you will bear with me, dear brother, for speaking so plainly to you; for I am very sure such things, or things that are despised to astound the wise; therefore we ought also not despise the weak ones of the flock, but bear them on our arms as good shepherds, and keep them all in the flock or fold of Christ, and try to encourage them on their way to Zion.

Wm. N. CLEMMER.

Brother Henry:—Brother Joseph Leedy, and brother A. Leedy, Jr., were with us on the 7th and 8th; preached three times. We received 18 by baptism from the age of 15 up to 70 years. Last Sabbath we received 5. The Sabbath before 2. Since last Spring we received 43 by baptism; our district is in a very prosperous condition, and the brethren feel encouraged, and happy in the Lord.

D. D. SMITH.

Huntington, Ind.

Announcements.

Brother Holsinger; please say to the brethren through the *Companion* that we the brethren of the Smith Fork branch Clinton Co., Mo. intend the Lord willing to hold a Communion Meeting on the 12th and 13th of October, to which we extend the usual invitation to all who desire to be with us and especially to the ministering brethren. Those coming by railroad will stop off at Osborn on the Hanibal and St. Joseph railroad. Private conveyance will be sent to the station to convey brethren and friends if informed beforehand. The meeting will be held at the house of brother P. B. Shoemaker some 10 miles South of the station.

By order of the church.

DANIEL D. SELL.

Brother Henry:—Please announce that the Love Feast in the Valley of Va., will commence on the 10th of Oct., at the Flat Rock congregation. Then up the Valley on Beaver Creek (one place the 12th and 13th). Our reason for giving notice is this: Some of our Brethren last Spring expressed a desire to come to us this Fall. We hope this notice will meet and suit their arrangements to be with us at the above time. There will be other Love Feasts still further on. We invite all our dear brethren to come; and especially our ministering brethren.

DANIEL THOMAS.

Beaver Creek, Va.

A Lovefeast in the Buffalo Valley branch, Union Co. Pa., on the 8th and 9th of October next commencing at 1 o'clock, P. M., and continue next day until noon. The usual invitation.

By request,

J. L. BEAVER.

Vicksburg, Pa.

Brother Henry; Please announce through the *Companion*, that the Grasshopper congregation will hold a Communion Meeting one mile North-East of Osaukie, Jefferson Co., Kansas, on the 5th and 6th of

October. A general invitation is extended, and especially to ministering brethren.

CHRISTIAN HOLLER.

Brother Henry; Please announce that we intend holding a Lovefeast near Osceola, St. Clair Co., Mo., on the 17th and 18th of October. It will be the first ever held in this county. A general invitation is extended, and especially to the ministering brethren. JACOB ULERY.

Brother Henry; We intend, the Lord willing, to hold a Lovefeast in the Huntington branch, Huntington Co., Ind., on the 6th of October, to which we extend a hearty invitation to all. Those writing to brother Alexander Hoover, at Huntington, Ind., will be met at the station.

D. D. SMITH.

Notices of Lovefeasts.

Lost Creek, Juniata Co., Pa., Oct. 10th and 11th, 1 p. m.

Coldwater, Butler Co., Ia., Oct. 5th and 6th.

Whitesville, Andrew Co., Mo., Sept 21st and 22nd.

Upper Miama branch, (Spring Grove meeting-house) Miami Co., Ohio, Oct. 4th, 10 a. m.

At the house of Henry Kelly, Crawford Co., Ohio, Sept. 25th.

At the house of Geo. B. Spieher, Montgomery branch, Indiana Co., Pa., Sept. 21st.

Donalds Creek Meeting-house, Clark Co., Ohio, Oct. 9th.

At George Dilling's, 5 miles east of Urbana, Campaign Co., Ill., Oct. 12th and 13th.

Aughwich branch, Hunt. Co., Pa., Oct. 15th and 16th, 1 p. m.

I recently visited the brethren in Montgomery congregation in Indiana Co., Pa. I was with them four days. We had interesting meetings. There were three added to the faithful, two by baptism, and one restored. Our Lovefeast at Cowanshannock closed on Sunday evening.—Two added to the Church by baptism. There have been six added

at this place recently. May God carry on the good work.

Yours in the good cause,

JOHN WISE.

Oakland, Pa.

A Useful Invention.

We have been shown a diagram, and had explained to us the workings and usefulness of MUSSELMAN'S PATENT PRESS, a new invention conceived and patented by bro. Christian C. Musselman, of Somerset Co., this State. We think it a very handy appliance for the family, and especially for farmers. It can be applied to the pressing of small fruits, honey, lard, cheese, for stuffing sausages, and other purposes, and it is so constructed that a mechanic of common ability can make it. We have no hesitation in recommending it to our readers. For State, County, or Individual rights, apply to or address C. C. Musselman, Somerset, Pa.

Testaments.

We have received a new supply of the Revised New Testaments of the various editions and styles of binding, and can fill orders at short notice. Prices may be found in another column.

Notice.

All communications to the undersigned must hereafter be addressed to *Meyers Mills, Somerset Co., Pa.*, instead of Summit Mills.

C. G. LINT.

Sept. 2nd, '67.

In your worst estate, hope, in the best, fear, but in all, be circumspect: man is a watch, which must be looked to, and wound up every day.

To our Correspondents.

"The rock that is higher than I" may be found in the New Hymn Book.

List of moneys received, for subscription to the *Companion*, since our last.

J. N. Crosswaite, Macomb, Ill. .50

P. B. Doty, Box 5673, N. Y. 1.50

James J. McMillen, Brooklyn, Ia. .45

Books, &c., for sale at this Office

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Is published every Tuesday, at \$1.50 a year, by Henry R. Holsinger, who is a member of the "Church of the Brethren," sometimes known by the name of "German Baptists," & vulgarly or maliciously called "Dunkards."

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

So much of the affairs of this world as will be thought necessary to the proper observance of the signs of the times, or such as may tend to the moral, mental, or physical benefit of the Christian, will be published, thus removing all occasion for coming into contact with the so called Literary or Political journals.

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"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, SEPT. 27, 1887.

Number 38.

No Home.

No home, no home! Poor wanderer,
Earth hath no home for thee.
Forever driven to and fro,
A wave upon life's sea.

No home, no home! oh! bitter thought,
And full of agony,
It makes the eyes grow dim with tears,
The heart beat wearily.

No home, no home! oh! cruel world,
Most cruel and unkind,
How gladly would I leave thy shore,
Some better land to find.

Where glances cold and heartless words
No more will stab the breast,
And even I may hope to find
A place of peaceful rest.

A home, a home! how sweet the sound!
Oh Father! can it be,
In thy bright world of joy and love,
Hast thou a home for me?

If so, then will I meekly bear
With life and all its woes,
If thou wilt but receive me there,
When e'er my life shall close.

For the Companion.

A Crumb of the Bread of Life for a Suffering Sister.

NUMBER X.

"I will not leave you comfortless; I will come to you." John 14: 18.

Jesus not only knows *how* to comfort, but also *when*. His resources are Infinite, and his ken Omniscient. He makes provision for the sorrow before it arrives, and when it comes he comes with it. His sympathy is *Human*, and its connection with the God-head makes it open to and sufficient for all. He was "tempted in all points like as we are," and now that he is glorified, there is in the nature that was "made perfect thro' suffering," a channel through which the Alpha and Omega of Being and bliss can pour Himself into every soul whose "life is hid with Christ in God." "I will come to you" is spoken to every child of sorrow who is in covenant with God. We are prone to overlook God's *personal* transactions with us. His domain is so vast, His Government so com-

plex, and the crowd so great, that we feel and act as though our case might be neglected. God did not lay the burden of atonement on the body general, but on a particular Person. Not *mankind* but *Jesus* bore the load of human guilt, and the *whole* of it. So also the Divine dealings are with each individual as minutely as though but one existed. "I will come to you," gives every suffering believer a right to put in his claim to the sympathy and succor of Jehovah-Jesus. "The foundation of God standeth sure, having this seal, *the Lord knoweth them that are His*"—knoweth them as *individuals*, and as such metes out their requisite discipline of joy and sorrow. "I know their sorrows" was the comforting announcement with which "this same Jesus" sent Moses to the chosen seed in the "iron furnace." It is a delightful, elevating thought that the name of every believer is engraven on the palms of the Redeemer's hands, and worn on his heart. "He calleth his sheep by name." "And God said to Israel, *Jacob, Jacob*." As distinctly are our names called, in many a dark, perplexing providence, giving new emphasis, and direct personal application to the words of Jesus, "I will not leave you comfortless; I will come to you." Just as necessary as was the removal of Christ, so certain is the fulfilment of his promise to His sorrowing disciples.

He may come in ways that we think not, and may call with a voice which the natural ear hears not.—Our "eyes may be holden," while "our hearts burn within us" at the "gracious words that proceed out of his mouth." He may come walking on the billows, and raise our apprehensions of evil, or he may be asleep on a pillow, while our unbelief brings forth the taunting appeal, "arest thou not that we perish?" "He shall give you *another Comforter*" is on-

ly another form of the same truth as "I will come to you." "As many as I love I rebuke and chasten."—This is one of his methods of visiting, and it is the way of unerring love, and when he thus comes we need comfort, and the same cloud that casts its chilling shadow over us, is but the chariot of Jesus.—Nothing so lifts the scales from our eyes as sanctified afflictions. Nothing sets Jesus in so fair and ravishing a light as when the radiance of his smile is reflected from the dark cloud of sorrow. Oh, how our self-importance turns into self-abhorrence in the Alembic of the Almighty Refiner! When Jesus turns the tables upside down, and swings the scourge right and left, He is in the temple Himself. When He breaks our idols, He sets *Himself* before us, and pleads for more undivided possession of our affections. When he knocks the bottom out of our cisterns, and drains our earthly joys, it is that we may find in Him the Fountain of all that the soul needs. He never lays His rod upon us but to drive us into his arms. The Bridegroom of the soul finds His joy in pressing His beloved to his bosom, and the ardor of his love often necessitates the employment of apparently harsh measures; but He would have us take hold of the rod, and make it the lever that lights us out of sin and self into the "third Heavens." He would *show*, and have us *know*, His ability to comfort and succor when all human aid fails. "I WILL COME TO YOU." When a man makes a testament, the heirs cannot expect to get their legacy unless they comply with the conditions of the will: so, also the heirs of Grace must be content with *tribulation* and *chastisement*, as the indispensable terms of heirship. The conditions seem hard, but they are necessary, and their austerity is smoothed by the assurance, "I will

come to you." No one will have bread to eat unless the wheat first pass under the flail, or some other holling instrument. Neither can we eat bread in the kingdom of God unless we pass under the correcting hand of heaven, and be beaten and winnowed in the combined process of grace and providence. Heb. 12: 5, 6, 7. Matth. 3: 12. Be of good cheer, suffering sister, all these chastenings are "for your profit, that you may be a partaker of his holiness." "This is the will of God, even your sanctification." Every storm that sweeps over you only hurries you bark the more speedily to the desired Haven. You are moving onward and upward, even when "the wind is contrary." Your vessel is drifted hither and thither, tossed and dashed by the waves, but after all your rough sailing you will enter triumphantly into port, amid the jubilant greetings of angels. "*I will come to you*" is verified in every time of need. You will soon cast anchor on the other side of the river. The many furious tempests that howl along your pathway, are only the breath of the All-wise and All-merciful to waft you home to glory. The current of Providence has floated you along a strange course, so that you are in great measure isolated from your fellow-voyagers, but Jesus has been thro' the deep waters before you, and on every crest and in every chasm are heard the echo of his cheering words: "*I will not leave you comfortless; I will come to you.*" Your soul is longing to go to Christ, and Christ is longing to have you come; but the Bridegroom knows what length of time the bride requires to get ready for the blessed meeting and everlasting embrace of love.— Jesus will not keep you waiting one minute longer than is necessary.— As soon as his Spirit has given your mind a touch of beauty, and has properly arranged every part of your wedding garment, he will send you on to conduct you into his presence. "*I will come to you*" will give way to the truth of the Upper Sanctuary. The constant verification of

the promise of Christ's spiritual presence will soon be crowned with the blessed experience, "*forever with the Lord.*" Your eyes, which have wept so many tears, will shortly close in the deep, dreamless slumber of death, while the eyes of your soul will be radiant with the light and love of Eternal Life, gazing with wonder on the face of Jesus, and on the ineffable splendors of heaven. Oh what "joy unspeakable and full of glory" awaits you! What a river of pleasure is rolling through Eternity, out of which you will drink forever and ever. Rivet your gaze on the cross "pressing toward the mark," it may be through deep trials, elinging infirmities, fiery temptations, sore discouragements, dark providences, resting your heart on the gracious promise, "*I will come to you.*"

C. H. BALSBAUGH.

Union Deposit, Pa.

Home Again!

There is no music in the whole realm of nature, no sound that lulls the soul to rest, no object of love more dear, no place on earth so enchanting, as *Home, sweet Home*.— The emotions of the soul are indelibly joyous, as the weary traveler, after a long absence, nears his home where he left the *loved ones*, bound to him by ties, that the iron grasp of death alone can sever. And as he approaches the threshold of his habitation there gather around him those dear ones, to welcome his return, by tokens of affection that none can appreciate but those who have realized such *scenes*. If the endearments of our earthly homes are so strong, how greatly intensified will be the scenes that surround us when we arrive at our Fathers house in *Paradise*, where the Angels and all our friends who once inhabited this earth shall meet us with accents of welcome, and loud hallelujahs that shall wake up the sweet choristers of Heaven, and make the welkin ring with acclamations of joy! How enchanting the thought! Oh, that we may all realize this event, and thus forget the tribulations, and our weary pilgrimage of earth!—

I left home on the 25th of May, and passing down the beautiful Valley of Va. had 13 meetings with the brethren in the Valley. Arrived in Maryland the 4th of June, where I had six meetings, in Washington, and Fredrick County.— Went on to Annual Meeting, where I met my family, and where the time passed away most pleasantly. After the labors of the Council were ended, I spent a few days with my friends, and brethren, in that vicinity, the place of my nativity; had four meetings.— June 27th parted with my family in Baltimore they returned to Va., and I resumed my journey through Pa. Near Dayton Ohio had one meeting;— Then on to Ladoga, Indiana, where I had six meetings.— Then in company with brother Neher, went to Cerro Gordo, Ill.; had one meeting: Thence to Woodford Co. where we had four meetings. I then left brother Neher, and went on to Chicago, and then to Origen Wis. where I had one meeting; Thence Westward to Origen, had one meeting; From there I went to St. Paul and St. Anthony, and down through Minnesota, had two meetings. Thence to Marshall Iowa, had two meetings. Continuing Westward to Panora, Dalecity, and New Jefferson, and had six meetings. From there my brother B. E. Plain went with me to Omaha, Nebraska, Kansas City, to Warrensburg Mo. where I had one meeting, and took leave of my brother, going east to St. Louis on through Ky. and Tenn. and so on home where I arrived safely 2nd of September after an absence of upwards of three months. Thankful to Almighty God for his protection over me through the long, eventful, and most interesting journey; throughout which I was blessed with perfect health, and enjoyed myself very much indeed.

I may at some future time give a more elaborate description of the country, condition of the congregation, and well-being of the members.— I traveled nearly 5000 miles, over some of the most beautiful and picturesque country, perhaps in the U. S.— had some 47 meetings,

visited a great many congregations, found the members generally in good health, physically, and quite cheerful and hopeful spiritually; unitedly laboring for the prosperity of Zion, manifesting an ardent concern for the salvation of the children of men and desiring to be remembered in *Love* to the brethren at large. In closing this compendious report, I hereby tender my most heartfelt gratitude for the many tokens of regard manifested by the dear brethren and sisters with whom I met, many for the first time, and some in all probability, the last time in this life; fondly hope to *meet them all again*, upon the shores of eternal deliverance, in the bright mansions of ultimate glory, where we can strike glad hands once more, and unceasingly praise our great Redeemer, while the changeless ages of a never ending eternity shall roll along.

D. H. PLAINE.

Bonsacks, Va.

For the Companion.

Truthfulness.

MR. EDITOR: If there is one element in the constitution of moral character which should be better cultivated, or more cared for than another, that element certainly is truthfulness. Our youth, as soon as they are able to talk or understand, should be taught that truth is an outgrowth of our better nature, which alone can lead us to honorable distinction in life. To place anything about which we converse, in its proper and true light, should be the chief end of all conversation, and conversation subversive of this end is mischievous, and its votary is unworthy a place in society. And not only in our conversation, but veracity should characterize our actions as well, for we can act the truth as well as speak the truth, or act falsehood as well as speak falsehood.

But what is truthfulness? First; one of its important elements is correctness in ascertaining facts. This is essential to the love of truth.—We should exercise the greatest care respecting every statement which

we receive as true, and not receive it as true until we are satisfied that the authority upon which it is asserted is of such a character as not to admit of a single doubt, and that the statement contains all the facts to which our attention should be directed. Unless we are thus guarded we are often led by the outward appearance certain statements bear, to accept as true that which turns out to have no truth in it, and very likely we have not made this discovery until we have assisted in its circulation. The practice of this sincere and candid search after truth, on every subject to which the mind may be directed, ought to be cultivated in early life, with the most untiring care. It is a *habit* of the mind which must have a most important influence in the culture of moral and intellectual character.—If we should be careful in receiving correct statements, we should be equally as careful in giving correct statements. We should weigh well what we are about to promulgate, and not only ascertain its Truthfulness, but also its fitness for the public ear. We should ascertain whether it is a general principle or a matter of but rare occurrence. For, sometimes, by relating a circumstance which may have happened but very rarely, we may, by our peculiar mode of stating it, convey the idea that the circumstance is general in all its bearings, when just the opposite meaning should be conveyed. Many statements, though true in word to the letter, are related in such a manner and under such circumstances as to make a false impression and lead to false conclusions. There are certain actions in the lives of individuals, who are upright and honest, which if related under certain circumstances, would be directly opposed to uprightness and honesty. On the other hand, certain actions, if made manifest, would be taken as an evidence of purity and virtue if unaccompanied by their associate actions, and an opinion of character might be formed upon a wrong basis or by a false measure. The person who has a character noted for Truthfulness will

associate ideas and circumstances, and determine by this means the true bearing of every statement.—He will not only see whether it is true in the abstract, or if taken by itself whether it would be a safe guide in pronouncing judgment upon character, but he will examine every statement associated with that one which seems to be most prominent, and after thus carefully scanning it, he will finally study the impression it might make if placed before the world.

Another important element in Truthfulness is the fulfilling of promises to the letter. We should never make a promise when there is any natural obstacle in the way of its fulfilment. Before saying what we will do in the future, we should examine well the obligations we are under, and then take upon us no obligation that would conflict with any previous one, or that would hinder the fulfilment of either. The person whose truthfulness is fully developed will fulfil every engagement at all hazards, though it be to his own detriment. In the language of the wise man, "He that sweareth to his own hurt, and changeth not."

In consideration of the above facts, would it not be well for teachers and parents to consider that to cultivate Truthfulness should be the chief end of all mental and moral discipline, and unless this end be in view, all our training will be in vain.

J. S. GILT.

Mechanicstown, Md.

Good Advice

If you your lips

Would keep from slips,

Five things observe with care;

Of whom you speak,

To whom you speak,

And how, and when and where.

If you have many diseases in your body as a bill of mortality you are, this one receipt of temperance will cure them all.

Nature makes us poor as well as we want necessities; but God gives the means of poverty to the want of superstitions.

*For the Companion.***An Explanation**

We should be ever willing to receive instruction. I am under obligations to brother Reiff for his notice of what I said on page 262 of the *Companion*. I know that I should have said that it (the answer referred to) presents the idea that the Scriptures tolerate disobedience. This, I presume, is what brother Reiff nominates an ungenerous conclusion. I must confess that I am unable to see anything ungenerous about it. I do not say this because I think that brother Reiff is in favor of living a life of disobedience, but because such inference must and will be drawn from his language. If we are forgiven and in the favor of God, who is willing to make the declaration that we will not be the happy recipients of a home in Heaven when we die? Then what object have our ministers in view when they preach obedience? Will brother Reiff Tell? "Why not put in the better construction, such as dictated by charity (that rare element), if those unmeaning ideas, as he terms them, were expressive of my sincere belief." To this quotation from the 282nd page of the *Companion* I would say that I believe that charity is *rare* in any sense you take it, but it has its confines too. If some brother would state that infants must be baptized shall we exercise charity by being silent just because his language is expressive of his sincere belief? What does brother Reiff say about this matter? Commenting upon what had been said relative to his article on the 220th page, he says: "Brother E. U., on page 262, puts another definition on it. But does it not also imply a change?"—Certainly it does. But it does not imply a change of mind only, but also a change of conduct.—When I said that repentance means to abandon evil practices, could brother Reiff not see that there is a change implied?

E. Uмбаugh.

*Pierceton, Ind.***THE LILY OF THE FOREST LAKES.—**

In the northern lakes, the woodman urges his light skiff sometimes through acres of lily pods, which, in their season, bear up the most beautiful and fragrant blossoms. The air is redolent. The water surface is mottled with the earliest gems. For a moment after his canoe has passed, a tiny wake can be traced, as the broad, flat leaves have bowed before the keel and oar. But soon every mark of his track is obliterated; for fear and blossom, upborne by the buoyant waters, have sprung up again, though dripping from their bath, to their waited place. When the spring freshets come, or the swell of the sudden summer rain has raised the lakes above their common level, still these beauties of vegetation rise with the rising tide. When the storm comes thundering down the mountains, and the billows toss, and white caps sparkle, still these broad, shield-like leaves, float and wrap and undulate, but cannot be submerged. Ay, there is a long, fine filament which stretches downward through the depths and moors them to the bottom, where the interlocking roots hold them with a grasp they will suffer the stem to break before they will unclasp. The life of the lily is above. The secret of its life is unseen of men.

Emblem of the Christian. Thus he upon the rolling billows of life. Storms of sorrow and affliction, cannot submerge him, for he is saved by his ever buoyant hope. The tide of passion may swell around him, but he will ever surmount it, for the cord which binds him to the hidden rock has the elasticity of "love," which suffereth all things, and is kind." Worldly eyes cannot discover that golden band which moors him to eternal truth and goodness; but its hold is firm, its strength invincible. His way of life above. Drive through it the sharp share of bereavements, and though for a brief season the scar may be traced, as soon the lovely flowers of resignation, thankful and peace, uplift their heads, and breathe their fragrance upon the air.

Is not such a life attainable? God be praised, he wrought out this wonder

in many an humble soul of whom the world was not worthy.—*J. C. French, in the Am. Messenger.*

ALWAYS TELL THE TRUTH.—The ground work of all manly character is veracity, or the habit of thankfulness. That virtue lies at the foundation of everything said. How common it is to hear parents say, "I have faith in my child so long as it speaks the truth. He may have faults but I know he will not deceive. I build on that confidence. They are right. It is lawful and just and lawful ground to build upon. So long as the truth remains in a child, there is something to depend on; but when truth is gone all is lost, unless the child is speedily won back again to veracity. Children did you ever tell a lie? If so, you are in imminent danger. Return at once, little reader, and enter the strong hold of truth, and from it may you never depart.

Proverbs.

A little wealth will suffice us to live well, and less to die happily.

A little wrong done to another, is a great wrong done to ourselves.

A lie has no legs but a scandal has wings.

Adversity flattereth no man.

As good do nothing as to no purpose.

At the gate which suspicion enters, love goes out.

Be a friend to thyself, and others will be so to.

Haste trips up its own wheels.

Have not thy cloak to make when it begins to rain.

Hearts may agree though heads differ.

He who greases his wheels helps his oxen.

Give a dog an ill name, and his work is done.

Getting is a chance, but keeping is a virtue.

Honesty is the best policy.

Idle people take the most pains.

For the Companion.

Idolatry is the Sin and Curse of Mankind.

Now sin is idolatry, and all sinners by whatsoever name they may be called, are idolaters. What is sin but the alienation of the heart from God, and the gift of the heart to some darling lust? In the eyes of God it does not matter whether the idol worshipped be nominally a deity or an impure desire. What ever a man lusts after that is his idol. And whatever a man does in order to gratify such lusts, that is his idolatry. The worship of the true God consists in fearing God and keeping his commandments, and makes up the whole duty of man. If then God is not feared and his commandments are not kept, God is not worshipped according to this view. Then sin is idolatry, and idolatry is the sin and curse of mankind.

The sinner is declared to live without God in the world; God is not in all his thoughts; he is a lover of pleasure more than a lover of God. The person who excludes God, and gives to the creature the heart which is demanded by the Creator, and who permits the spirit that now works in the children of disobedience to be his ruler, must be an idolator. We then find idolatry wherever we find man: So everywhere we find the curse of God. "Judgments," says scripture are prepared for scorers, but we find judgments as fearfully extensive in christian as in heathen lands; the scorers then must be everywhere, at home as well as abroad, in the churches of christianity as well as in the temples of heathenism. This view of the case withdraws our attention from the defalcations of God's ancient people to the consideration of our own. Are not we similarly disposed? Our business, treasures, children amusements, may at any time become our Baal. In the haunts of impiety, or in recesses of earthly affection, or at the marts of traffic. It may be said we build our altars on his high places, there to sacrifice to him our thoughts, yea our very souls. How true must this be when the apostle John saw it necessary to say to his

brethren, "little children keep yourselves from Idols!" It is lamentable to think of idolatry of this kind abounding among christian professors. We are astonished at the ancient Hebrews; we regard them as ingrates and pronounce them simple, but we should be careful lest in so doing we condemn and stigmatize ourselves. We, too, are a peculiar people; every means of grace is at our hand: God can do no more for us than he has done, and yet on taking a cursory glance at the state of society in many parts of our country, it would not be easy to say whether Jehovah or Baal is God.—Ought we not to take the warnings of his displeasure which abound in these days of darkness, and forsake our Idols. No rain for more than three years fell in Samaria because of Israel's homage to Baal. How marked and alarming was such a token of Jehovah's jealousy; but it was long unheeded and consequently famine and its horrors bestrode the land. Have there been no signs of God's being angry with our country? Let the past five years answer. Are these things to be considered the proofs of God's complacency in us? Are we to sit down and fold our hands and conclude that his anger is turned away? No; Jehovah is offended; he has looked on while Baal and Ashtoreth have for many years been deified in our land, and God's forbearance seems to be giving way that his divine jealousy may vindicate his glory.—It is certainly the duty of us all to send over help to the perishing in Macedonia. Christ's kingdom must be extended though many at home will not believe; but we ought also to regard with deep concern the sins of our own land; we are bound alike by christian patriotism and piety, to pray for the revival of religion and for times of refreshing from the presence of the Lord amongst ourselves. Some say that our country has passed the zenith of her glory and her sun is now on the decline. If it be so it is the righteous punishment of our unfaithfulness and ungodliness; but it may not be so. If then such a country as ours

can be saved by a hope, let us cherish that hope by casting down our idols and returning to Jehovah and repent in sackcloth and ashes, as did Ninevah of old. God may withdraw these threatening clouds.—This depends on an honest and practical abnegation of that intense worldly mindedness under which, for these past years we all seem to have been spell-bound. May God in his mercy grant that we may be awakened to repentance and set upon reformation, that we shall all ere long be seen returning to him, saying, Asshur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, "ye are our gods," for in thee the fatherless findeth mercy. The friends of religion must exert themselves to stay the progress of sin and avert divine judgement,—the disciples of Christ have his sacred truth in their hands, and he has made them responsible for its maintenance and diffusion, for whatever they are made responsible they are made capable; and if they refuse to employ their capacities they will incur his displeasure and be subjected to chastisement. Our paucity of number at any time and our seeming weakness effect no change in our obligations, whether many or few, weak or strong; it is still in our power, as it is ever our duty, to do what is enjoined in the way of promoting our Divine Master's cause. Principles such as these have need to be studied in times of defection from the truth, and those who are witness for that truth, must not shun to declare them. When a cause is popular and on the ascendant it gains around it crowds of patrons; when its reverses come their applause is hushed and it is abandoned; but when the cause of Christ falls upon dark days, and when its friends are few, then is the time that the voice of its advocates must be lifted up like a trumpet. Danger to life and property may thus be incurred, but incurred it must be, for we are enjoined to be faithful till death, and to be ever ready to forsake all and follow Christ. The world counts these

very unreasonable terms, hence it refuses to have anything to do with the matter. The true follower of Christ counts all things but loss to win salvation for himself and make known the glad tidings to others the conditions are gladly accepted.

These observations are illustrated in the lives of the apostles and many of the primitive christians at the dawn of the reformation. They were luminously embodied in Wykliffe, Luther, Zuinglius and Knox, who stood against the world for the truth's sake. All missionaries in heathen lands and every conscientious and consistent lot in the midst of a crooked and pervert generation act out their principles in their advocacy of the Gospel of Christ.—What did the Tishbite do? what a glorious exemplification of such principles have we in the scene described between him and Ahab; the cause of truth was in the dust, and Baal was on his high place. Jealous for the honor of Jehovah, and grieved at the heart for his countrymen, Elijah alone and unpatronized withstood the royal patron of idolatry to the face; he spake for Jehovah, not in a corner but in a crowd, not in a whisper but with a loud voice, not in bland and studied phraseology, such as suits the manners of a court, but in a stern and truthful denunciation, such as becomes the man of God; not with a multitude at his back ready to carry him through his enterprise, but with a nation before him, imprecating curses on his head.—What cares Elijah; his life is not his own. If God choose to take his life, well and good; if not, then let it be consecrated to his side. What was the result? Truth triumphed, Judgments were averted; thus having had it put within his power to arrest sin and win a battle for his God, he used his means, and did what he could. No more was asked of him; no more is expected of any of us. And he did wondrously. A more momentous battle was fought on Carmel than on Marathon or Waterloo. Greater interests were at stake, and a far more splendid triumph was achieved; but what a contrast otherwise. On Carmel were

thousands against one man; he was a poor prophet of God; he had faith and he could pray, and thereby he won the victory. This teaches us what one man can do in aid of the Gospel. He is a coward who will not stand to the truth of the Gospel, because numbers are against him.—It does not follow that a majority is in the right upon the subject of religion; it often is not so. Read the great chapters of church history and you will find that truth has made her way to the throne against hootings of insensate rabble, often led on by men whose craft was endangered by her progress. As it has been, so it is likely to be.

Brethren, we have it in our power to stop the progress of sin; having possession of God's truth we are bound to circulate it; we have many opportunities of doing this, and of thereby rebuking sin in the support we may give to projects for the suppression of vice and the revival of religion. Its defense at home and its promulgation abroad. Near to us lie the materials for besieging the strong-holds of Satan, and we have but to challenge the scorner and we will conquer. We must conquer!—What can stand long against the Gospel, when projected by skilful and vigorous faith, against the feeble defences of error? What unsupported fortress of the father of lies can long resist the force of a righteous man's prayers? What amount of exalted and exulting evil can long remain before the use of spiritual weapons by God's men of war; soon at home and soon in distant lands, peans of christian victory over heathenism would make the arches above us resound, if every disciple of Christ were as the prophet Elijah. After what we have seen him effect, let no man despise the worth of mere individual effort in the cause of the Gospel.

A. J. CORRELL.

To be Continued.

Sweet is the look of sorrow for an offence, in a heart determined never to commit it more? Upon that altar only could I offer up my wrongs.

Marriage.

Marriage is one of the first ordinances established by Deity, and is beyond doubt one of the most important engagements of this life, and perhaps the least considered. Marriage has its attractions, and what is more, its moral advantages. It is the only institution which reconciles with the stability and good order of society, one of the strongest impulses of our nature.

If it does in some degree add to a man's expenditure, it repays him by conferring blessings unattainable without it. The unmarried man is isolated; the married man, if ordinarily well disposed, has a permanent hold on the affections of his fellow-creatures. A judicious selection of a help-mate ensures him comforts at home, which no price could otherwise secure for him. If he act wisely, he will find his family affections the best of moral teachers.

And now let us turn to the considerations which every man properly desirous of entering such a state, ought to weigh duly beforehand.—It is not by domestic industry alone that he ought to expect his wife to contribute to his comfort, but by her judicious aid in making what he earns go as far as possible. She can assist greatly in procuring necessities for the family, and by degrees add to their capital such amounts as may prove an untold blessing in the time of need. She may at first have some time for earning, but when the cares of children come upon her, this and the household together will take up the greatest part of her time. Another consideration not to be forgotten is a proper mental cultivation; this is perhaps the most important attainment of all, from the fact that she has the moulding of the minds of her children; they are always with her, and the disposition, the virtues, or vices of the mother to greater or less extent may always be seen in the habits of her offspring, and while he should place the probable earnings of his wife at a low estimate, physically, he may look for greater things to be accomplished in this direction, for great men of eve-

ry age have had great mothers.—With mental cultivation we would associate piety; nothing is more lovely, in the family circle, than a pious mother who is prepared under all circumstances to instil into the minds of her children those principles first heralded to a fallen world by the King of kings, and upon which their happiness depend.

The marriage relation however has its reciprocal duties; what of kindness the woman owes to her husband, the man is under obligations morally in turn to bestow upon his companion. A good and virtuous husband, generally makes a good and virtuous wife. The married life is not all pleasure, it has its troubles and annoyances, its bright and its dark seasons. All of these things should be properly considered for they will most certainly come. This being done, he should next take into account whether his earnings can cover the certain steady outlay of a family, and whether there is a fair prospect of their continuing to increase, or at least not to fall off, and thereby make himself and those whose welfare depends on his success miserable. All these things properly considered will justify the undertaking and fulfil the design of Providence in promulgating the ordinance.—*Tyrone Herald*.

LOCAL MATTERS.

Tyrone City, Pa., Sept. 24, 1867.

CORRESPONDENCE.

Dear Brother Henry; The subject of the obituary notice which I send you this week was a very serious case; I allude to that of J. W. Hoover. He lingered a long time, and suffered much, but apparently was not much concerned about the salvation of his poor soul. Not until he was on the very brink of eternity did he desire the association of those who had often exhorted him, with others, to the duties he owed to his God, in whose presence he must now shortly appear. He requested the ministering brethren to be sent for to pray with him, but

they being absent from home, the writer left his home at midnight and drove 18 miles, in order to comply with his request; but alas! when they arrived at his residence about 3 o'clock in the afternoon, the spark of life was almost gone; yet they prayed with him and tried to comfort him all they could. It is a trying time to give comfort and consolation when the first principles of the doctrine of Christ have not been complied with; yet we have hope that he received pardon; he was engaged in prayer to his God all that night, and he requested some of his young friends to sing, and others to pray with him, which was done. He warned his young friends not to do as he had done; not put off the offers of mercy until they come on their death bed; and indeed it should be a solemn warning to others. I saw those there who were his associates in former days, who know the duty they owe to their God, who are yet in health. I would say to them, repent of your evil ways, turn in with the offers of mercy, and seek God while he may be found; for you know not when it will be your turn to go, and if you are prepared you have the comfort and consolation that you can go home to Jesus, there to reap the fruits of God's eternal blessedness.

The above was indeed a pitiful case. He was so penitent; so willing to do just anything the Gospel requires, but not until it was too late to act; yet I hope he received pardon. He made this remark, that, "Had not Christ died upon the Cross I would have no hope."—If others could just see with me what they are in the sight of God they would not for one hour continue in sin, but would turn to God and make their peace calling and election sure.

I hope that this case may be a means to bring others to seriously think of their latter end, and not sin away their day of grace. The spirit of God will not strive with man always.

JACOB L. WINELAND.
Clover Creek, Pa.

FONTENELLE, NEB.,
Sept. 4th, 1867.

Dear Brother Henry; Having just returned from a Lovefeast held with the brethren in Shelby County, Iowa, the 31st Aug. and 1st Sept., I thought that perhaps a few words in reference to the same might be interesting to the readers of the *Companion*.

I left my home on horseback, the 29th of August, and after a hard days travel arrived at the residence of brother L. S. Snyder, near St. John's Station, Harrison Co., Iowa. Started next morning in company with brother Snyder, and arrived at place of meeting next day morning. The following brethren from a distance were present, and labored very zealously in the cause of their Master: Elder Hiel Hamilton of Poplar Grove, Ind., and Jacob S. Haughtline of Panora, Guthrie Co., Iowa. Quite a number of people collected, considering the busy time and the newness of the country.—The forenoon exercises were opened and brother Hamilton spoke to our edification from 1st Peter 1:18—24. He advanced the following points:

- 1st. The fallen state of the human family.
- 2nd. That man was not capable of redeeming himself.
- 3rd. That Christ redeemed the human race.
- 4th. Entreated the people to accept the terms of salvation.

The evening exercises were attended to in good order, and we were made to sit in heavenly places in Christ Jesus. Next day, Sabbath, preaching in the forenoon from St. John 1:29. Brother J. S. Haughtlin beheld the lamb of God in his temptation, and brother Hamilton in the character of a lamb and Lion, and very earnestly entreated the people to behold the Lamb of God as their Savior. We trust that the deep impressions made will be lasting and that this little Lovefeast will be the means of bringing many souls into the sheepfold. And that those of us who have set to our seal that God is true, may contend more earnestly for the faith once delivered to the saints.

I would also say that members desiring to move to the far West, and desiring a description of this country can get the desired information by addressing me as above.

Yours in the bonds of Christian Love.

SAM'L A. HONBERGER.

Announcements.

Brother Henry; Please announce through the *Companion* that we intend to hold a series of meetings in the James Creek branch, Huntingdon Co., Pa., commencing on the 10th of October, and continue about a week.

A Lovefeast will be held at the commencement beginning at 1 o'clock, P. M. A general invitation is extended to all who wish to be with us.

By order of the Church,

H. B. BRUMBAUGH.

Brother Henry; Please announce an invitation to our Lovefeast, on the 13th of October next, at brother Mahlon Funk's, 7 miles south-east of South Haven, on Lake Michigan, and 25 miles Northward of Decatur, on the Michigan Central R. R., in Van Buren Co., Mich. We hope the brethren will not neglect us any longer.

FRED. P. LOEHR.

Bloomington, Mich.

P. S.—Your father told me at A. M. that he intended to pay us a visit; it would suit well to come now, as I intend to make a tour North-east soon after the Lovefeast, and company would be very acceptable.

F. P. L.

Brother Henry; Please announce through the *Companion* that we intend to hold a Communion Meeting on the 10th of October next, God willing, in the Germantown branch, Philadelphia. We extend a general invitation to the Brotherhood, and especially to the ministering brethren, to be with us.

J. W. PRICE, Elder.

Germantown, Pa.

Notices of Lovefeasts.

Lost Creek, Juniata Co., Pa., Oct. 10th and 11th, 1 p. m.

Coldwater, Butler Co., Ia., Oct. 5th and 6th.

Upper Miami branch, (Spring Grove meeting-house) Miami Co., Ohio, Oct. 4th, 10 a. m.

Donalds Creek Meetinghouse, Clark Co., Ohio, Oct. 9th.

At George Dilling's, 5 miles east of Urbana, Campaign Co., Ill., Oct. 12th and 13th.

Aughwich branch, Hunt. Co., Pa., Oct. 15th and 16th, 1 p. m.

Log Creek branch, Caldwell Co., Mo., Oct. 5th and 6th.

Nettle Creek branch, Wayne Co., Ind., Oct. 12th.

Coneaugh, Cambria Co., Pa., Oct. 17th and 18th, 10 a. m.

Yellow Creek branch, Bedford Co., Pa., Oct. 5th, 4 o'clock b. m.

Clover Creek, Blair Co., Pa., Oct. 8th, 4 p. m.

Stony Creek branch, Hamilton Co., Ind., Oct. 11th.

Germantown branch, Pa., Oct. 10th.

At brother Mahlon Funk's, in Van Buren Co., Mich., Oct. 13.

Duncansville, Blair Co., Pa., on the 17th and 18th of Oct., 5 p. m.

Warriors Mark, Huntingdon Co., Pa., Oct. 19th and 20th, 2 p. m.

The Iowa State District Meeting convenes on Oct. 18th, at Dry Creek congregation, Linn Co.

Sad Accident.—It is with feelings of painful regret that we have to record a sad misfortune which befell Miss SALLIE K. CAMERER, a young lady employed in our office, on Tuesday last, while taking away papers from our large power press. The press works on the principle of the Adams press, and the frisket failing occasionally to bring back the papers, she made an effort to secure a sheet, and was caught by the platen, crushing the last three fingers of the left hand in such a manner that it is feared she will lose the use of them. The index finger is uninjured, and the physician has hope of saving the adjoining one.

The wound has been very painful, which she has borne with admirable courage.

She is an apprentice to the printing business, and has been remarkably successful in her new pursuit, and her industry and integrity, accompanied by her cheerful and affectionate disposition won for her our highest regards, and the respect of all her acquaintances.

It is our ardent prayer that her injuries may not unfit her for future usefulness in our employ, and every thing will be done for her that kind hearts and medical skill can suggest.

Postal Order Office.—Tyone Post Office has now been constituted a Postal Order Office, and orders may be procured at any other Order Office directly to us at this place. This will be quite an accommodation to us as well as to those who wish to remit us money.

DIED.

In the Clover Creek branch, Blair Co., Pa., Sept. 6th, ANNA, daughter of David and sister Sophia WINELAND; aged 5 years, 2 months, and 26 days. Funeral services by the brethren.

J. L. WINELAND.

Of Dropsy, Aug. 30, in Montgomery Co., Ohio, sister LYDIA ZUMBRUM, wife of bro. George Zumbrum, and daughter of Elder Samuel Pfautz; aged 49 years, 10 months, and 11 days. She was the mother of 14 children, 12 are yet living. She lingered about 1 year, and bore her sufferings with more than common patience.

HANNAH KNAUFF.

In Ashland Co., Ohio, September 3rd, our beloved friend, DAVID GARVER, son of bro. Christian and sister ——— Garver; aged 33 years and 8 days. He leaves a wife and 3 small children to mourn their loss. Occasion improved from Hebrews 9:27.

JOSEPH RITTENHOUSE.

"Visitor" please copy.

In the Yellow Creek branch, Bedford Co., Pa., August 3rd, sister MARY, wife of brother David GOCHNOUR; aged 63 years, one month, and one day. Funeral services by Jacob Miller, John Holsinger, and G. W. Brumbaugh.

All who may wish to purchase Fruit and Ornamental trees, Shrubbery, Vines, &c., at low prices, and direct from the Nursery, will find it decidedly to their interest to address LEWIS O. HUMMER, CAMERONIA, Northumberland Co., Pa.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—Jesus.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, OCT. 1 1867.

Number 39.

Selected for the Companion.

A Solemn Warning.

Sinner, perhaps this news to you
May have no weight, although so true
The carnal pleasures of this earth,
Cast off your thoughts and fears of death.

The aged sinner will not turn,
His heart so hard he cannot mourn,
Much harder than a flinty rock,
He will not turn though Jesus knock.

The blooming youth, all in their prime
Are counting out their length of time;
Often they say, 'tis their intent,
When they get old, they will repent.

But oh, the sad and awful state
Of those who slay and come too late;
The foolish Virgin's they began
To knock, but could not enter in.

Then parents take a solemn view
Of your dear children, dear to you
How can you bear to hear them cry
And fault you with their misery.

When Christ the Lord shall come again,
In solemn pomp and burning flame,
Say Gabriel, go, proclaim the sound,
Awake ye nations under ground.

Oh, how will parents tremble there,
Who raised their children without prayer;
Methinks they'll hear their children say,
"I never heard my parent's pray."

Good Lord! what groans and bitter cries,
What thunders rolling in the skies,
Poor sinner sinks in dark despair,
While saints are shouting through the air.
JOHN W. MOATS.

For the Companion.

Idolatry is the Sin and Curse of Mankind.

(Concluded.)

But there is more in thus laboring for the ascendancy of truth.—Christians will become the true benefactors of their race; they may avert the divine judgments. When Elijah persuaded Israel to abandon Baal the windows of heaven were opened and the earth received the refreshing rain. We can spread the gospel truths. Shall we do it?—who will say nay. Only let the Bible be more the man of our counsel; prayer—secret and public—more than ever our choice, and let the ordinances of God be more attended, less for show and more for spiritual good, and let all God's ministers be more in earnest for the conversion

of the world, and the people be more candid, humble and prayerful, and sin and idolatry will give away and fall before the gospel truth. God will aid efforts and answer prayers for the progress and triumph of the gospel. Christ is the author and finisher of human redemption, a work to which every other in the universe is inferior. To him, therefore, who glorified God in rearing and perfecting it, all in heaven and earth are to be eternally subjected. Creation is given to him to use it for building up Zion; providence is given to him to carry forward by its means the counsel of peace, and it is as our mediator he handles the reins of government in both of these dominions, so as to make every creature and event conspire to advance the kingdom of grace. It is evident, therefore, that his glory is inseparably associated with the one cause of gospel truth in the sinful world.—The legitimate influence from such a truth is, that the head of the church must take an absorbing interest in that by which his mediatorial glory is to be promoted; which means that he will notice and bless every effort made and answer every prayer presented for the prosperity of Zion.

The hand that moves creation is outstretched for the cause of gospel holiness on the earth. The eye that comprehends in a glance the vast regions of infinitude is fixed constantly on the little kingdom of grace surely working its way in the world, and that heart which gives pulsation to all conscious existence beats largely and strongly for the revival of the truth as it circulates from him throughout the membership of his mystic body. Why is it then that we who have this truth in our custody, and who were made preachers, that we might go and preach to all the world—why is it that we are so backward to carry the war of the gospel into the territories of satan?

and why so timid about our success of recovering sinners? Truth in itself is great and must prevail; but the God of truth is greater than the truth, and he is on our side. It is truth we are maintaining. We may therefore be confident in the intrinsic excellence of our cause. Our leader into all truth is the spirit of truth, and therefore we may without fainting pursue. Our shield is the blessing of the God of truth, and, therefore we cannot possibly be wounded in pressing forward to the mark to which he is calling us.—These considerations impart value and dignity to the humble means of the gospel enterprise. The bible may be disrespected as the composition of amiable but weak enthusiasts; notwithstanding its circulation will put to flight the false religions. The preaching of the gospel, which is foolishness in the view of many, will ere long pull down the strongholds of satan. The Christian pastor prosecuting meekly but earnestly his sublime vocation may pass unheeded through life's bustling and die unlamented by the minions of mammon, still he has sown that seed which in other days will bring forth the bread of life to famishing thousands, and he has excavated that field of spiritual wealth from whose minds shall be lifted the pearl of great price. The missionary enterprise may be tolerated as a project of innocent benevolence, or denounced as a piece of splendid hallucination; before its marches, its sieges and its battles, philosophy shall retire into the shade, confessing its incapacity to elevate the moral condition of man, while every shrine of idolatry and every dogma of superstition will disappear, leaving the ground to be occupied by the gospel truth and people to be instructed by the oracles of God. Prayer to God as a means to give efficacy to those weak things of the world which God

has chosen to confound the things which are mighty, may be hooted at by some, notwithstanding the effectual fervent prayer of the righteous will avail to evangelize mankind.—At the prayer meeting on Carmel there was only one man and he uttered only one short prayer, but how magnificent the result; fire from heaven descended, Baal fell, Jehovah was exalted, Israel once more embraced truth and imbibed life.

Ah! says one, money is sinews of the missionary enterprise. It may be so but it is not the sinews of the gospel enterprise. Prayers are their sinews; money may be needed but prayers are still more indispensable. Money contributed on the most munificent scale cannot bring faith to, nor institute prayer. The church, and, without prayer, the world never rises out of its darkness. Elijah's prayers without any of Israel's money brought Israel back to God; but all the wealth of Ahab and Jezebel could not have withdrawn God's people from Baal without the prayer of Elijah.

Brethren study Elijah's attitudes on Carmel, when he prayed for fire and for rain can we conceive of any position more useful, more sublime; let us be advised to occupy a similar one for ourselves; we need not make any pilgrimage to Carmel, but may remain where we are, but we should pray *like* Elijah, and pray earnestly for the cause of godliness in this wicked generation.

Man is bound to be decided in the matter of religious truth; all other questions may remain uninvestigated and unsolved, and the soul may be at ease. But if the question of the truth of revelation be yet either a matter of belief or of speculative inquiry, then the soul is in imminent danger. There is more peril in the halt between the two opinions than in any other state of the mind upon the subject of religion—hence the prophet calls the attention of Israel to the sin of their indecision. It seems that while they consented to worship Baal there was among them some hankering after the good old way of worshiping the Jehovah of their fathers. Elijah

represents this as a most contemptible state of mind and urges them to come to a decision at once, either to be idolators out and out, or else true, consistent followers of Jehovah. And so would we in conclusion urge it upon all men, though nominally christians, have not after all made up your minds upon the subject of vital truth; you are attempting an impossible thing, the worship of Jehovah and Baal at the same time. Remember what Christ said, "ye cannot serve God and mammon." If you are using this world as abusing it, that is if the great body of your thoughts and activities are about this world, then you are serving mammon; you go about, now wearing his gaudy livery and now dragging his chains, coaxed by his promise false and vain. Only continue a little longer in his service and you will soon reap in full the wages he has not promised—disappointment here and misery hereafter. You say you have made up your mind and do follow Christ; but you say what is not true; by your every day conduct you are condemned; that weary, worldly life you lead is certainly not the life of faith in God. Ah, thoughtless man, think! Say what you please, but this awful truth stands against you that you are yet far from God.

Alas! too many professed christians do not at all appreciate what is said to them about the advantage and felicity of a decidedly religious state. The reason is they will not let go their hold of the world; then refuse to step across the boundary that separates the dominion of God from that of Satan, and consequently never taste one particle of the gospel grace; and how then can they know that God is good. It is painful to contemplate the condition of some good moral men; they were almost persuaded to be christians. They are on the brink of vital truth; now they decide to take the blessed spring forward into its outstretched arms, but again fall back into the love of the world and its treacherous bosom. Sometimes they are so nearly resolved to make the trial that we would almost pronounce up-

on their doing so; but a return to mammon quenches the desire and all is cold and dead within their hearts. Thus they live often accusing religion as really deceitful in its promises, and never conducting them to that satisfactory state of mind which it professes to give and maintain: thus they die; they die! where? in the halt between two opinions.—They were not altogether the world's and they were never God's, and now His gracious face they shall never see. Victims of a mere hesitation, dupes of a vacillating policy; terrorists as regards hell, compromisers as regards heaven; they fall and are forever lost. May God grant us grace to do the work he has assigned us in this life; so that when the time comes that we shall quit this house of clay, that our souls may take their flight to the mansions above where we can forever praise Father and Son and ever blessed Spirit, in a world without end.

A. J. CORRELL.

Mountain Valley, Tenn.

For the Companion.

A Supported Ministry.

Under the above caption, I see an article in the *Companion* current Vol. page 309, written by brother E. U. of Ind. Our young brother, like many others, has taken a wrong view of his subject. I do not wish to be censorious, but I desire to show our Essayist his error. He starts off by saying: "As there are yet among us those who contend for a supported ministry, which has a tendency to bring the Church under the care of hirelings instead of shepherds, we will offer a few thoughts upon the subject." Then asks in the first place: "Why is it that our brethren are beginning to plead for a supported ministry?" He thinks to answer by asking another question: "Is it because they desire to follow the example of other churches, and float down the channel of error?" I answer it is not. The reason we plead for a "Supported Ministry," is because the Brethren are far short of performing the duty imposed by the "Great Head" of the Church, in

the old manner of doing the Ministerial work. (*I mean by old manner, the self supporting Ministry.*) We have tried that until we should all be convinced that it will never enable us to spread the gospel as the present time requires, and circumstances invite us to do.

Many liberal minded, zealous brethren, have spent a fortune in the work of the ministry, but have failed to see the gospel spread as they *desire to see*. And while the ministers have *spent*, many members have *accumulated* this world's goods. Now if we can induce those living in affluence, to spare a suitable portion, to "*support*" some minister who has spent his substance in *preaching*, so that he can continue to preach; the work may go on; otherwise it must stop on the part of such ministers. This is the correct answer to the above question.

Again: the brother says, "money is really the root of all evil." The Apostle says, "The love of money is the root of all evil." But brother E. U., who *loves* money *most*, the *preacher who receives and spends* it in travelling to preach the gospel, or the *members who hoard* it up in their *coffers*, or in "Green Backs," or Government Bonds?

Again; you say, "Do not any longer plead for a supported Ministry because there are places in which the gospel has never been preached in its purity." "This is no argument in its favor." "Let missionaries be sent throughout the length and breadth of *this and other* nations, paying them for their time and expenses" &c. I hope brother E. you would not send "*missionaries*" who are not "*ministers*." You surely will say *no*. Well then, if you *pay* their *time and expenses*, you will "Support Ministers," Missionaries. How can you reason so contradictory? We do not plead for men whose income is greater than their expenses. Such men *need* no support. They have it. We only plead for the indigent who would *labor more* if they had the means. Now brother if you know any brother who preaches to *please men* for \$400 per annum, inform the brethren

who pay that, and *no doubt* they will *stop* him, in "his mad career." Brother U. you say; "If those of our brethren who advocate the new system can find an instance in the New Testament &c." I suppose you call *me* one of those who "advocate the new system." My system, or the system for which I plead is just the age of the New Testament. And in the same chapter and verse, in which you can find support for *Missionaries*, I find support for *Ministers*: even without any "improvement in construing language." Now brother E. U. and all of the same sentiment, please look at us of the "new system," as you call it, *not* as being in favor of *salary* preaching; but simply in favor of supporting the ministry.—Such ministers as have not a sufficient income to support them and their families when they are called away from home to preach; and then we can see eye to eye, and all speak the same thing. I am sure you don't want poor preachers to come and labor among you for naught, and bear their own expenses. "As you would that men should do to you, do ye even so to them."

Yours in hope of eternal life.

JOHN WISE.

Oakland, Pa.

LIVE FOR GOOD.—Thousands of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? They did not see a particle of good in the world, and none were blessed by them as instruments of their redemption; not a word they spoke could be recalled and so they perished; their light went out in darkness; and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with, year by year, and you will never be forgotten.

THE REMEDY FOR COVETOUSNESS.

—The late General Halleck, having been largely prospered in the acquisition of property, was liberal in his contributions for the promotion of the cause of religion and for the purpose of doing good to his fellow-men. Besides these frequent and systematic gifts, he erected a church at his residence in New Haven, in which he was a main supporter of the ministrations of the gospel, at an expense of over \$100,000.

A gentleman one day said to him: "You have two things to be thankful for, which jointly bless but few men—a large purse and a large heart in the disbursement of it."—Mr. Halleck made this memorable reply, showing that his generous benefactions were the result of profound observation and conviction, and of settled principle: "From my boyhood I have observed that every man grew covetous in proportion as he grew rich, if he did not keep giving. I am making money and *must* give it."—*American Messenger*.

Proverbs.

It is dangerous to jest with God, death, or the devil; for the first neither can nor will be mocked; the second mocks all men some time or other; and the third puts an eternal sarcasm on those that are too familiar with him.

Listeners hear no good of themselves.

Live and let live.

Look not a gift horse in the mouth.

Lying lips are an abomination to the Lord.

Make other men's shipwrecks thy sea mark.

Manners make a man.

Be prudent, but not crafty.

It is safer to be humble with one talent than to be proud with ten.

Without God's assistance we can do nothing. *John xv. 5, 2 Cor. iii. 5.* and without God's blessing, all we do will come to nothing.

It is common says Tacitus, to esteem most what is most unknown.

Autumn Flowers.

And here and there that morning hour,
Still bloomed some bright Autumnal flower,
The sole survivor of the race
That early Spring was wont to grace.
How oft I've marked along the hill,
When autumn leaves were falling still,
Or by the ever murmuring brook,
The aster's gay and flaunting look,
And thought with Scotland's poet rare,
"How can ye bloom so fresh and fair!"
Seem they like plumes upon the bier
That bears from sight the lost so dear,
A sign to win us from the grief,
That hangs about the scarlet leaf.

For the Companion.

A Letter to a Penitent.

You are seeking reconciliation with God, but "*your views are yet gloomy and dismal.*" This leads me to dwell on the work of the Holy Spirit in the heart, and the qualifications for baptism. The recovery of the soul from the dominion and power of sin begins in what may be properly termed an awakening. "It is high time to *awake out of sleep.*" Rom. 13: 11. "*Awake to righteousness, and sin not.*" 1 Cor. 15: 34. "*Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*" Eph. 5: 14. The stupor of our sinful state, is a deep, guilty, fatal *sleep*, from which none awake but by the power of God. Divine Grace is needed to roll back the darkness of moral night, and let the beams of heavenly light into the soul. When the door of the heart is turned back on its rusty hinges, and the windows of our inner being are cleared of the curtains which sin has hung over them, oh, how "*gloomy and dismal is our view.*" We see nothing but a waste howling wilderness, full of ravenous beasts and fiery flying serpents. Sin upon sin, and guilt upon guilt, reaching up to heaven. If you refer to Heb. 4: 12, you will see what work the word of God makes when, in the hand of the Spirit, it penetrates to the centre of our being. How would you groan and writhe if a sword were thrust into the most sensitive parts of your body, "*dividing asunder the joints and marrow?*" But the sword of the Spirit does more. It is so sharp and piercing that it severs "*soul and spirit,*" and is a "*discerner of the thoughts and intents of the heart.*"

God knows all the vain imaginations that ever passed through your mind, and all the proud and unholy desires and aspirations that ever lodged in your heart, and he is so holy and immaculate that the very *thought* of evil is *sin*, because it is an affront to His glorious Majesty. In repentance the Spirit opens our eyes and enables us to see ourselves somewhat as God sees us. Is it any wonder, when our sins are placed before us as so many accusing witnesses, that we should cry out with the poor publican, "*God, be merciful to me a sinner,*" or with Paul, "O, wretched man that I am! who will deliver me from the body of this death?" Luke 18: 13. Rom. 7: 24. Is it any wonder that our "*views are gloomy and dismal*" when once we see what sin is, against whom we have sinned, and what the everlasting doom of sin! Is it any wonder that the soul agonizes and struggles to liberate itself from the monster in whose coils it is taken captive! If we look *within*, we see nothing but darkness, corruption, and self-condemnation. If we look *behind* us the avenger of blood is on our track, panoplied with all the thunder and lightning tempest and terror of God's holy law. If we look into the *future*, we see the Great White Throne, spanned with righteousness and judgment, and girdled with indignation and wrath. Before, we *know* that we were sinners, but now we *feel* it. The heart is cankered with bitter regret, everything is draped in sackcloth, and we carry with us the abiding, goading certainty that if we be ushered into the Divine presence in such a condition, death will be but a passage from the corrodings of anticipated judgment to the retributions of an unblest Eternity.

But the brokenness of heart under which you labor is a hopeful indication that there is deliverance for you, and that God is ready to save you. "*This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*" John 17: 3. This is not the knowledge of Divine Truth in the judgment, but the quickening

grace of God in the heart. And the self-loathing and sense of dependence which precedes this knowledge is the work of God. Illumination and repentance are the gifts of the Spirit. You can no more awake out of the lethargy of sin without a call from Heaven, than you can mount to the mercy-seat by standing on the Heidelberg catechism.— You can no more repent of your sins without the Holy Spirit's aid, than you can see without light, or breathe without air. Both "*repentance and remission of sins,*" must be preached *in the name of Jesus.* The first is no more the production of the human will than the latter.— We repent, but God gives the power. God remits sin, but we are the objects of it. Luke 24: 47. When the Holy Ghost fell on the house of Cornelius, the Jews were amazed, "and glorified God, saying, then hath God also to the Gentiles *granted repentance unto life.*" Acts 11: 18. Repentance, therefore, comes from God, and is a *grant.* Jesus is *specially exalted to give repentance* to Israel, and forgiveness of sins."— Acts 5: 31. He is a "Prince and a Savior," and *repentance* is his gift, and is a *pledge* that he will also give remission of sin. The Holy Spirit will not begin a good work, in the soul, and then leave it unfinished. Phil. 1: 6. He will not show us the "exceeding sinfulness of sin," and then withhold his pardoning grace, if sought in the appointed way. We are saved by *grace* through *faith.* Eph. 2: 8. Works have nothing to do with salvation, *as a ground*, but everything *as a means.* Just as necessary as is the work of Christ to give us a title to Heaven, so necessary are our own works as an evidence that the Holy Ghost has wrought in us a fitness for Heaven. If faith has not some indubitable evidence to rest upon, its exercise would be impossible; and without some Heaven attested evidence *as its fruit*, its existence could not be ascertained. You have every reason to believe that God is honored in giving that remission of sin which he has wrought repentance in you to seek. The Holy Spirit takes

of the things of Christ and shows them unto us. He has discovered to you the purity, spirituality, and breadth of Christ's Law, and the inflexibility of its demands. And the same Spirit that opens to your understanding and conscience the Law that condemns, also sets before you Him who was condemned by the Law in your stead. And it is his office to unfold to you the *completeness* of Christ's expiation, and its personal relation to you. "Forgive them," was the Savior's expiring cry. It was his first and last and constant concern that we might be emancipated from the thralldom of sin. If you look to the cross and behold the marvels of love, the wonders of mercy, and the prodigies of power that meet there, you surely need not question your Redeemer's interest in your welfare. He that was slain *for* sin, will also *slay* sin in you. The greater work he has done while we were enemies. The lesser he will certainly do when we hunger and thirst, and cry day and night to be his *friends*.

To God you owe everything, even the light that reveals to you the magnitude of your sin and the depth of hell. That your lost condition is known to him is not enough, it must be known to you. And the awful sense of it is an essential condition to your deliverance. The dreadful thunders of Sinai so stun the ears of the trembling penitent, that he does not readily hear the still small voice of love that comes like a faint death-rattle from the throat of the dying sin-bearer. His eyes are so blinded with tears that he is unable to read the "accusation" that hangs over the thorn-crowned Head of the bleeding Lamb of God. The riches of his grace, and the exceeding greatness of His pardoning mercy, Christ will no more withhold from you, than you will withhold nourishment from your babe. Matth. 7:11. Believest thou this? Here is the point where the seeking, doubting soul most easily stumbles.—Your burdened soul goes out in the doleful interrogation, "Is there forgiveness for so great an offender as I am? Does the proclamation of Di-

vine Amnesty include even me?"—Christ died not for sins of minor degree, but for *sin*. Salvation "for the chief of sinners" is the "faithful saying." To every being in whose nature Christ died, there is a free, full pardon; but it must be obtained in the way it is offered, and within the limits of its efficiency.—What is your sin that it so rises like a mountain before you, shutting out the most gracious declarations of Heaven?" John 1:29. 1 John 2:2. Can you be guilty of any fouler crime than *murdering the Lord of life and glory*? For the pardon of this very sin Jesus petitioned His Father, even when the dark, damning deed was being perpetrated.—Of this sin we are all guilty. The Son of God died for *sin*, and all who commit sin imbrue their hands in his blood. The blood that was shed by the infuriated rabble, atoned for the crime of shedding it. Jesus has saved ten thousand sinners as great as you, and greater, and he will no more cast you out than he will treat with contempt his own body-and-soul-scathing sufferings on Calvary. He agonized for *you*, and you agonize under a sense of sin for the *benefits* of his agony.—Sin was the cause of his death, and salvation from sin the object. Are you a sinner? Then he died for *you*. Do not approach the lover of regeneration before you *believe* this *fully*. As soon as you *believe* you will tarry no longer in "the street that is called straight," but you will "arise and be baptized, and wash away thy sins, calling on the name of the Lord." Being truly *penitent* you have as strong a warrant to *believe* that Jesus will save you, as you have reason for being sorry for sin. What occasions godly sorrow? God's intense and eternal abhorrence of sin. What begets faith in the soul of the sin-burdened? The death of Christ for sin. "ONLY BELIEVE."—Believe that the blood of Christ will fully cancel your debt in the register of Heaven. Believe that his vicarious sacrifice will fully satisfy God for all the evil you have done against the Divine Government. Believe that the Father is well plea-

sed with what the Son has done in your behalf, and that he will be equally well pleased with you, if you place your entire hope of salvation on his atonement. Do you hate sin? Why? Because it brought upon Infinite Love the woes of our damnation? Then your repentance is unto life, and you may confidently *believe* that the promises of pardon are for *you*. Baptism will not atone for anything you have done amiss, neither will your repentance and faith. In nothing that you can do is the propitiation or merit. Repentance breaks up your league with the powers of darkness, faith lays hold on the hope set before you, and baptism is the instrument of your remission, and the seal of your covenant.

You were happy in your husband *before* you were married, but it required an external ceremony to satisfy your vows. Why were you happy in your betrothed before your espousals? Simply because you reposed the utmost confidence in his *word of love*. Do the same in relation to Jesus, and your "spirit will rejoice in God your Savior" before baptism. Has not the "one altogether lovely" given you abundant evidence that he desires wedlock with you? In order to remove every obstacle to the consummation of so blessed an event, He suffered himself to be impaled on the accursed tree, breathing out his loving spirit under the load of all your guilt. He has been wooing you for many years, pleading with you as one who *could* not give you up. He has battered down all your strongholds, "thoroughly purged your floor," uncovering the deepest stratum of pollution in your heart, in order to give you a better and profounder and more abiding knowledge of your utter helplessness, so that you may rest on his righteousness, repose on his promises, trust to the fulfilment of all his pledges, and make you blessed in the consciousness of his indwelling through *faith*. Can you not believe that your Savior is willing to do for you all that he has promised, if you are but willing to give yourself wholly to him

in the way and by the means he would guide, sanctify, and save you? Suppose you had a malignant disease on your body which required excision in order to save life, and your husband was the person to perform the operation.—Would you not regard him as cruel, and heartless in the extreme, if he were to excise the diseased member, and then leave you to bleed to death? He would be a monster of inhumanity. Jesus has entered his two-edged sword into your inmost soul, and has laid bare your deformity in its most shocking and repulsive and alarming aspects, so that Hell seems within you, and Heaven afar off. Think you that he will leave you in this wretched state, as though he took pleasure in the misery of his creatures, or if sin were too hideous a thing for him to touch? “ONLY BELIEVE,” and you will go to baptism as would a miser to sign a document that would entitle him to “ten thousand talents.” Only believe, and you will at once see the door of hope open, and the furniture of the temple present itself to the eye of faith, for the nourishment and joy of the new life. Enter in. Christ is the door, and as many as are baptized into Christ put on Christ. Gal. 3: 27. Faith goes not to the water’s edge to dip up a handful to sprinkle on the applicant; neither does it go into the stream for affusion; but having its origin in the Word, it has its complement there, and is satisfied with nothing, in the matter of baptism, short of a burial into death, for the remission of sins. Rom. 6: 4. Acts 2: 38.

C. H. BALSBAUGH.

Union Deposit, Pa.

Halab, the Arabian, being asked what was the most excellent thing in man, replied, “Sense.”—But if he have none, what is the best then? “Honesty.” But if he has not that? “The counsel of his friend,” replied the doctor. And in want of that? “Taciturnity.” And if he cannot have any of these things? “A sudden death as soon as possible.”

for the Companion.

Explanatory.

Brother Sell has written an article and published it in the *Companion* which he entitles, “Answer to Brother Umbaugh’s Query,” which does not answer the query but simply accuses me, or more properly speaking insinuates that I have thrown out an insinuation. I am sorry, indeed, that the brother imagines that he has upon his eyes the spectacles through which he can look into the hearts of others, for I asked the question for the purpose of receiving an answer and for no other purpose. In order that our brother will have a clearer understanding in regard to the matter, I will state that the information I want is this: If Christ’s followers in his own time were not distinguished by their dress why must some of our brethren be distinguished by *their* dress? Who authorizes them? When I ask this question I have reference to the cut of the coat, &c.

When I sent this query for publication I did not know that there are no churches among our brethren that make this matter a test of membership or I would not have sent it. If this is the case, however, as brother Sell intimated, the question is sufficiently plain to me; but if it is not the case I desire to know how to answer those who ask why we make that a test of membership which the apostles did not.

E. UмбаUGH.

Pierceton, Ind.

THE FIRST TWENTY YEARS.—Live as long as you may, the first twenty years form the greater part of your life. They appear so when you look back to them, and they take up more room in our memory than all the years that succeed them. If this be so how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, fleeing all those pleasures which lay up bitterness and sorrow for time to come.—Take good care of the first twenty years of your life, and you may hope that the last twenty years will take good care of you.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 1, 1867.

CORRESPONDENCE.

CHEROKEE, Sept. 20th, 1867.

Brother Holsinger; Having just returned from a trip to Johnson county, where brother M. M. Bashor and myself held a communion meeting with the brethren, and believing that a report of the same would be interesting to you and the brethren generally, I therefore beg leave to present them with the following report through the *medium* of the *Companion*. And first, let me assure you that in presenting this report I am not prompted by a spirit of egotism, ostentation or efficiency upon my part, but only wish to show what “the Lord” is doing in this part of the vineyard.

Some eighteen months or two years ago, and shortly after I was placed to the ministry, having been raised in Johnson county, where the most of my relations reside, and being desirous to visit my friends and relations, I therefore sent an appointment that I would preach at Low’s Chapel at a certain time. Owing to the curiosity which was naturally excited in the minds of the citizens from two causes—1st, the strangeness of our doctrine, and 2d, the fact of my being one of their fellow citizens—I had the pleasure of meeting a very large congregation on my first visit to the county, on which occasion I endeavored to give them a “reason of the hope, with meekness and fear.” The warfare now began, as I met with strong opposition from the other denominations; but nothing intimidated, but relying with strong and implicit confidence on the strong arm of “the Lord” I continued to visit the place once every two months, sometimes accompanied by some of the brethren and sometimes alone.

The place we held our meeting in Johnson county is about forty-five miles from where I live, but notwithstanding the distance and the roughness of the road, I have continued to visit there once every two

months, for about two years. At first our prospects seem to be rather gloomy, as we labored a good while before we saw any of the fruits of our toil: but, "thanks be to God, who giveth us the victory through our Lord Jesus Christ," we believe the hardest part of "the battle" is now over.

About two months ago Brother G. D. Bailey, P. R. Wrightsman and myself visited the brethren, and arranged to hold a Love feast with them on the third Sunday and Saturday night before of the present month. Myself and Brother M. M. Bashor, in company with some eight other brothers and sisters of the different congregations in our county, went to visit them and hold the communion with them. And inasmuch as there had never been a meeting of the kind in the county, neither had any of the members ever been at, or saw one, we thought it prudent to send some of the brethren and sisters on "before hand to make ready." Accordingly we sent sister Magdalene Sherfy who is a mother "in Israel" and who has had long and much experience in such things, and who is a woman of excellent judgment and business habits. She was accompanied by my wife, brother Manning and others, "who going before assisted the brothers and sisters in making preparations.

We arrived at "Low's Chapel" on Friday night where we had an appointment at early candle lighting. On Saturday we went to the place appointed for holding the communion, at Brother William Wrights, where we found to our joy that the brethren and sisters and friends—for be it observed that the outsiders who were once our opposers now helped us with a right good will—had far exceeded our most sanguine expectations, in that they had ample provision for holding a considerable communion. On Saturday afternoon we attended to the baptism of a young sister, after which we returned to the house where the Brethren had prepared some refreshment for the congregation, of which they partook with a hearty good will, and which all passed off in harmony and

good order. The evening service was well attended, there being a large and well-behaved congregation present, who manifested the most intense interest in the observance of the ordinances I think I ever witnessed.

On Sunday, after the forenoon service, we attended to the baptism of a young man, who had formerly been a member of the Methodist Church. After baptism was performed, and we had dismissed the meeting, and were preparing to start on our way home, we were called upon by some of the members, to visit and talk to a young lady, who we had noticed to take a great interest in the meeting, and who was a very respectable and worthy member of the Methodist church. Upon examination we found she was very deeply affected, and that she desired to become a member of the church. While talking to her there were two or three more made the same request, so we appointed the next morning (Monday) at 8 o'clock to attend to the baptism of all that were ready. So in the morning when the congregation was assembled we visited and baptised seven more, and also heard the statement of some who wanted to join but were not ready. We have now seventeen members in the county, living at least thirty-five miles from the nearest church of the brethren. They desire to have them a meeting-house erected but are not able to do so. *Will the brethren help them?* but more of this anon.

I remain, dear brother, yours in the one hope.

JESSE CROSSWHITE.

Another Appeal for Help.

As we have not yet received half the amount of money we need, and only a short time till the debt must be paid, we make this third and last appeal to those brethren and sisters who have of this world's goods, and have not yet extended to us a helping hand. Remember that "he that giveth to the poor lendeth to the Lord."

Address as before,

JOHN KNISELEY.
Plymouth, Marshall Co., Ind.

Brother Henry:—Since I came home from the Annual Meeting we received 27 by baptism in our District. I would like to hear through the *Companion* from Philip Boyle and Jacob Trostle, as they had much preaching in their Districts in May and June. I would like to know what effect it had, or what the result was.

JOHN MURRAY.

Brother Holsinger: You will please inform my friends through the columns of your valuable paper, of our safe arrival home. Myself and companion left home on the 13th of May for a trip through the Western States, and visited many brethren and friends, who had a desire to hear from us after our return home, and knowing that many of them are readers of the *Companion*, we will write to them through the same. We traveled through Ohio, Indiana, Illinois, Iowa, Kentucky, and Tennessee, and had a very pleasant trip, and enjoyed ourselves, and had our health very well all the time. Had good luck, did not meet with any accident. We feel that we were abundantly blessed by him that doeth all things well.

The brethren and friends that we visited were all in their usual health. We were at two Communion Meetings; one in Ohio and one in Illinois. We arrived safely home on the 2nd of September, and found the brethren and friends all well.

May this meet the brethren and friends who were so kind to us while we were with them in the enjoyment of God's richest blessings, is my prayer.

Yours in christian fellowship.

SAMUEL J. GARBER.

New Hope, Va.

Brother Holsinger: Our brother John E. Hoffacker's family has been severely afflicted. Their only son and two daughters have died, and brother John had a very severe attack himself, but is gradually recovering. Their disease was Dysentery or Flux. JOHN BRINDLE.

Greaseon, Pa.

The obituaries will appear in our next.—Ed.

ANNOUNCEMENTS.

Brother Henry; Please inform the members through the *Companion* that we intend, the Lord willing, to hold a Communion at brother Sheller's, in Grundy County, on the 5th and 6th of Oct. next, and on the 28th and 24th of the same month in our new Meeting-house, 4½ miles North-east of Marshalltown. And as our District Meeting is on the 18th and 19th, I hope the brethren will make their arrangements to come from the District Council in Lynn Co., to our Communion in Marshall Co. A hearty invitation is extended to all.

JOHN MURRAY.

Brother Holsinger; Please give notice through the *Companion* that we expect, the Lord willing, to hold a Communion Meeting at Panther Grove Meeting-house, 5 miles North-west of Secor, Woodford Co., Ill., on the 8th and 9th of November. A general invitation is extended to the brethren and sisters to be with us, and especially the ministering brethren. Those coming by railroad will please be at Secor on Thursday, as brethren will be there to meet them.

JOHN WOODS.

Secor, Ill.

Brother Holsinger; Please announce through the *Companion* that we intend to hold a Lovefeast in the Plum Creek branch, Armstrong Co. Pa., on Monday eve, Oct. 21st; meeting the day previous, &c. We extend the usual invitation to all, but especially that the ministering brethren come and help us on the occasion.

LEWIS KIMMEL.

NOTICES OF LOVEFEASTS.

Lost Creek, Juniata Co., Pa., Oct. 10th and 11th, 1 p. m.

Coldwater, Butler Co., Ia., Oct. 5th and 6th.

Upper Miami branch, (Spring Grove meeting-house) Miami Co., Ohio, Oct. 4th, 10 a. m.

Donalds Creek Meeting house, Clark Co., Ohio, Oct. 9th.

At George Dilling's, 5 miles east of Urbana, Campaign Co., Ill., Oct. 12th and 13th.

Aughwich branch, Hunt. Co., Pa., Oct. 15th and 16th, 1 p. m.

Log Creek branch, Caldwell Co., Mo., Oct. 5th and 6th.

Nettle Creek branch, Wayne Co., Ind., Oct. 12th.

Conemangh, Cambria Co., Pa., Oct. 17th and 18th, 10 a. m.

Yellow Creek branch, Bedford Co., Pa., Oct. 6th, 4 o'clock p. m.

Clover Creek, Blair Co., Pa., Oct. 8th, 4 p. m.

Stony Creek branch, Hamilton Co., Ind., Oct. 11th.

Germantown branch, Pa., Oct. 10th.

At brother Mahlon Funk's, in Van Buren Co., Mich., Oct. 13.

Duncansville, Blair Co., Pa., on the 17th and 18th of Oct., 5 p. m.

Warriors Mark, Huntingdon Co., Pa., Oct. 19th and 20th, 2 p. m.

James Creek, Pa., Oct. 10, 1 p. m.

Aan Buren Co., Mich., Oct. 13.

Germantown, Pa., Oct. 10.

The Iowa State District Meeting convenes on Oct. 18th, at Dry Creek congregation, Linn Co.

DIED.

In the Onemahoning branch, Somerset Co. Pa., Aug. 7, brother ABRAHAM MILLER: aged 68 years, 9 months, and 3 days. Funeral services by brother Tobias Blough, from John 5: 24, 25.

C. I. BEAM.

In the Rush Creek branch, Hoekling Co., Ohio, Sept. 18th, brother ENOCH HARPER: aged 65 years, 6 months, and 2 days. Funeral services by Daniel Hartsough and the writer, JOHN HUNSAKER.

In the Owl Creek branch, Richland Co., Ohio, Sept. 13th, our much respected sister REBECCA EICHER: aged 61 years, 11 months and 16 days. Her disease was Dropsy; her sufferings were long and intense. Funeral discourse by the writer, from Eccl. 3: 19, 20.

A. H. LEEDY.

Visitor please copy.

List of moneys received, for subscription to the *Companion*, since our last.

Flanna E. Barr, Lancaster, Pa.,	1.50
Jacob Stone, Coffee Run, Pa.,	1.50
H. Hillary, Marshalltown, Iowa,	1.50
H. Knauff, Covington, Ohio,	1.50
Jos. Jones, " "	1.50
Rebecca Williams, " "	1.50
Wm. H. Hillary, Marshalltown, Iowa,	1.50
Jno. Fisher, Sharpsburg, Md.,	.60
Isaac Young, Carrollton, Ohio,	.50

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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BY H. R. HOLSINGER.

'Whosoever loveth me keepeth my commandments.'—JESUS.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, OCT. 8 1867.

Number 40.

For the Companion. Hope.

Hope is an ever-during star
That shines o'er life's inconstant sea,
When beat by winds, when toss'd afar,
It lights our lone adversity.
Hope is an angel's holy smile
That beckons each enlighten'd race,
Not to the bard's Hesperian isle,
But to the good man's dwelling place.
Hope is a song the heart can sing
In every desert camp of rest;
Hope is a limpid, way-side spring,
Above all earthly waters blest;
A fountain, that thro' heat of noon,
The long, the lingering summer day,
The wild eclipse of sun or moon,
Ne'er stole from human breasts away.

Hope is a manna sweeter far
Than that by wandering Israel known;
Hope is a light, no bolt no bar,
Can hide from suffering worn to bone.
Hope is the staff that Mercy gave
When Adam left his Eden shade;
The staff, sustaining to the grave
The soul by the Eternal made.
New Oxford, Pa. J. S. GITT.

For the Companion. A Supported Ministry.

Having noticed in No. 37, current Vol. of the *Companion*, an article written by brother E. Umbaugh, which I presume, from the character of it, was intended as a reply to an article contributed by me, and which appeared in No's. 18 & 19 of this present Vol. I perceive by brother Umbaugh's article that he entirely failed in obtaining the sentiment of mine, which, if carefully read cannot be made to say as brother Umbaugh has inferred; for while I advocated in favor of a *Supported Ministry*, I did not recommend a *salariated Ministry*. With respect to a salariated ministry, there exists no difference of sentiment between brother Umbaugh and myself. And I further say that the brother did not portray the evils growing out of a paid ministry in too strong colors. A paid ministry should be opposed by every lover of Truth.

By a supported ministry I mean a relieved ministry. To show plainly what I mean by a supported min-

istry, I here take the occasion to say, that (while every minister should follow some useful occupation for a livelihood) the church should see that he is not bound to attend to his occupation for a living to the extent of neglecting (or thereby unable to attend to his) ministerial duties, and opportunities of doing good. The church should see to it that ministering brethren can attend to their calls, and if needy, see to it that their occupation brings in as much as if they could devote all their time to their business, as is the case with other members. When the minister has no calls to attend to household work; when he is crowded with work on account of attending to the calls he has to preach, then the church should relieve him of his throng of business; would not doing so manifest brotherly love.—I am however aware that brother Umbaugh may infer that I am in favor of a paid ministry, since I stated that the church has the ability to have preaching in nearly every school district in the United States. That statement was made merely to present in contrast what might be, to what is. I did not urge that this should be done. For why go to the far *South* or distant *West* or *North* when our own home calls cannot under the present arrangements be all attended to. But will not the dear brother still insist that I am in favor of paying the Preachers, since I insisted upon it as a debt which those whom the minister ministered unto owed them for so doing. To which I again reply that I used the word *debt* not in an arbitrary sense, that is of the same character as when a person performs daily labor for us. The character of the debt I alluded to is the debt which brotherly love begets, and common sympathy gives birth to. Beyond this I hope no "one that is called a brother" will over proceed. The

question however still remains; that is whether this brotherly love is sufficiently active to enable the minister to do all the good which it is his duty to do. Make this fact appear that "it is sufficiently active," and one mind at least will be relieved. Brother Umbaugh it seems would be thankful to any one who could make it appear that our Lord, or his apostles ever received anything for their support. I am indeed pleased with the spirit which this thought of his manifests; in reference to this desire of brother Umbaugh, I will merely ask him whether he can show that our Lord worked for one meal he ate after entering upon his ministerial duties, or for any of the clothes he wore; do we not read of a coat Mary and Martha made for Him. And as to the apostles, please read *Phill. 4: 10—18*, and *2nd Cor. 11: 8, 9*. The brother also seems to think that the *peculiar circumstances* alluded to in my article cannot be found to have existed.—This statement must have been an oversight of his in reading the account the apostle gave of the condition of the church at Corinth. Is not the brother aware of the fact that, false teachers had risen among the brethren at Corinth, and in consequence thereof the sympathy which the church at Corinth otherwise would have had for Paul was interfered with, and the fruits of brotherly love toward him were wanting? Yet under those circumstances, (unpleasant as they must have been to the apostle) he still would serve them. But while doing so he would not ask that of them which they could not in love give unto him, and while he would not ask of them to minister to his necessities under the conditions of things as he found them at Corinth, he nevertheless proceeds to tell them of their duties unto those who "ministered unto them spiritual things."

Corington, Ohio.

NUMBER XI.

"Lead me to the rock that is higher than I."
—PSALM 61 : 2

When the man after the heart of God indited this Psalm, he was in distress. It is quite probable that he was *far out* on the ocean of trouble, like a vessel torn from the harbor, and plunging and tossing on the billows. He wrestled with God, and seamed in agony. The first verse indicates purgent sorrow of heart: "*Hear my cry, oh God; attend unto my prayers.*" In the second verse he says his "*heart is overwhelmed,*" and he intimates that he is far removed from home, friends, or the sanctuary: "*from the end of the earth will I cry unto Thee.*"—And in the 6th verse evinces that the occasion that called forth this Psalm, occurred after he had ascended the throne of Israel: "Thou wilt prolong the *king's* life." In the second verse, after deploring his exiled state, and giving vent to the anguish of his soul, he pleads with God for access to the immutable basis of confidence and consolation: "*lead me to the rock that is higher than I.*"

This is an *humble cry*—the deep moan of a soul *needing help*. It is an acknowledgement of impotence, and the expression of assurance that there is a superior power who is both able and ready to render the requisite aid. The words "*lead me*" show our helplessness, and the word "*to*" shows that our sinner is beyond and above us. "*Lead me to the rock that is higher than I.*" This is the most rational cry that a human soul ever uttered. Whether in or out of Christ, the soul is ever conscious of want. *Out of Christ*, that we are destitute of all good; *in Christ*, that we have made no higher attainment in good. The sinner is ever in quest of a guide of himself for something which his better nature prompts, but

seeks in the using direction. He is of the earth earthly, and from the earth he expects the gratification of his desires. But the Godly is not. He also feels a void that needs some objective good to fill, but he looks for something higher than sublunary things. He has been born from above, and from thence he expects all that his soul craves. His second life is from Heaven, heavenly, and his constant longing is to be more conformed to the image and character of Him to whose divine power and love he owes his new existence. Therefore he cries, "*lead me to the rock that is higher than I.*"

The higher we ascend from one eminence to another the wider becomes our view of the empire of sin, and the more deeply we become conscious of weakness and imperfection; and the discovery of this fact begets more ardent aspirations for a loftier altitude of piety, and closer conformity to the All-holy and All-lovely. We are *encompassed* with evils and infirmities, and are harassed with an ever-gnawing sense of indwelling evil; but in all the "fears within and fightings without," we are sustained and comforted with the unbreathed consciousness of a higher state of being, and a more perfect development of spiritual life. Jesus is everything to the believer. He is the Rock *higher* than we, and also a tried *corner-stone*, a sure *foundation*. We must have Him to stand on and *arch over* us. He is a rock in strength and stability, but endowed with *exquisite sensitiveness*. How paradoxical and contradictory seem the figures employed by the holy spirit to set forth the various offices and qualities of our Savior. The everlasting, unchangeable *Rock* has also a *bosom* that feels every pang in the souls of all the *living stones* growing out of and masoned on the living rock. Our many wants call for a Mediator adapted to the countless variations of condition that exist in the mystical body. When the storm is high, and the billows lift their angry crests, how often have you found Jesus a rock. When the heat of temptation scorched you, how often has the beloved proved a

canopy. When shame crimsoned your face by reason of your nakedness and deformity, how welcome was the God-man as your *Righteousness*. When your frame is racked with pain, how soothing the assurance that your *Rock* is also a *sympathising High Priest*. A wonderful Stone indeed, having "seven eyes" to see all, and a heart of infinite capacity and tenderness to feel all, and unlimited power to accomplish all.—Zech. 3:9. Heb. 4:15. Matt. 28:18.

Where God rests, there only can the soul find rest. On this rock all the lightnings and bolts of divine vengeance lighted, and here he brought all his attributes side by side, in a human form. If it is strong enough to bear the wrath of Jehovah for outraged holiness, it is surely adequate to all the pressure the church can bring upon it. The sins which we lay upon the rock are no heavier than the penalty for sin which God laid on when He exacted from His Son what was due to us.—This rock is the corner-stone of eternity, as to one side of its constitution, and its assumed nature is so entwined with deity, that it will no more fail us in our extremity, than it proved too weak for God manifest in the flesh in this a thieve's nest of our redemption. Here alone is safety.—Sure standing is found nowhere else. The effort to find security in aught else beneath the sun, is like the dove seeking rest for the soul of her foot on the wild, singing waters of the deluge. On this higher rock we are beyond the perils of earth and hell. This is the only place where we have the heart to look our sins in the face. Sin is more hateful to God than the highest angelic intellect can conceive. It is the perfect antithesis of the divine holiness. Just as intensely as God adames His own purity, so infinitely does he abhor sin. As holiness in the saint is a faint ray reflected from the light and purity and joy of heaven, so sin is a shadow of the deep, unbroken gloom and pollution and woe of hell. But the malice of devils, and the ever-surg-ing waves of damnation, dashed and were broken against this higher Rock, so that if we gain a foothold

there, the justice of God will not consume us, and the fury of Satan can not. With this rock God is well pleased, for he found it sufficient to bear the dreadful burden of His violated law, and if we also show our pleasure in the same, by committing ourselves wholly to it, and resting upon it unreservedly for salvation, we will be treated just as *the Son is treated*.

How often have you had occasion to say with David, "*Give me help from trouble; for vain is the help of man*;" and as often honored the occasion in scaling a higher eminence on the rock whose summit is lost in the inaccessible glory of the heaven of heavens. You cannot escape from evil as long as you are in a world that lieth in wickedness. If the waves cover your feet, or even rise to your heart, lift up your hands and strain your eyes to the Mercy-seat. And should the billows sweep o'er your head, the rock under your feet is as immutable as when the flood that issued out of the Dragon's mouth washed Calvary's summit; and the rock above you is only a more elevated peak of the sure foundation on which your soul is now resting. In all the trying calamities of life, whatever be their nature—whether temptations or afflictions, or spiritual distress, look unto Jesus and breathe the prayer, "*Lead me to the rock that is higher than I.*"

C. H. BAULSBAUGH.

For the Companion.
The Perfect Law.

There is one Law Giver who is able to save and to destroy: (James 4:12) and he has established a perfect law of liberty, (James 1:25) which we claim to be the Gospel. That law was brought from heaven by Christ, and liberty was preached to all the bruised; deliverance to the captives, comfort to the broken-hearted, sight to the blind, and the Gospel to the poor. The sermon he preached in the synagogue. (Luke 4:18.) A sin when he invited all to come to him and learn that were heavy laden; from that time all captivity and servile bondage was at an end accord-

ing to the perfect law. For example when Onesimus departed from his master, Philemon, and went to Paul and was converted to Christ, Paul sent him back a free man, and told Philemon to receive him as a brother. And who obey the Gospel from that time till now are free, because it is the law of liberty. And it is because men will not come to Christ and have life and liberty that all the evil that is in the world now exists. They said we will not have this man Christ Jesus to reign over us. (Luke 19:14.) So they crucified him and kept on making kings and rulers their own way, thinking to govern themselves in place of submitting to God's government.—But they have not made a perfect law yet, nor ever will. However a few have expected to receive the Lord, for as many as received him to them gave he power to become the Son's of God. (John 1:12.) They never learned war any more for they had no one to teach them, and when he first sent them out to battle with apposition, he forbid them to take staves (that is spears), and when they came against him as a thief (that is Christ) he took the sword out of their hands and ordered it put up, and has never ordered it to be used since. Nations have never learned war of God since then. All they know of war now they learn of men without God's authority.—God is not the supporter of war since he proclaimed peace by Jesus Christ. Therefore the constitutions and Governments of this world are not sanctioned by God's word, for slavery and war are sanctioned by them, and they that establish these imperfect constitutions cannot save them, nor the people they govern. God has saved his law, and also saves the people it governs, for his law is perfect.

AARON RITTENHOUSE.

Summit, Ind.

Wisdom is better without an inheritance, than an inheritance without wisdom.

Let loasures be ever so innocent, the excess is always criminal.

Faith.

(Concluded.)

As we remarked in the preceeding part of this article, the Apostle James says, that "If there is any sick among you, let them call for the elders of the Church, and let them pray over them anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise them up, and if they have committed sins they shall be forgiven them." Now, in order to determine the import of expressions and phraseologies in the Scriptures, we must look first at the circumstances under which they were spoken (or written,) and endeavor to get the idea designed to be conveyed by the speaker, or writer, from the fact that we all understand *language* to be vocal expressions, or signs of our ideas, and that by the use of words we make known the ideas produced in our minds by the circumstances by which we are surrounded.

Secondly—We judge of the meaning of words, and expressions in Scripture (and elsewhere) by comparing them with other words, and expressions of the same kind, which we find as used by the same author, and of which there can be no doubt with regard to their meaning. With these rules which we have here given, and a strict observance of the same, we need have no uneasiness with regard to the solution of any problem, no matter how abstruse, and complex it may appear, because when tried by this rule it will be plain, simple, and easy of comprehension.

We now propose to notice, 1st—the circumstances under which this command was given, and, 2d—the words employed compared with others of the same kind, in the Scriptures. Then, 1st—The circumstances.

The Apostle James was writing to the Church throughout all Asia, and not only throughout all Asia, but also throughout the whole world; to all his brethren and sisters in all countries, and in all ages of the world. Hence he calls his epistle a general epistle, and was, no doubt, intended

for the church in all ages of the World,—we believe that it applies to us in the nineteenth century with the same force that it did to the church in the days of the Apostle himself.

The apostle was here observing what the Lord had commanded him to do, viz: "teaching them to observe whatsoever I have commanded you." He remembered that while the Lord was yet here with them, that he commissioned his disciples and sent them out—that he gave them power over unclean spirits to cast them out, and to heal all manner of diseases. He remembered also that he had given them a certain specific by which they might be able to heal all manner of diseases, and that that specific was to *anoint with oil*. And the way we know this fact is that the evangelist St. Mark records in the sixth chapter that they "anointed with oil, many that were sick and healed them." Therefore, as the Lord had commanded them to anoint with oil those which were sick, that they might be healed, he commands us to observe, or do likewise.

We have now noticed the circumstances connected with the commandment of the Apostle James to the church, and have found that it was not only to the church at that day and time, but also to us at the present time. We now purpose in the second place to examine the import of the word *save* (or *saved*), by a comparison of it with other words of the same kind, about which there can be no misunderstanding.

The Lord, in giving the commission to his Apostles says: "He that believeth and is baptised shall be saved. The Apostle Paul says to the Phillippian Jailor "believe on the Lord Jesus Christ and thou shalt be saved. The Apostle Peter says, the like figure whereunto even baptism doth also now save us. Indeed we might adduce a host of expressions like the above, had we time and space, but we think it unnecessary, as in the mouth of two or three witnesses, every word is to be established. Now in all the foregoing cases cited it will not be denied, I presume, that they have referred to

a present salvation. Remember that the Saviour says that "he that believeth and is baptised shall be saved." "And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover." Here the Saviour is evidently speaking of a present salvation, and of things which are attainable in this life.

We are compelled to adopt this view of the subject from the fact, that if we take a different view of it and say that it implies an eternal salvation, we are bound to admit that there is no possibility of apostatizing and being lost, after believing and being baptised; because the Saviour positively declares, that such shall be saved. Therefore, if the word *saved* in the above case means an eternal salvation, it would be impossible for any who had thus believed and been baptised to be lost. And again in the case of the Jailor, the Apostle Paul was most certainly speaking of a present salvation, which he would receive and enjoy by believing on the Lord Jesus Christ.

We, therefore, with all the foregoing facts before us, are forced to the conclusion that the Apostle James was also speaking of a temporal salvation—that "the prayer of faith shall save the sick and the Lord shall raise them up, and if they have committed sins they shall be forgiven."

Now in conclusion I would suggest the following formula to be used in anointing the sick: 1st, For their restoration to health, or that they may be saved from their present sickness. 2d. That the Lord may raise them up from their present confinement. 3d. That they may receive the remission of all their past sins. JESSE CROSSWHITE.

A great fortune in the hands of a fool is a great misfortune. The more riches a fool has, the greater fool he is.

Pleasures, while they flatter a man, sting him to death.

*For the Companion.***A Mother's Tears.**

A babe lay sleeping on its mother's bosom. The tiny dimple twinkling in a cheek that had surely been stained with the vermillion from some fairy brush, sparkled as gaily as a dew-drop on the petal of a radiant flower. One little hand lay quietly on its breast, while the other was pressed passionately to the mother's lips. As she looked upon her boy, a tear stole from beneath her long lashes—one tiny sparkling tear, fraught with happiness, love, peace. Silently she placed him on his little bed, and left him to the care of angels.

Quietly calmly they steal round his bed,
And dreams, filled with perfume of gladness,
they shed;
Whispering of heaven, of God, in his ear—
Winning his heart from all sorrow and fear.

"My child! oh save him!" bursts from those colorless lips, as she bends over his prostrate form now racked with pain. "Save my boy;" and as she speaks, a tear falls bitterly from her crushed heart. Now bathing the snowy brow in some cooling liquid, she allows hope once more to reanimate her. No, she cannot give him up. He is her very life—better, far better, to lay her in her last resting place, than take her darling from her. But now the little hand holds hers more closely, and with a smile curving his lip, and a loving glance on her he had but just learned to love, his guardian angel hastes to bear his soul away, to be nurtured on the bosom of One who has said—"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

They laid him in his coffin, filled with snow-drops, violets, and delicate rose-buds; and as the mother gazed upon him for the last time, a fountain seemed to well up in her soul, whose waters burned and blackened its purity. But, stealing softly, her darling's ministering angels gather round her, and dropping their sympathising tears on her soul change its bitterness to sweet. Then tears of resignation course slowly down her cheek: pure, unsullied tears from a mother's heart, fit offer-

ing from one who meekly bows her head, and says, with bursting heart, "Thy will, not mine, be done."

J. S. GITT.

New Oxford, Pa.

*For the Companion***Correction**

In No 27 of this present volume of the *Companion*, in the article headed "A Crumb of the Bread of Life for a suffering Sister, the following sentence occurs: "When regenerated we come forth from the matrix of sin and corruption born into the nature of the second Adam," thus conveying the idea that the regenerated are born of *sin* into righteousness. This is obviously very wrong, and the *Gospel* does not teach so; but it teaches thus: What is born of flesh is flesh, and what is born of the spirit is spirit, meaning that the thing born must be of the same nature with the thing from which it came forth, and therefore what comes from the "matrix" of sin must be sinful. We read that those that believe in Christ are born of God. See John 1: 13. 1 John 3: 9, 4, and 7: 5, 1.

D. J. SPEICHER.

Cedar Falls, Iowa.

As the baggage is to an army so are riches to virtue. It cannot well be spared or left behind, and yet it hinders the march; and the care of it sometimes loses or disturbs the victory.

S. W. BOLLINGER.

Hollow.

Hollow is that theological theme that has only human reason for its guide. Hollow! Hollow! is all religion that keeps not its possessor pure and unspotted from the world. Hollow! Hollow, all the vaunting boastings of self-righteousness.—Hollow sound that pulpit eloquence that is spoken to please the carnal mind or tickle the itching ear. Like the hollow, hollow tree, is the hollow head that is tossed to and fro by the spirit of fashion; or ready to bow to the shrine of vanity. Hollow, Hollow, all earthly joys, and earthly pleasures. And Hollow. Hollow, Hollow, is the gaping tomb.

Rich Poor People.

There are such, and we have seen them. They are, in our judgment, the profoundest philosophers, and the happiest fellows on the planet. We have been in the modest houses of those who never were and never will be over-supplied with the wealth of this world, and there witnessed what wealth could never buy—scenes of happiness that were real, because they grew out of contented and disciplined hearts. It is easy to be rich—misfortunes excepted. Let a person elevate his thoughts, developing the intellectual and spiritual parts more than the qualities that have to do with nothing but material and earthly existence, and he will be astonished to find what a shrinkage his income is easily capable of undergoing. He will find that he is obliged to labor for others less, while he can do for himself yet more and more. There is many a man, intelligent and refined, who dwells in apartment of moderate dimensions, yet gets vastly more happiness out of existence than any millionaire. It makes a great difference whether one is comfortably situated, and with slender means at that, or is perfectly wretched with the care of his accumulated means in the shape of stocks and bonds.

Every lust that we entertain, deals with us as Delila did with Samson; not only robs us of our strength, but leaves us fast bound.

Liberality is not giving largely, but wisely.

Life is half spent before we know what it is.

Men that are covetous, make it their study to heap up wealth, and only to please their fancy starve their bellies.

The shortest way to be rich is not by enlarging our estates, but by contracting our desires.

Modesty in your discourse will give a lustre to truth, and an exense to your error.

We must speak well, and act well.

*For the Companion.***The Woman Clothed With the Sun and the Man Child.**

REVELATIONS 12.

The woman spoken of in this chapter is evidently the church of Christ here upon earth. It is said that she is "clothed with the sun," which is the gospel of Christ; "and the moon under her feet," which is the law given by Moses; "and upon her head a crown of twelve stars," which are the twelve apostles of Christ (or their teaching); "and she brought forth a man-child who was to rule all nations with a rod of iron." This man child are evidently the hundred and forty and four thousand which were sealed in their foreheads with the seal of the living God—Rev. 7c. And in Rev. 14c we read "and I looked and lo! a lamb stood at the mount Zion and with him an hundred forty and four thousand having his father's name written on their foreheads." Which were the same whom the angel had sealed. "And they sung as it were a new song before the throne." And it is further said, "These were redeemed from among men being the first fruits unto God and the Lamb." These enjoy special privileges which none else enjoy. They will be removed from the earth while it is in its present condition; for it was said to the angels to whom it was given to hurt the earth and the sea, "Hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads."—Rev. 7e. These redeemed answer very well to those to the description of the man child, for when they are sealed they are ready to leave this world, and we find the man child will be "caught up unto God and to his throne," while the woman (the church) is yet here upon earth. The dragon was ready to devour the man child as soon as it was born (sealed) but it was caught up unto God. Then we find there was war in heaven, "Michael and his angel fought against the dragon, and the dragon fought and his angels and prevailed not, neither was their place found any more in heaven." "He was cast out

in the earth and his angels were cast out with him."

The war spoken of here, will in my judgment, take place in the air or aerial heaven, where, according to the Apostle's word, "satan now reigns." The Apostle says "when in time past ye walked according to the course of this world, according to the prince of the powers of the air (or according to the German translation) the prince that reigns in the air." Eph. 2c. From this we learn that satan now reigns in the air (or aerial heaven): and likely when the redeemed (the man child) will reach the aerial heaven then the war with the dragon will take place, and he will be overcome and cast out into the earth. Some will perhaps say the word says there was war in heaven, and you say there will be. But we find that in prophecy the past and present tense are often used to describe things that are yet future. For example the prophet Isaiah in speaking about the coming of Christ says "For unto us a child is born, unto us a son is given," &c. Here the prophet said unto us a child *is born* and at the same time the birth of Christ was yet far in the future. Many more passages might be quoted to show that this is the case.—"And when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the man child. And to the woman were given two wings of a great eagle that she might fly into the wilderness." From this we learn that the woman (the church of Christ) will be here after the "redeemed from among men, being the first fruits unto God and the Lamb," are taken away from the earth. But she has a place prepared in the wilderness whither she will fly when she is persecuted by the dragon.

When the members composing the church of Christ will be changed before they fly into the wilderness, or whether they will go there with their mortal bodies is a question which is not very plain; however they will be nourished there, "For a time, times, and half a time from the face of the serpent," which seems to convey the idea that they will go

there with their mortal bodies, and be nourished there in a similar way as the children of Israel were in the wilderness.

Where the place is to which they will go, we are not plainly told. If they go there with their mortal bodies, it will undoubtedly be somewhere on earth, probably in the wilderness through which the children of Israel passed on their journey from Egypt to Canaan. When the dragon saw that he could no longer persecute the woman, he was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." From this we learn that after the redeemed are taken away from the earth, the church of Christ removed into the wilderness, out of the reach of persecution. There are still some left (called the remnant of the woman's seed) "which keep the commandments of God and have the testimony of Jesus Christ." In my opinion these are such who *knew* what God required of them but did not come into the church. But now when the redeemed are taken away from the earth, the church removed into the wilderness and they left behind entirely surrounded by wickedness they will try to keep the commandments of God. And consequently the dragon (satan) will make war upon them. Then will likely be the time when "the man of sin, the son of perdition" will be fully revealed. Then will likely be the time that no man might buy or sell save he that had the mark or name of the beast or the number of his name." Rev. 13 chap. We find when the dragon was cast out of heaven it was said, "Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." O, what persecution will those have to endure who are willing to keep the commandments of God, but will be left behind when the redeemed and the church are taken out of the reach of persecution; when satan will have great wrath because he hath but a short time.

VALENTINE BLOUGH.

*For the Companion.***"Swear not at all."**

But above all things, brethren, swear not, neither by heaven, neither by the earth, neither by any other oath.—JAMES 5 : 12.

Beloved Reader : These words of the apostle demand our serious attention, and more especially in these last perilous times. Hence I will try and present a few thoughts for our mutual consideration. It might be said that James wrote in opposition to the law, since under it they were allowed to swear oaths, but we all know that he learned of Christ, and by reference to Matt. 5 : 34 we find James's authority for what he tells his brethren "Brethren I say unto you, swear not at all, neither by heaven, for it is God's throne." It would seem that with such emphatic language, and from such high authority, there would be none found professing the name of Christ who would bind themselves under any kind of an oath. But we find there are comparatively few but what are bound under some kind of an oath, or obligation among those bound in a covenant with God in Christ Jesus to live to and in His service. There are different forms, manners and customs of swearing of oaths. One kind of oaths are termed judicial swearing of oaths, and it seems that all the churches, accept some form of judicial swearing when the government authorities demand it; however, some considering some of the forms less objectionable than others. Again : Secret societies have their oaths and their manner of administering them; and even profane swearing is practiced and tolerated in some of the churches. But Christ and the Apostle say "swear not at all," and if we strictly live to this injunction we cannot perform one kind of an oath more than an other. An affirmation taken before a civil court is just as much an oath as swearing with an uplifted hand is.—There are many positions of honor and trust in which men are placed by the constitutions of Governments which always require an oath or obligation for the faithful performance of the duties involved in whatever position a man may be placed. If a man accept the office of Representa-

tive of a State Legislature, or the United States Congress, he then renders himself a servant to the State or United States for a special time, and the constitution prescribes the form of oath, and he must take that oath before he takes his seat as a member of that body; and it will not change the matter one iota either with the body or the individual, whether he has accepted the prescribed official oath, with an uplifted hand or an affirmation, or any other kind of an oath, and the same is applicable in all cases from the President down to the constable; and it does not end here but even taking out letters of administration to an estate, there is an oath required for the faithful performance of the duties of administrator. Again: Many professing the name of Jesus join secret oath-bound societies, making no higher claim than morality, and this is evident to all that every member of any secret society is bound under the oath of the society to which he belongs.—Then for whatever length of time a man may have engaged to serve in any of the stations brought to view in the foregoing he is a servant of that body to which he has thus bound himself to under an oath; and what a solemn thought that men have perhaps bound themselves under oaths for life, hence would have to perjure themselves to render themselves servants to any other person or society. The Apostle Paul says in Romans 6 : 16,— "Know ye not that to whom ye yield yourselves servants to obey; his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." And for proof of what Paul says, here see Luke 16 : 13 "No servant can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other, ye cannot serve God and mammon." Whenever any one accepts any position at the hands of the Government, he renders himself a voluntary servant to that Government, and if he was formerly a servant of the Lord Jesus, he now despises Him, and cleaves to the other. "Ye cannot serve God and mammon."

So then since we are living in the last days, and in perilous times, let us not bind ourselves under an oath for a term of years, and our Heavenly Master should come before the time this oath expires. A solemn thought.

I sent this out as a solemn warning to my dear brethren who still may not be altogether weaned from the kingdom of this world. We all know our Divine Master says, "My kingdom is not of this world."—"Come out from among them and be a separate people." Amen.

WM. HOLSINGER.

*Enphoria, Kansas.**For the Companion.***It is Too Long.**

Sinner, how long will you halt between two opinions? You have heard the Gospel preached Sabbath after Sabbath; the Spirit has often knocked at the door of your heart; you keep it out too long; the means of grace have been offered to you these many years; you are too long accepting them. Heaven may be lost to thy soul, and thy soul be lost to heaven: the harvest ended, your eternal damnation brought upon you, just by its salvation being put off too long.

Dear penitents: you are too long believing, or taking Christ at his word. Are you not able to go in and possess the land? Do not put it off too long, ere death shall come.

Believers, have not many of you put off family prayer too long, saying, wait until I get stronger in the faith. Dear brother, there is one of the means to make us strong. O, here, says one, "I have such a bad memory, and no talent." This is vain philosophy; the reason is, you study too much about the world. How is your memory in regard to keeping money. Do you remember exactly to the cent, how much you get for your grain, and how much you are to pay your land holder?—Your flesh will here tell the truth. This would be a sure way to make many careless in the evening tide prayer. "For the will of the Lord is to keep us long." Well, for your own sake,

For the Companion.

A Fragment.

Though we joyously throng the busy marts
Of life, and feel our pulses bound in youth-
ful
Vigor,—yet in the breathless calm that fol-
lows
The swift hurricane's track, there comes
borne on
The silent wings of thought; a sweet, sad
muffled note,
That wakes our slumbering minds into ac-
tive
Being, I have listened to its echo
Until my heart burned within me with the
Intensity of feeling. I knew it was
The hell of warning placed by our Father's
Hand within the frail "aurel shell," and
touched
By an invisible angel's band, to warn
Mankind of pending dissolution. Men
Call this the "bell of death," and laugh and
sport
While the brazen tongue is clanging forth
their
Last sad requiem.

Often have I sat alone
Within the sacred precincts of my chamber
And tried in vain to fathom the mystery
Connected with our being.—I know full
well
That *He* the Great Architect fearfully
And wonderfully joined our frames and made
of them
Dwelling place fit, for Immortality.
Then round about the spirit's home *He* cast
Walls and battlements, while in the tower
He hung the "knell of parting time."

Lord we are
But atoms floating in Nature's great econ-
omy.
A little lower than the angels. Thou,
The Word, within the scale of endless be-
ing,
Gave us place, and for thy visible kingdom
Made us fit.

L. H. M.

For the Companion.

Infidelity.

We live in what is often termed "the progressive age," and are a highly favored people in the way of civilization and intelligence; have the precious words of God strewn broadcast over the world, and myriads of ministers, great and small, expounders of the same word—so-called—and innumerable blessings from heaven's rich stores showered upon us like unto holy manna.—Notwithstanding all these privileges infidelity—the grim monster—the Hydra-headed spirit—stalks abroad through the land—entering houses—bears of the children of men—taking captive many victims for the infidel's hell—companions for Tom Payne and a host of others that groped their way through this gospel-blessed world, surrounded, as they chose to be, by the dark fogs of unbelief and hazy mists of indifference. Others are following on in the same rugged and uncertain path with no blazing star of light to steer them, no preparations of peace to guide their feet; naught to comfort them but the written words of those that already

have taken their leap in the dark, and their own presumptions and gross minds.

If the dark spirit of infidelity is not waning away before the genial rays of that glorious light "that lighteth every man that cometh into the world," there must be causes why it is so. As to some of the causes permit us to advance a few thoughts.

First. Man is prone to seek after inventions and ways akin to the promptings of the carnal mind and thereby hew out a way that "seemeth unto a man to be right, but the end thereof is death." Such men have lived and do live, stamping many pages of history with their alluring thoughts. Others read them, drink in the poison at first with a careless curiosity; by degrees the deadly potion influences the mind and contaminates the soul with error, leading them on to be engulfed in the great abyss—yea, dizzy whirlpool of destruction!

Second. The design of the gospel is to lead man to seek and pursue righteousness. And all that embrace its divine teachings should show to the world it is a balm for the soul—a savor of life unto life. But, alas! how different it is with many who profess to be "born of God." Their profession, actions and teachings are inimical to the "all things" of the gospel of our Lord and Saviour. Again, many show to the world that *their religion* is but "sounding brass and tinkling cymbals," instead of a light to the world to lead men to glorify God. Their influence is as darkness that obscures from many minds the dazzling splendor of salvation's light, and the consequence is unbelievers become such indeed, and scoff at religion and thus aided by the conduct of professions are induced to embrace infidelity.

Last, but not least, many ministers—those that profess to be treading the footsteps of the holy apostles—called of God to preach the gospel, have *their* influence to keep alive the spirit of infidelity! Be not startled, dear reader, at this grave assertion.—Where is the one the least acquainted with the christian world but what can call to mind instances of base wickedness enacted by some who chose in their own strength to minister in the sacred stand. For a time they gained the applause of the world, but at last their evil hearts brought them down and their hypocrisy was made manifest to all who knew them. And again, "he who runs may read" that the lives and influences of many do not correspond to the word of God which they assume to promulgate.—Unconverted persons seeing all this come to the conclusion religion is nothing and the gospel is an idle tale.

There is one grand moving cause why many men will choose to be ministers, who are unfit to be ministers of God; and that is the love of money! What is it some men will not do for the love of gold? I have said it in private and in public, and here now pen it down, because I believe it, that this thing of making merchandise of the gospel is one of the great causes of infidelity. It causes thousands to enter the arena of a *paid ministry*, who not living up to the teachings of the gospel, hinders, as I said before, its intended mission. Men have reason to infer that the unrighteous mammon is more

sought after than the righteousness of the soul, and consequently they go on in the even tenor of their sinful ways. But when the same spirit animates those who fill the sacred stand that did old Paul when he said they "suffered all things lest they hindered the gospel of Christ," and prompts them to preach the word with boldness and a desire to please God rather than man—where money is out of the question, an honest public are made to believe the advocates of the gospel are in earnest—seeking for the good of souls, and the tendency is to expel unbelief and cause the preached word to be a savor of life unto life instead of the reverse.

Then we say, away with the idea of a paid ministry (or supported either as they are synonymous terms), that is when reference is made to the temporal wants of the minister. Let us beware brethren lest we, too, hinder the gospel. Let us not fall into the miry bogs of a supported ministry in a stated manner; and thus place temptation after temptation in the way, and little by little leave the old "land-marks." "Oh, but," says one, "we hope the church will never lack wisdom enough to keep her in the right track." We hope so, too, but now we think is the time to *manifest* her wisdom in keeping out all things of a new order that are standing at the door knocking for admittance. Let us not depend too much on the wisdom of the church in keeping little things from being great evils. Behold yonder inebriate, wallowing in the gutter, below the sphere of brutes! Once he took the first glass of rum and likely laughed to scorn the idea there was danger; thought he had good principles enough to be able to command himself, but he was mistaken.—With us let us keep free from every appearance of evil." We hope charity will never grow so cold but that needy ministers, as heretofore, will be temporally supported in that way that the left hand knoweth not what the right doeth. It may be ministers, if supported by the church, could get along better in this world in a temporal way. But is the probability as great that on high would be sung in exulting strains around the throne of God, "*The gospel of Christ is free and the poor have it preached to them.*"—Nor that the ministers of God when they left this world could have the same glorious reception upon the shores of everlasting bliss where it may be said, "well done thou good and faithful servant, enter into the joys of thy Lord. Thou wast content to be poor and labor for me through adversity, I will now make you rich. Your family though left in poverty I will take care of them."

It is consoling to the mind of him who battles with adversity and goes on fulfilling his calling laboring for the glory of God to know all will be well in the eternal world. He lives in anticipation of his reward at the end of his term of service.

We believe in supporting our ministers; in helping them to preach by our daily walk and conversation, that the borders of Zion may be enlarged more speedily, which will be a comfort to our ministers. Especially can we relieve them of much labor by helping in ourselves to keep the vineyard clean, so they will not have to spend their precious time in reconciling matters in the

church. If one and all do their part in keeping down the noxious weeds we can be a great support to our ministers. Again let all feel interested in the welfare of our neighbors in such a way that they will love us, and if sick they may send for us to comfort them and pray with them, which would exempt our ministers from being called upon every occasion in the neighborhood. So doing we may support our ministers that they may "get their crops out in time," &c.

Let us not think that if we pay our ministers they can go forth and enlarge the borders of Zion, attend to church matters, visit the sick, and so on, and leave the balance of the church to remain as nominal branches, but let all labor together for to give to the world a sure testimony of the truth of the religion of Jesus Christ, that the spirit of infidelity may be driven from our land. To that end let us labor, and beware how we graft scions, cropped from an adulterated tree, on the old stock, for fear they may grow rapidly and dwarf the pure doctrine that our predecessors so ardently labored for and handed to us for continuation.

J. S. FLORY.

For the Companion.

Prayer Meeting.

It is often easy to commence a task, but sometimes difficult to complete it. The pedestrian who sets out to walk a thousand miles finds the labor easy at first, but it becomes increasingly difficult and the last few miles are traveled with the greatest toil.—Many youth begin to acquire an education but how few persevere until they become eminent in learning. Many begin the christian life, how few hold fast with unwavering steadfastness in it. It may be perhaps that christians in our various churches are becoming discouraged when they mark how the number at the weekly prayer meetings is so very small, and the religious interest in the congregation is apparently diminishing. But while we feel saddened ought we to be surprised? Did we not know when we commenced our service in the church that only warm-hearted believers would continue interested? And because some of our fellow members find it impossible or inconvenient to attend the prayer meetings regularly, or at all (if convenient) ought their example to affect us? Should we be surprised to see the church in its working part reduced to the salt of the earth? I do not say this to compliment ourselves, but after all if we are not the salt of the earth we shall be cast out and trodden under foot. It has always been true, except in times of special activity, that the smallest proportion of any society are workers. Our Savior healed ten lepers; only one of them thought it worth while to come back to thank him. He said "Were there not ten cleansed; where are the nine?"

After the resurrection when our Lord met his disciples, Thomas was missing. Probably Thomas ought to be there but he neglected to come? Did that detain Peter and the rest? No. So because brother A. B. C. and sister D. E. choose to be habitually or occasionally absent from the prayer meeting or because they are compelled by circumstances which they cannot control, to

deny themselves the privilege of attending does that excuse or justify X, Y, and Z, who have it in their power to attend in staying away and saying: Oh, the prayer meeting is dying out; there is no use in trying to keep it up? Now I admit, unless the love of Christ is in our hearts, we will soon tire, but if we truly love Christ and ardently wish to grow in grace and to do what good we can in the community, we will never fail nor be discouraged.

A large proportion of the Christian professors, take the world over, are only honorary members. They only join this or that church so as to lie down and give their consciences a good sleep. If they wake up this side of perdition it will be of God's grace alone. Dear reader, don't let that be the case with you. "Watch and pray that ye fall not into temptation." "Take ye heed watch and pray, for ye know not when the time is." It is the duty of the color-bearer to keep the flag up. If one color bearer falls another must take his place. There was a regiment in the late war where nineteen flag-bearers fell. One after the other did take hold of the flag, and the twentieth did carry it to the end, while nineteen others had fallen before him. This regiment is a specimen of many others. We ought each one to have that spirit and feel that if we were the only one left to keep Christ's banner floating we would be at our post. If we put our hand to the plow and look back, what reward? If we grow weary in well-doing, what harvest will we reap? If we let our hands hang down listlessly, satan will bind them fast for us. If we let our banner trail in the dust the camp of the Philistines will set up a shout. If we desert our ranks the Great Captain of our salvation will hold us to a strict account. Shall we see satan and his army drawn up in line of battle, and shall we think of a truce?—One true-hearted follower of God has sometimes routed an army of the aliens. David's sling brought down the Philistine's champion. If we present a united front to the enemy our ranks cannot be broken. God never intends us to run away from satan. Read the sixth chapter of Ephesians, concerning the christian panoply; there is no armor to protect the back. The boasting Goliath had a target of brass set between his shoulders. David had none. We have none unless we are cowards. When we die we mean to die with our face to the front.

Stony Creek. FRANKLIN FORNEY.

A Good Bargain.

Yes, that is what all men wish to have. With what delight do they view their success and calculate their gains. I will propose a calculation to you in which you are deeply interested; it is conveyed in the following important question put by Christ, who knew the value of the souls for which he died. "What is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" Matt. 16: 26.

He may gain money,	} Yet {	Lose his own soul
He may gain worldly friends,		
He may gain earthly honors,		
He may gain fading pleasures		

Balance this account and see on which side the profit lies. Let eternity be consid-

ered in your reckoning; and then ask whether the vanities of the world are to be preferred to the "durable riches and righteousness" which the Lord Jesus Christ offers to every believer on him?

"These shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 46.

The Eternal Word

No fragment of an army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance, and long ago found wanting. Greece faintly survives in its historic fame—" 'Tis living Greece no more;" and the iron Rome of the caesars is held in precarious occupation by a feeble hand. And yet the book that foretells all this still survives, while nations, kings, philosophers, systems, institutions, have died away, the Bible engages now man's deepest thoughts, is examined by the keenest intellects, stands before the highest tribunal, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and more freely given to the world, more honored and more abused, than any other book the world ever saw.

It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay; itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is born triumphantly on the wave; and will be born along, till the mystic angel shall plant his foot upon the sea, and aver that time shall be no longer.

For all flesh is as grass. The grass withereth and the flower fadeth away; but the Word of the Lord endureth forever.

The Egyptians, at their feasts, to prevent excesses, set a skeleton before their guests with this motto—remember, that ye must shortly be such.

nal punishment be too long. Where are you drifting brother?

But again, some brethren run into the other extreme; sometimes when they visit the brethren, when bed-time approaches they commence and exhort nearly every member of the family to sleep. I have personal knowledge of brethren exhorting in a family capacity, for the space of one hour by the time piece, and when all is said, I ask what has been effected? who is made serious?—what is the result? I would answer, it begets disgust, and soon the tinkling symbol is hushed in sleep. Paul says: "Let your moderation be known unto all men." Brother, it is too long. For says the inspired writer, "God is in heaven, and thou upon earth, therefore thy words should be few." Some pray too long; remember the Publican's prayer; do not utter vain repetitions, and if you pray too long in public you are most likely to use vain repetitions. But in secret, your prayers, I presume are never too long.

How often do brethren sing too long at church, before preaching; after prayer, sometimes line out a hymn, and sing from 5 to 10 stanzas; brethren it is too long. People come to hear preaching; then employ the time at it. And some preach too long. Perhaps there is something revealed to a brother, sitting by, but the first brother preached so long, the congregation become restless, and fidgety, and further remarks would not be listened to. There is such a thing as farmers sowing their grain too thick, and preachers to sow the word until there is not room for it to sprout, nor grow. Whenever your grist is ground out shut down the gate. Do not preach too long.

Sometimes too many preach at the same meeting. "Let two or three speak and the rest judge." If more than three speak at one appointment we transcend the Apostolic order.—And sometimes we praise the brother's sermon too much, in bearing testimony. Sometimes after a brother has offered a lengthy discourse, another brother gets up and says he does not think it necessary to add

anything to what has been said, and yet he will go on and perhaps talk half an hour. Well, brother, if you have nothing to say and take up that much time you talk too long.

The meeting is now dismissed, after prayer; and in some congregations the members, and others stand around, and talk perhaps half an hour on worldly subjects; no wonder the memory cannot hold the sermon, when there are so many avenues for it to escape. Brethren, this is remaining too long at church after preaching; this is the way the word is choked.

Some visit the sick, and stay too long, and unthinkingly talk the poor sufferer wellnigh to death, and when they are gone, the patient looks up into the face of his nurse, with a tear trickling down his pallid cheek, and exclaims, "they talk too long."

Lastly, but not least, the missionary cause is put off too long. Seven and eight years ago, there was much stir among the brethren about the church sending out Missionaries.—Brethren, it has been put off too long. We, the brethren, have espoused the best cause in the world, and is it not the worst managed? O it is put off too long for many a poor sinner for whom Christ died!

Brother, how much stock will you put into the missionary cause?—How many thousand dollars have you of stock in the R. R. Company, and in National stock bonds, in County bonds, in State bonds, which is your privilege to do. But do you not lay up too much treasure on earth, where moth and rust doth corrupt? Have you not kept your earthly treasures "too much laid up in the napkins." "Lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, nor thieves break through and steal."—To do this, let your highest and noblest aims be to the furtherance of the Gospel. How much stock will you take in the nest of causes; this company pays compound interest; "for whoso giveth a cup of cold water to a disciple, shall receive a disciple's reward." Until the church takes the matter in hand, it will never be successfully accomplished.—

Will you say I have no means to send the heralds of truth? We hope not. Who gave you your means? Are they not the Lord's? It is too long, I fear, that the brethren are considering this all-absorbing and momentous subject. Let us consider it as on a death-bed! O it is too long for us to live here a natural lifetime, and do nothing for our Master, who for our sakes became poor, that we through his poverty might be made rich!

P. R. WRIGHTSMAN.

Freedom, Tenn.

For the Companion.

Of Non-Conformity to the World.

Jesus Christ declared that his disciples are not of this world; that is they do not imitate the world in its sinful fashions and maxims, in many things in which the unconverted do not discover any impropriety. And many of the professed disciples of Christ do also contend that there is no necessity of being so particular as it respects the fashions of the world.

Now all those who plead for the unnecessary fashions of the world, let them be professors of religion or not, I contend have a proud heart, and are not willing to walk in the path of self denial. I would advise such professors of religion to call to mind and seriously reflect upon what Christ declared in Luke: "And he said unto them, ye are they which justify yourselves before men. But God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God."

By these fashions and maxims of the world, which the children of God are not to observe, I mean the unnecessary adorning of the body. It would be well for all to bear in mind that everything that has a tendency—let it be ever so simple—or which is calculated to exalt or keep alive that fallen nature in man must be abandoned. The children of God have a right to use the world but not to abuse it, "for the fashion of this world passeth away."

Now the world can be abused in many ways; for instance; if we

spend our money for that which is of no real advantage to soul or body, it is abusing the world. And how many hundreds and thousands of dollars are spent for finery, &c., which instead of humbling people, only makes them prouder. The children of God in all things, ought to observe plainness in dress, manners, &c. And not conform to the world in giddy and foolish fashions. No; they are to be a distinct and separate people from the world. I don't believe that persons who undertake to supplicate a throne of mercy having these bodies adorned with such things as are intended merely to attract the notice of the eye will be heard, or rarely at least. Therefore it becomes us to present our bodies as well as our souls a living sacrifice unto God. And let our moderation be known to all men.

JOHN S. EIKENBURG.

Eaton, Ohio.

For the Companion.

Thoughtless Expressions.

It has often struck me very forcibly that for every idle word that we speak we shall give an account in the day of Judgment. Let us all ask ourselves the following questions: Do I use idle words, thoughtless expressions? I suppose there are few who can answer, no. We should therefore be more thoughtful in regard to what we say. I am not now referring to those who are non-professors; who have no regard for God and religion, and who are profane, and seek only the honor of men; but to those who have bowed the knee before God and man, and have consecrated their hearts to Jesus, and yet make use of so many thoughtless expressions.

Many when they wish to make anything good or bad, great or small, or certain, or to show surprise, use the most vain and idle expressions; all this they do in a thoughtless manner. There are others again who are in the habit of speaking evil and finding fault with others, and thoughtlessly calling them names, which they themselves would not wish to be called; and at the same time those whom

they thus censure may be living more holy than they themselves.

Now let us all consider this matter and if we find that we are guilty of using these idle expressions and finding fault with others, let us try always to think before we speak. In this way we will soon find whether we are going to speak something useful or beneficial. We should restrain ourselves, and keep silent, and in this manner we could soon break ourselves of this evil habit. The more we try to shun evil and do good, the more the Lord will give us strength to do so.

CHRISTIAN WERNITZ.

Wawaka, Ind.

For the Companion.

Brother Henry; According to promise I now inform our dear members of our visit to Montgomery, Miami, and dark counties, Ohio.— We had a pleasant visit, attended three communion meetings, also the District Council meeting of Southern Ohio. Had a good many meetings. Besides good order and good attention we enjoyed our visit very well. Had the pleasure of adding a few to the church. We were gone from home three weeks and two days. On returning found all well for which we do thank God, our Heavenly Father for his love still conferred upon us poor mortals. Those that were with me were my wife brother Samuel Burns & wife. We were received everywhere with the greatest kindness.

Brother Kniseley's report of contributions:

Acknowledged in No. 19.	\$64.50
“ “ 32,	154.50
From Rhudy Mohler's dist.	31.35

JOHN KNISELEY.

A Grave without a Monument.

The sea is the largest cemetery, and all its slumberers sleep peacefully beneath its waves without a monument to mark their burial-place.— All other grave-yards, in all lands, show some symbols of distinction between the great and small, the rich and the poor, but in that great ocean cemetery the king and the clown, the prince and the peasant

are alike undistinguished. The same waves roll over all, the same requiem by the minstrels of the ocean is sung to their honor. Who can count the number thereof!— They are as the sands of the sea-shore. They started on a voyage upon its wave-tossed bosom, but the storm arose and shattered the frail vessel which carried them. Down, down they sink, and the waves close over them, leaving not a ripple on the surface to show that it had been. Over their remains once so full of life and joyousness the same storm beats and the same bright sun shines, and there unmarked, the weak and the unhonored will sleep on until awakened by the same trumpet, the sea will give up its dead. Oh, what a giving shall there be.— Out of its uttermost depths and the most secluded recesses shall the long forgotten rise. No marble rises to point out where their ashes are gathered. Yet that cemetery hath ornaments of which no other can boast, which excel in beauty all the gems of the earth, but we see them not. On no other are the heavenly orbs reflected with such splendor; but they see not their beauties.— Over no other is heard such noble melody; but does not wake them from their slumbers.

NO EXEMPTS IN THE CHURCH.—

The church is nothing more than what the members make it. What is the duty of one, in the maintenance of an elevated standard of piety, is the duty of all. The spirit that shirks responsibility by throwing it upon "the church" is the very spirit that has enervated the moral power of the whole body. It is only as religious responsibility bears alike on all, and develops alike the living energies of all, that we can ever hope to see Zion fully equipped for that sublime career of honor and usefulness to which she is called by her illustrious Head. For this let every pastor, every earnest minded Christian, labor and pray: for when this is achieved, "the latter day glory" will have dawned upon the world.—
Christian Index.

YOUTH'S DEPARTMENT.

Little Bettie.

"Hand me some water, Buddy, wout you?"

"In a minute, Bettie."

"And Bettie's fevered cheek was pressed again to the pillow; and little Harry's hands went on as busily as ever at the trap he was making, and at length he entirely forgot the request.

"Please get it now, Buddy," he at last heard, and scattering knives, triggers, and strings in his haste, he was soon holding a cup to her crimson lips. But she turned her head languidly from it.

"Not this, please, but some fresh and cold from the well," she said.

"Oh, don't be so particular, Bettie; this is fresh, and I'm so busy I can't go now; won't this do?"

She no longer refused, but quickly took the cup which was offered; and it was the last time she ever called upon her brother for an act of kindness; ere another day had passed she stood beside the river of life, and drank its cool waters never to thirst again. And of all who wept over the little brown coffin, as it lay on the bier before the altar, there were none who shed more bitter tears than the little boy who could not forget that he refused the last request of his little sister.

Little children are you kind to one another, or are you cross, selfish and fretful? Remember, then, the time will come when they are beyond your reach; and, then, O, how gladly would you give all you possess to have them back again! You might gather all your books and toys; everything for which you are now so willing to contend, but all you could do with them would be to place them on the grave of one you had wronged. It would not bring them back. Harry was a kind hearted boy, and dearly loved his little sister; and she had only been sick a little while, so that he did not consider her dangerously ill; but this had no comfort to him when she had gone.

"O, mother!" he would say, "if I had only brought that water for her

I could bear it, but now she is where I can never, never wait on her again."

Think of this when you are tempted to quarrel, to be selfish or unkind; for did you know if one of you should die, the rest would remember every act of unkindness, every bitter word which had fallen from their lips. But then it would be too late to recall it, too late to ask forgiveness.—*Catholic.*

The Dying Boy's request.

In the town of —, there once lived a certain family, the pleasure of whose acquaintance was enjoyed by the writer for many years. The youngest member of the family, a little boy over whom some eight summers had passed, was taken ill. Medical skill and parental care failed to arrest the fell disease to which he had fallen an untimely victim, and it soon became evident to his grief-stricken parents that he must shortly pass away. They loved him most ardently, and very illy were they prepared for the sad separation to take place. Although at that time none of the family were members of the "household of faith," yet the darling little boy had often heard of Jesus, and of that pure and blissful abode prepared for the children of God in a future state of existence. Already the cold damps of death were beginning to settle upon his brow, and the hoarse death-rattle in his throat indicated the presence of the King of Terrors.—Looking his mother full in the face, he spoke for the last time on earth. In accents mild and lovely that fitly betokened the filial affection that burned in his bosom, he made his dying request: "*Mother, meet me in heaven.*" That poor mother, heart-stricken and sad, hesitated—and in a few moments more the gentle spirit, released from its tenement of clay, had found a resting place in the paradise of God. Time rolled on apace, and eventually as the sorrowing mother was about to vow allegiance to that blessed and glorious Redeemer who is the resurrection and the life, she spoke of the dying request of her lamented child "I could not," said she, "I could

not even say to my dear dying boy that I had a well-grounded hope of a happy reunion in heaven." Sad indeed is the condition of those who have no divine assurance of meeting the loved departed ones on the other side of the cold stream of the Jordan of death. But that mother found peace and joy in the life-giving blood of the Son of God. And she too, in compliance to the last request of her dying child, has joined the loved and just ones in the land of everlasting rest. Side by side their bodies lie mouldering in the grave, while their pure and holy spirits have long since mingled in the bliss of Paradise.—*Christian Proclamation.*

"God Heard That."

A little boy, not yet six years old, who had been to the country with his father and mother, after returning home in the evening, said to his mother, "Mother, Willie B—swore!"

He was asked, "And what did you say?"

He replied, "I said God heard that!"

What a reproof in those words! Will not all little boys and girls think of that when they are tempted to use ugly, vulgar words, or to swear? Remember, although your father and mother may not hear you, *God hears it.* Remember what God says in the second commandment: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

The True Hero.

He is not the one that beats and cuffs the smaller boys, nor is he the largest and strongest boy in school; but he is the one that the school-boys call chicken-hearted, and will not do mean and cruel things, he is the one that the smaller boys love, who says good lessons, studies hard, and that the master likes best.

And at home he is the one that respects and loves his parents, and helps them to do as much as he can; who is loved by his little brothers and sisters, and the boy whom *every body* loves; and above all the one that God loves.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 8, 1867.

CORRESPONDENCE.

MADISON, GA., Sept. 23rd, '67.

Brother Holsinger ; Since I have decided that for some time Georgia shall be my home, I have been inquiring for the most effectual mode of working for the advancement of the cause of Christ ; and while I would not for a moment be understood by any one, as considering this the only field, or even the most needful field for labor, yet no one who has ever been in Georgia will deny the necessity for Spiritual Instruction to the people of all color, here. And I have reason to think that if the proper course be pursued good will result. Indeed I do not consider it any part of a christians duty to ask what will be the result of faithfulness on his part.— We should follow the teachings of our Guide Book, and leave the matter in the hands of our God ; he doeth all things well. To pass thro' the country and address the people as we could gather them, would in my estimation be a mere waste of money and time. The wealthy are prejudiced against Northern people and would not listen. The lowly have learned to distrust all white men, and while they would listen attentively, they would still cling to their former views and practices, being unable to read, they have no way of separating truth from error. But they are so anxious to learn to read that it becomes a real pleasure to labor for their instruction, and I am fully satisfied in my mind that in no other way can so much good be done here as by teaching them to read, and by constantly impressing upon their minds the great necessity of understanding and observing the law laid down for christians. Teach them as well to be honest, industrious, peaceable and sober ; proving the correctness of our views by the word of God, and satisfying them of our

sincerity by a consistent life. This was the view I took of the matter soon after I engaged in the work, and now after more than six months of labor among the people here, I am more fully convinced of the correctness of this view than ever before.

But perhaps an objector may say: how many souls have been converted by your preaching in Georgia ? Let us see the fruits of labor ? Ah, my dear brother, can you tell me how many miles is traveled, how many dollars is expended, or how many sermons are preached in the conversion of one soul among Northern and Western people ? I have at least the satisfaction of knowing that hundreds have already expressed thankfulness to God, that one came who was willing to assist them in learning God's will to man. A Paul may plant, Apollos water, but God alone can give the increase.

But the cry is not alone for intellectual knowledge, as some seem to think. I now have more requests to preach than I can attend to.— White people as well as black ones are beginning to give their presence, and I now frequently have pressing invitations by white men, to preach on their plantations. In response to such a request I went six miles one evening last week ; and there in an old loft over a dwelling, I found an assemblage of dark skinned people with a few white faces, all eager to hear the word of life. And there in that humble loft, lighted with a single tallow candle, I believe the good Lord verified his promise to be with those who met in his name. 'Twas a feast to my soul, such as I have seldom enjoyed, even among my own beloved brethren and sisters at home. I am willing to trust that good will result, when such earnest and respectable attention is paid to preaching ; such hearty responses and earnest appeals to God for light and knowledge, I feel will not go unheeded by that one who is mindful of all.

But for the present adieu, and I remain as ever your brother.

In bonds of Love,

E. HEYSER.

Answer to Query in No. 27, p. 222.

Brother J. Y. Heekler wants an explanation on the 1st Cor. 15 : 29, which reads : "Else what shall they do who are baptised for the dead, if the dead rise not at all, why are they then baptised for the dead."— According to my views of the passage the German translation is correct. "*Den doden*," or the dead, certainly alludes to Christ. If so, then the language ought to refer to the singular number, and they, the characters which were baptised, referring to the plural, it implies many ; hence we read, (Acts 18 : 8), many of the Corinthians believing and were baptised. But it appears they did not retain their faith in Christ, or else Paul, in verse 12th, would not have said, "why say some among you there is no resurrection of the dead ?" For this reason Paul is teaching them to believe in the resurrection of Christ, for if Christ is not risen there is no resurrection, and then all that were ever baptised for, or in the name of Christ, are lost ; but Christ is our Savior as well as our Redeemer ; else, as Paul says, what shall they do who are baptised for him, as was the case with some of the Saducees which became members of the church at Corinth, and still would say there is no resurrection of the dead, or "*den doden*," as the German reads.

JOSEPH P. BERKEY.

Scalplevel, Pa.

Brother H. R. Holsinger : Please announce in your paper the following appointments for communion meetings, God willing, on the 21st of October, at McAlevy's Fort, to commence at 2 o'clock, and preaching the 22d in the forenoon. On the 23d and 24th at Spring Run Meeting-house, Mifflin county, two miles from McVeytown station, P. R. R. ; meeting to commence at 1 o'clock, P. M. On the 23d, 25th and 26th, at Dryvalley meeting house, four miles from Lewistown ; meeting to commence at 1 o'clock, P. M. The brethren are invited to be with us, and especially the ministering brethren.

JOSEPH R. HANAWALT.

E. Umbaugh's Query.

Will Brother E. Umbaugh read Matt. 20 : 65—74 again carefully, and then please tell us what Peter was talking about, or who he was talking to, or whether he was really talking at all, while sitting in the palace *before* the charge by the damsel "thou also wast with Jesus of Gallilee?" Had he uttered one word while "out in the porch," prior to the second charge by another maid, "this fellow was also with Jesus of Nazareth"? Was it not only after they that stood by," and heard Peter make the denial with an oath that they could say "surely thou art one of them for thy speech betrayeth thee"? Perhaps after these questions are clearly answered we can better determine whether the manner of distinguishing Christ's followers has been changed or not.

Centre, O. J. STUTSMAN.

Ans. to brother Graybill Myers.

DEAR BROTHER:—On page 126, current volume, I find by reviewing the *Companion* an answer to my query on page 102. I will know thee as a teacher, and myself as a pupil. Now if the Bride has become a wife, has the Bridegroom become a husband? Is it not, then, improper to use the term Bridegroom or Bride? In Rom. 7 : 4, it is said the brethren are become dead by the body of Christ to the Law, that they should be married to another, and how dare we say we are married to Christ, when we enter into covenant with him, while Paul says we enter into covenant that we should afterwards be married.

In your comparatively saying the Bridegroom is coming to take his wife home, and of course all that claim discipleship will go out to meet him, and that the wise will go in comparatively to the infare, which will last a thousand years, about the length of time, you are right.—But as to the term "infare," I have never read in the scriptures, and the church says it is not right to have an infare. See Minutes of A. M., 1827, query 11.

So in the conclusion you have come to, that it will not be long be-

fore the coming of the Bridegroom. I think the same. Will it be to go in and be made to enjoy an infare away from his Father's house? Will it not be to become married to his espoused Bride, that at the appointed time he will take her (his wife) home to his Father, that God may be all in all. Now, here thy pupil desires to speak. We are all virgins by redemption, and the wise are those who are spoken of in the 25th of Matth., as being blessed; the foolish those who will be cursed, and in the parable of the tares in the wheat, as explained by the Savior. The offending will be destroyed; the inoffensive will be left in his kingdom to enjoy the marriage feast for one thousand years.

JOHN HUNSAKER.

Logan, Ohio.

Editor's Table.

We hope our readers will give us full credit for the large amount of reading matter with which we are supplying them this week. In addition to the double sheet, we give also several pages in small and closely set type. Several such sheets will be forthcoming during the balance of this year.

Next week we expect to be absent from home, attending Love-feasts, and brother James A. Sell will be responsible for our next number.

Book Notices.

SMITH'S BIBLE DICTIONARY.—We have received a copy of the above work from PARMELEE BROS., 722 Sansom St., Phila. It is a work of over a thousand pages, and is gotten up in good substantial style.—So far as we have examined it, we have been favorably impressed with it, and believe it to be a valuable volume to any man's library. It is sold by subscription, and those desiring an agency will address as above.

Quoting Scripture.—We commend the following, which we find

in an exchange, to the notice of our contributors. Inaccuracies in quoting Scripture should be avoided in writing as much as in speaking, and no small amount of editorial labor might be saved if correspondents would be very careful in this matter.

If you pretend to quote scripture at all quote it accurately. Take no liberties with the word of God. A quotation from scripture, when correctly given and *properly* applied, carries great force with it. But a mis-quotation is worse than none at all. When, in writing, you give a passage of Scripture, turn to it in your Bible and give it just as it is, spelling, punctuation and all. Your articles will stand a much better chance of insertion than they will if carelessly written and needing many corrections.

Where From.—It would almost require that we should keep the above heading as a standing notice to our correspondents. Almost every week we receive a notice to change somebody's paper to so and so without giving us even a hint of the present address. If our friends knew the trouble they were causing us they would certainly be more careful. Unless we just happen to be well acquainted with the person, we cannot make the change without searching over a list of nearly 3000 names! In doing which we would stand two chances of overlooking it, to one of finding it, and often requires hours of time. Other publishers do not think of doing this, but at once publish the neglect. We, therefore entreat our patrons to heed this notice and be sure to give us the office *from* which as well as the one to which the address is to be changed.

JOB PRINTING.—We have in connection with our publishing office also a job printing office, and can execute work as neatly and we think as cheaply as can be done in any

other country office. At present rates of postage printed matter may be transmitted by the mails at a trifling expense, so that we could even serve our friends at a distance to our mutual advantage. Hymns, Pious Songs and Remembrances, &c., are often wanted to be printed, but on account of the inconvenience of the printing office is a barrier. If the manuscript copy plainly written with directions as to the number of copies desired, what you are willing to pay, &c., is sent us we can guarantee satisfaction.—Also sale bills, circulars, business cards, &c.

The announcements of the Love-feasts in the Lewistown branch suffered some neglect from us, and should have appeared last week.—Hope to be forgiven.

Several items of correspondence have received similar treatment, all of course unintentionally.

In a few weeks later we expect to send out our prospectus for Volume Third, and hope all our old subscribers will make up their minds to continue their names on our list of patrons, notwithstanding our many shortcomings, of which more again.

The Revised New Testament. We keep for sale all the editions specified in our advertisement, but it will be observed that we have taken out the 75 cent, 18 mo. The book is too badly bound to give satisfaction.

MISCELLANEOUS.

Friendship.

In young minds there is generally a strong propensity, to particular intimacies and friendships. Youth indeed, is the season when friendships are sometimes formed, which not only continue through succeeding life, but which glow to the last,

with a tenderness unknown to the connexion began in later and cooler years. The propensity is not therefore to be discouraged, though at the same time it must be regulated with much circumspection and care.

Too many of the pretended friendships of youth are mere combinations of pleasure. They are founded on capricious likings, suddenly contracted and as suddenly dissolved. Much care is therefore necessary in the selection of our associates. Sometimes they are the effect of interested complaisance and flattery on the one side, and of credulous fondness on the other. Such rash and dangerous connexions should be avoided lest they afterwards load us with dishonor. We should ever have it fixed in our memories, that by the character of those whom we choose for our friends our own is likely to be formed, and will certainly be judged of by the world. We ought, therefore, to be slow and cautious in contracting intimacy; but when a virtuous friendship is once established, we must ever consider it as a sacred engagement. Every one needs friends; it is a pleasure in time of trouble and mental anxiety, to unbosom our cares to a well tried friend, one who can enter into sympathy with us and bear a part of the burden.

Moral! on thy knees oft bending
Be it e'er thy fervent prayer,
That thy friendship be unending
As the eternal ages are;
But upon thy bosom ever,
Kindness to thy fellow-men;
Let not jealous thoughts e'er sever,
Ties that bind thee to a friend.

—Herald

THE wisdom of God gloriously displays itself in causing the designs of the wicked, like a surcharged gun, to recoil upon, and destroy themselves; it often falls out with the undermining enemies of the church, as it does with them that dig mines in the earth, who are destroyed and buried in their own work.

THE PASSING OF LIFE.—If we die to-day the sun will shine as brightly and the birds will sing as sweetly to-morrow. Business will not be suspended a moment, and the great mass will not bestow a thought upon our memories. "Is he dead?" will be the solemn inquiry of a few as they pass to their business. But no one will miss us except our immediate connections, and in a short time they will forget us and laugh as merrily as when we sat beside them. Thus shall we all, now in active life, pass away. Our children crowd close behind us, and they will soon be gone. In a few years not a living being can say, "I remember him." We lived in another age, and did business with those who slumber in the grave. This is life! How rapidly it passes!

Courage in Every-Day Life.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonest duplicity, by whomsoever exhibited.

Have the courage to prefer comfort and propriety to fashion in all things.

Have the courage to provide entertainments for your friends within your means—not beyond.

The greatest cause of frequent quarrels between relations, is their being so much together.

Anger among friends is unnatural; and therefore when it happens, is more tormenting.

Nothing can impart perfect friendship, because truth is the bond of it.

Wealth without friends, is like life without health: the one an uncomfortable fortune—the other a miserable being.

A friend cannot be known in prosperity, and an enemy cannot be hidden in adversity.

We sometimes shall meet with a frothy wit, who will rather lose his best friend, than his worst jest.

Christian Family Companion.

BY H. R. HOLSINGER.

Whosoever loveth me keepeth my commandments. — *John 14*

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, OCT. 15, 1867.

Number 41.

The Light House Watcher.

Many a soul on life's dark ocean,
Void of helm or oar,
Battling with the wave's commotion,
Seeks a quiet shore;
Brother Christian, thine the labor
By the light of love,
To assist thine erring neighbor
To the port above.

Like the light house watcher, keeping
Every beacon bright,
Waking, while the world is sleeping,
Wrapt in thickest night;
There is many an ocean ranger,
Out upon the shoals,
Friends and comrades are in danger;
Save their precious souls.

Hold the light for one another
'Tis the Lord's command.
Seize thy shipwrecked, drowning brother
With a manly hand,
Rouse him up to life and action,
Ply the means to save,
And by love's divine attraction,
Lift him from the wave.

Hold the light up higher, higher,
Thousands need your aid,
Throw its flashes higher, higher,
Urge, constrain, persuade;
Borrow torches from the altar,
Blazing like the sun,
Hold them up, nor flag, nor falter,
Till thy work is done.

For the Companion

A Third Letter to H. R.

"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." *John 3: 5.*

The soul is an emanation from God, and its vital connection with the material tabernacle which enshrines it, stamped the entire being with the image of the All-Holy. "Let us make *man* in our image, after our *likeness*," was spoken of the *complex*, finished being, and not simply of the immaterial part. God was, in a sense, incarnate in the first Adam, and it was this Divine in being that included the earth-derived constitution of man in the likeness of God. But the soul is in ruins. A dreadful shadow has come upon it, hiding its native skies, and a dreadful element has entered into it, effacing the image of Infinite beauty. The blessed state of openness and communion with Jehovah has been destroyed, and the foul contamination of sin has so marred

and disfigured our immortal essence that "it is a fearful thing to fall into the hands of the living God." — *Heb. 10: 31.* Not only are we sinners *by wicked works*, but we are "by nature the children of wrath." *Eph. 2: 3.* It is not simply *wrong-doing* but *wrong-being* that separates us from God. It is not only a reformation of conduct, but a regeneration of nature that restores us to the Divine favor. If *wrong-doing* only were sin, no person would be a sinner during the hours of sleep. The whole soul must be revived and relumed with a *lost* life and a lost glory. "Marvel not that I said unto thee ye must be born again." *John 3: 7.* We apostatized from God in a two-fold sense, and in a twofold sense we must be reinstated. Original sin began in the soul, although the *inducement* to sin was external. Lust preceded the outward perpetration of sin. Man *desired* what was forbidden, on the ground of the *Tempter's statement*. From this sprung the overt act of disobedience. As the initial movement of sin was in the interior constitution of human nature, so the initial movement of Divine life must be also there. As the inducement to sin was external, so the inducement to holiness, as to its life-giving and life-sustaining aspect, must be external also. One was the offer of evil in the form of good by the "Father of lies," and the other was the offer of intrinsic good by the "Lord of Life and Glory." As the desire and will prompted the hand to pluck and the mouth to eat the fruit of the tree of death, so the same constituents of the soul must prompt to the outward means of partaking of "the tree of Life." In returning to our rightful Sovereign, we must be born into his *nature* as well as into His *kingdom*. We must be born of the *Spirit* as well as of *water*. The *first* brings us into vi-

tal contact with the Source of Life, as the indispensable condition of being proper subjects for the *latter*. — The threat of Divine displeasure was attached to the *outward* infingement of the law of God, and not to the distrust and alienation that preceded it; so the promise of forgiveness is connected with the outward observance of the Divine behest, and not with the trust and renewal symbolized by the outward. Such is the manner of man's estrangement from God, and such the method of his return.

You remark in your reply to my second letter that you *hope* the day is *not far distant* when I can address you as a member of the body of Christ, but you know not yet *when* that will be, but you *suppose* as soon as you are a *fit subject for baptism*. This quotation furnishes me with my present theme. It is a sad thing indeed when persons are admitted into the Church who are not "transformed by the renewing of their minds." *Rom. 12: 2.* But it is equally sad when persons *defer* baptism from the apprehension of dishonoring God in it, when, at the same time, they are not conscious of any dominant feeling save a *deep ever-present, all-controlling desire to glorify God*. The one is the *form* of godliness without the *power*, and the other is a *proud kind of humility*. True humility never deems itself too humble to do what God enjoins. When will you be a *fit subject for baptism*? This you wish to know as nothing but your sense of unfitness keeps you from obedience in this matter. Sin is the most ghastly and hideous thing in the universe, and holiness is the embodiment of the Divine perfections. Man is a sinner and God is holy. The gulf between these is impassable. — Between sin and holiness there is an everlasting, irreconcilable antagonism. Justice must be satisfied,

perish forever. Who will ever bridge over this gulf?—*Men* cannot do it, as he is hopelessly ruined, and cannot render the obedience required, and much less make *atonement* for disobedience. *Angels* cannot do it, as their condition of standing is the righteousness of personal obedience, which demands all their powers and *all their time*. The Eternal Logos must be made flesh. The *uncreated* must become *incarnate*. A Being *without beginning*, must come into the *ephære*, and under the limitations of the *creature*. This is a stoop indeed. The condescension was not a *sinking in the scale* of created being, but the *assumption of another nature*. This *had to be done* in order to effect redemption *for us*, and when the Holy Ghost brings this provision of grace *within us*, there follows not simply an *improvement of character*, but the production of a *new creature*. This is to be born of the Spirit. Christ took upon Himself a nature not intrinsically His own, and when we are "created in Christ Jesus," we are made *partakers of the Divine nature*. Eph. 2: 10. 2 Pet. 1: 4. Jesus had to be born into our nature, and we must be born into *His*. He was conceived by the Holy Ghost, became fully formed in all his members *before* He was *outwardly* born into the *family*. So the Holy Ghost brings Christ into the soul, stamps His image on our being, where it was first defaced, and *then* we are *fit subjects* for the birth by *water*, or for admission into the "household of faith" by baptism. Had Christ not been *outwardly* born, the fact of His *incarnation* would have availed us nothing. The overshadowing power of the most High wrought the inscrutable mystery of "God manifest in the flesh," but the *Virgin Mother* brought forth the Savior of the world as *her son*, flesh of her flesh, and bone of her bone. So also the Holy Spirit, the same Agent that brought Christ into *our* nature, works in us the mysterious and radical change that assimilates us to His nature, but the Church, the "Lamb's wife," the true mystical virgin, must

bear the spiritual offspring into the family of God. As truly as Christ had to be born outwardly by the Virgin Mary, so must Christ's progeny be born by the Church in the external, symbolical sense. Then we have put on Christ in a way that harmonizes with his putting on of our nature for our salvation.

We are "dead in trespasses and sins." Eph. 2: 1. We must pass from death unto life. 1 John 3: 14. This change constitutes a birth of the Spirit and *by the Spirit*,—the inspiration of the *Life of Christ* by the *Spirit of Christ*. A mistake here is dangerous, to say the least, and may be fatal. You need no extraneous evidence that your nature is impregnated with an element that renders you miserable, and repulsive to Infinite Holiness. Your great struggle is to gain such a relation to God that sin may not prove your eternal ruin. And your soul will not be satisfied without some evidence that you have obtained what will secure the approbation of God in baptism. Salvation, from first to last is of God. The Holy Trinity will have all the honor of our deliverance from sin, and our everlasting security against relapse. The "good works" unto which we are created in Christ, Eph. 2: 10, are the *works of God* no less than the life or principle from which such works proceed. The creation of the world was the result of divine influence directly from himself. The works of faith are the productions of the same Power through us. No one can render acceptable service to God without a *heart-preparation* by the Holy Spirit. But your *co-operation* is necessary at *every step*, and without this your salvation is impossible. When you pray, when you agonize under the disclosure of the vastness of evil, when you wrestle with the Jehovah-Angel, when you weep, and moan, and plead, this is your work, but it is brought about by *conviction of sin*, this is the effect of the Holy Spirit's operation. Who was it that made you so low, and vile, and debased in your own eyes? Was it Satan? I trow not, for he is too base and crafty so to contra-

vene his own interests. We are to be converted into temples of the Holy Ghost, and it is his work to empty, sweep, and garnish the dilapidated structure wherein he designs to dwell. Who wrought in you such hatred of sin, and such desire for holiness? Was it the author of sin, or the Abolisher of sin? Whence comes your love for the Brethren? Is it natural, or is it the product of grace? Do you love them only because of the beauty of holiness manifest in their lives, or do you feel drawn also by a new-born *affinity* that is from *above*? If you are conscious of both this objective and subjective cause of love, you have "passed from death unto life," and need not hesitate to affiliate with the brotherhood through baptism. The love of the Brethren which indicates a quickening of Divine life in the soul, springs from *congeniality of nature*, and not simply from regard to high and noble qualities and virtues in them. Hatred of evil, *because it is evil*, is only the negative side of holiness. Love of the begotten is only another form of love to him that begat. What makes sin loathsome to you? Is it only or mainly because of the misery it has brought upon you, and the dark, ominous cloud with which it drapes the interminable future, or is it *chiefly* because it is evil in itself, infinitely hateful to God, a perpetual grief to the Holy Spirit, and the cause of discord in the Divine Government? If the latter, you have the mind of Christ, are in sympathy with the Divine movement in the scheme of salvation, and are a "fit subject for baptism."

No soul can feel as you do, and desire what you do, but by the Holy Ghost. Knowing the Holy Spirit as a Revealer of sin, and a quickener of life, you must know him also as a sealer. You must make a public acknowledgment of God, and receive a public acknowledgment from God. Matth. 3: 16, 17. You have "heard the word of truth," the "Gospel of your salvation," with the inner ear, and you are required to "trust" yourself wholly to him whom the Gospel offers, and after

that you believe you are to be "sealed with the Holy Spirit of promise." Eph 1: 13. Having been delivered from the love of sin, and your whole being filled with utter aversion to sin, and opened to the influx of Divine Love and Holiness, you are to be "sealed unto the day of redemption," by "the Holy Spirit of God." Eph 4: 30. As your teacher, Comforter, and sanctifier, you will need the "Spirit of Truth," as long as you are a pilgrim in the wilderness.

What is your position at the present moment? Have you a sufficiently clear apprehension of your state to be able to determine whether it is safest to "hide the righteousness of God within thy heart, or to declare His faithfulness and his salvation?" Ps. 40: 10. If there is no form of sin that you still cling to if there is no feature in the Christ-life that you shrink from, if the principle of sin has been wholly and uncompromisingly rejected, and if your paramount desire is to be holy you can not proceed another step before you put on Christ in baptism. You have passed the brazen altar, and now stand at the Brazen Laver. If you "believe in thine heart," you will find comfort, and rest, and strength in your faith; and you will not defer to "confess with thy mouth the Lord Jesus." "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10: 9, 10. The sealing unto the day of redemption, the confession of Jesus unto salvation, and the putting on of Christ, take place in baptism; and it seems to me if you faithfully and discriminately ponder the word of the Lord, you will have no difficulty in determining your fitness for the ordinance. The destruction of all preference for what is wrong, the subjugation of sinful propensities, freedom from sin as a *dominating power*, is not remission of sin. One precedes baptism and the other follows it. One is a *process within us*, and the other is an *act toward us*. "He that believeth and is baptized shall be saved." He that believeth doeth so with the

heart unto righteousness, receiving Christ as a *ruling nature*. He that is baptized is publicly inducted into the visible militant kingdom of God, sealing the covenant with an open, unreserved consecration, and being "sealed unto the day of redemption."

C. H. BALSBAUGH.

Union Deposit, Pa.

Original Letter of Dr. Adam Clarke.

ADDRESSED TO SAMUEL WOLMER, A
METHODIST PREACHER.

London, August 22, 1797.

Keep on as good terms as you possibly can with your fellow laborers. The least misunderstanding among you will essentially injure your usefulness. Be as affable as possible among the people; nothing injures a preacher more in the eyes of our good folks than stiffness or apparent pride. Do not make too free with any person, or at any place, because this will tend to lessen your influence. Make it a point to be at the place where you are to dine, etc., exactly at the time appointed; for punctuality is a matter of the utmost importance in our work. Never be after the time appointed to begin to preach; be in the pulpit always as the clock strikes. Never wait on the congregation, when they find you punctual they will be punctual too. When you come to your preaching place get as soon as possible, into your room and pray to God for success in preaching. Speak lovingly to every member of the families where you lodge, about their souls; but let it be as much apart as possible, as members of the same household seldom speak freely before each other.

* * * * *

Preach Jesus, preach his atonement, preach his dying love; this will do more in awaking sinners than all the fire in hell. Tell your secret trials, or temptations to very few; what ever you may feel of weakness tell to no one, unless to one friend to whom you can trust your life; I have known some who were telling of their trials, and corruptions

everywhere, and the consequence was, everybody despised them.—Read the scriptures regularly; desultory reading never does much good; read them on your knees, with much prayer, and God will give you the key of knowledge.—Avoid tea drinking parties, they have been the ruin of many. Keep at a due distance from all young women, that your uprightness may appear unto all.

I will not cease to remember you before God. May the eternal and ever blessed Trinity be ever with and prosper you! So prays yours affectionately in the Lord.

ADAM CLARKE.

For the Companion.

Turn From the World.

Turn from the world and heed not its cold and freezing formalities.—Throw off its "leaden mantle," and array thyself in the beautiful garments of love and charity. No longer hold communion with the proud, lest thou grow as cold and unfeeling as they, nor mingle with the restless host of ambition, if thou wouldst not feel a desolate and lonely heart.—The world corrupts the noblest soul and when once a slave to its chilling service, thou findest it hard to break the spell. Yet muster courage for the task. When opportunity offers seek some sequestered spot, where Nature's presence will direct thy mind to Nature's God, and where music, a friend or book shall keep thee company. And there, in the midst the prevailing silence trace the path which thou hast trod, and the path which lies before thee, and ere thou leavest this sacred retirement, take a lesson in humanity. So shall peace and happiness be thy hand-maids on thy journey through the wilderness of this life!

J. S. GITT.

New Oxford, Pa.

He whose honest freedom makes it his virtue to speak what he thinks, makes it his necessity to think what is good.

It is a sure method of obliging in conversation, to show a pleasure in giving attention.

Prayer.

How sweet to bow before our God,
And seek protecting care,
To thank him for his mercies past,
In humble, fervent prayer.
In every season of distress,
Or time of deep despair,
How good to trust in Jesus' grace,
And seek relief by prayer.
Be this the bright, the polar star,
To guide us to the skies,
Until we reach that world of bliss,
Where prayer is changed to praise.

For the Companion.

A Letter to Sister Mary Rorer, of Honey Grove, Juniata co., Pa.

Dear Sister:—In compliance with your request, I will now try to answer your inquiry, and inasmuch as I see the same subject proposed in the *Companion*, I thought I would answer it through the same, and probably it might fill a double purpose.

There are three different propositions embraced in your query. 1st. —Why is it woe to the world because of offences, and what those offences are. 2d. If thy hand or thy foot offend thee, cut them off. 3d. Who shall we not despise?

This is a very copious subject, but I will try to come directly to the point, and be as brief as possible.

1st. In order that the designs or purposes of God in the redemption of the human family might be accomplished, it was necessary that offences would come, or in the language of our Savior, "for it must needs be that offences come; but woe to that man by whom the offence cometh." Matt. 18 : 7. There is no doubt but he had direct reference to Judas Iscariot as the man by whom the offence would come; for when he made Judas known to the other disciples as the man that would betray, and deliver him into the hands of sinful men, he made use of similar language to the above: "The Son of man goeth, as it is written of Him; but woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born." Matt. 26 : 24.

The question might arise, why was it necessary that offences come?—Because nothing less than the offering up of the body of the Lord Jesus Christ, and the shedding of His precious blood could atone for the vio-

lation of the law of God, satisfy His divine justice, and appease His wrath; and God through his infinite wisdom foresaw that the wickedness of man was sufficient to carry out his purposes, revealed it unto us by the mouth of his holy prophets. See Psalms 22 ch; Isaiah 53 ch.; Luke 24 ch. : 26—46; Acts 17 ch. : 3 &c. I do not wish it understood that Judas was foreordained, or born into the world for that purpose, far be it from me; but when Christ made choice of his twelve Apostles he could see into the heart, and "needed not that any should testify of man, for he knew what was in man;" therefore he was fully qualified to make choice of just such characters as he knew were capable of accomplishing his purposes; consequently he made choice of a Judas and I firmly believe that he could have had hundreds, or perhaps thousands more to fulfil the same purpose if required.

But while I believe that the woes here pronounced against the world had direct reference to Judas, and them that apprehended and crucified our Savior; I also believe that all them that are not willing to render obedience to his revealed will, and labor for the promotion of his cause will fall under the same condemnation; for he has positively declared, "he that is not with me is against me; and he that gathereth not with me scattereth abroad," (Matt. 12 : 30) and of course would be termed an offender.

The same spirit that prompted the Jews to crucify our Lord and Master is now working in the hearts of the disobedient and the true followers of our Lord Jesus Christ always did, and always will suffer more or less persecution. 2d Tim. 3 : 12. Only he who now letteth will let, until he be taken out of the way. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," but when the let is removed, the persecuting or offending power will again rage with the same infernal fury that it did in the days of Christ and the Apostles.

Your second proposition reads as follows: "Therefore if thy hand or thy foot offend thee cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." I am aware that this subject is differently understood by the brethren; but inasmuch as it does not appear reasonable that the Lord would require us to mutilate our physical organization; we will examine to see if it might not have a spiritual signification. In examining the Scriptures I find that the flesh, or the old man, must be crucified, destroyed, mortified, &c. "Knowing this that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6 : 6.) "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the son of God, who loved me and gave himself for me." Gal. 2 : 20. "And they that are Christ's have crucified the flesh, with the affections and lusts." Gal. 5 : 24. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetous which is idolatry; for which thing's sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3 : 5-10. We are informed that the "word of God is quick and powerful, and sharper than any two-

edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4: 12.—And I firmly believe if we properly wield this sword, we will be able to cut off everything that is calculated to hinder our progress in the divine life.

The same passage is sometimes applied to the excommunicating of disobedient members, to which I have no objection; for if they will be disobedient, and contentious, they would better be cut off, than for the whole body or church to suffer for their sakes. The Apostle says, if any man seem to be contentious we have no such custom, neither the churches of God." I Cor. 11: 16.

In answer to your third query, I will simply say that they are the new converts, and weak members of the church that we are not to despise; who are frequently compared to little ones, babes, or children in Christ Jesus, and even sometimes to lambs. The Apostle Paul in writing to his Corinthian brethren says: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able."—Therefore we should be careful in our conduct toward those who have just entered the pales of the church, and feed them with "the sincere milk of the word," and when we see them straying away from the fold we should earnestly seek after them, and restore them again if possible. If they should commit a trespass against us, it is our duty to go to them in the spirit of love and try to show them their error, and if they repent, forgive them; and not blaze the matter abroad to every brother or sister we see, and to the world as it is too often done; which is despising them in the fullest sense of the word. But when we follow the direction of the great head of the church and they won't hear, we are then clear from their blood; and I find no scripture that requires us to seek after such any more than others

who are out of the bounds of the church. May the blessing of God rest upon us all, so that when our race is run, we may obtain an inheritance among the sanctified in heaven is my prayer.

D. E. PRICE.

Mt. Morris, Ill.

For the Companion.
Happiness.

Sensations of happiness are experienced by the beings who compose the bright retinue of heaven. That these beings are always happy is evident, because happiness is the principal quality of that glorious world. We infer from the holy Scriptures that there has never entered into the heart of man, even an idea of the happiness of that glorious place.—The mind of man, no matter how well cultivated and improved, is too weak to comprehend it. The most proficient tyro, although he may be master of all languages and have no equal in knowledge, will ever fail to find language by which to describe it. The most skillful artist, although he were in possession of every improvement that will ever be invented as auxiliaries will never be able to portray it. Although this beautiful world possess this inestimable quality the angels experience a sensation of happiness besides this, for we are assured that the angels in heaven are made to rejoice when sinners turn to God.

This fact should be a sufficient inducement to prompt every man and woman to make haste and flee from error—abandon every known evil, and thus be brought to the city of *evangelical Repentance*, which is the station where all passengers are taken into the train that will carry them to the celestial city. Who would not take this train and make the angels rejoice. The inducement is great indeed, for we not only make the angels rejoice, but we become the recipients of endless happiness ourselves. Indeed we will experience a sensation which the angels never can experience, viz: that of being redeemed by the meritorious blood, and through the meditation of our blessed Lord.

E. UMBAUGH.

For the Companion.

On Social Meetings.

The following is an extract of a letter written by brother Joseph W. Beer to the brethren in Clinton Co., Mo., when they were without a speaker. And as there are others who are under similar circumstances; we give this hoping it may be to them a "portion of meat in due season."—[J. A. S.]

"I am ever willing, to the extent of my ability, to labor for the up-building of Zion; and I feel especially interested in those who are without a minister to break to their hungry souls the bread of life. I can think of nothing to write about this morning, that would be more appropriate and better adapted to your present wants, than the subject of social meetings. I will therefore try, in my simple old-fashioned way, to advance a few ideas on that most interesting but too much neglected subject, for the purpose of improving my own heart, and of inciting you on to your duty. From the New Testament Scriptures we gather the idea of two kinds of meetings. 1st. Meetings for evangelism—to spread and preach the gospel to a dying world, for the purpose of instructing sinners and winning them to Christ; bringing them into the fold of Christ the church of the living God.

2d. Meetings for confirmation—in which the brethren and sisters come together for mutual edification and encouragement. In reference to these meetings Paul wrote to his Hebrew brethren, saying, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." It was the duty of the disciples in the apostolic age, to come together to worship God, and to admonish one another in psalms, hymns and spiritual songs, singing with grace in their hearts unto the

Lord ; it was their duty to encourage one another to good works, and to exhort one another, and it was their duty to "confess their faults to one another." These duties were not to cease with that generation ; but were to continue to the end of time ; for Paul says, "*And so much the more as ye see the day approaching.*" 1803 years have rolled into eternity—about fifty generations have figured upon and passed from the stage of action, since the great apostle penned this admonition to his brethren. Can we consider these facts and not see the great day approaching ? Many of the signs of our Savior's coming have already been fulfilled ; and the very few remaining are even now ready to burst in upon our vision. "Evil men and seducers" have waxed "worse and worse, deceiving and being deceived." "The way of truth" has been, yea, still is, "evil spoken of." The time has come when "men will not endure sound doctrine." They have "itching ears," and they heap to themselves teachers who are well qualified to tickle their ears. There have been famines and pestilences ; there have been signs and wonders : and there have been fire and smoke on ten thousand battlefields of the many wars in which the world has been engaged. Can we possibly look upon all this meditatively and not see the day approaching ? No, we cannot. If then we see the great day approaching, let us so much the more diligently assemble ourselves together to prepare ourselves for that great day, and to enjoy ourselves in that great meeting.

I therefore admonish you all to come together often to read the holy scriptures, which are able to make you wise unto salvation, and to exhort and sing and pray. Use the gifts which God has graciously given you ; employ the talents with which you are entrusted ; and in that great day it will be said that you who have been faithful over a few things, shall be made ruler over many things.

In conclusion I will say, let us all be faithful in the discharge of our every duty both to God and man.—

We have no abiding city here. Our time on earth at longest, when compared with eternity is but short.—"Our life is even as a vapor, which appeareth for a little time and then vanisheth away." Soon, ah ! very soon, it will be ours to sleep in death or to be changed at the appearance of our Redeemer and Savior. To this end let us ever watch and pray, that we may be in readiness when our Lord doth come.

For the Companion.
Snow.

Softly, softly comes down the silent snow, clothing mother-earth in a mantle of purity. In like manner God's mercies come down gently from heaven to clothe us in the spotless robe of righteousness. By and by the genial rays of the sun will change the snow into water, then 'twill wend its way to the great ocean. So with us, the world will soon know us no more. The great and boundless ocean of eternity shall receive us. Eternity ! eternity ! illimitable space !—human reason becomes bewildered in contemplating our future existence. But the finger of God has written in blazing characters our weal or woe in eternity—they that have done good shall be resurrected to life eternal, but they that have done evil to everlasting condemnation.

J. S. FLORY.

Payetteville, W. Va.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 15, 1867.

CORRESPONDENCE.

Brother Holsinger : I wrote to you in April with regard to opening a Sunday School in this place ; we commenced on the first Sunday in May, with thirteen scholars. I stated that our prospects were encouraging. We thought we would increase the number to twenty-five ; we have done much better than we expected, the average attendance is fifty, the number of scholars on the roll is 70. Now, if we take into consideration the fact that in our immediate vicin-

ity there are two large schools of other denominations, and that those schools have made the most strenuous efforts to increase their numbers, it is certainly very gratifying to us to know that we have succeeded so well. We repeat what we said in our first communication, that the Sunday School is the nursery of the church. We feel blessed as we join with the little ones in singing praises to God, and in teaching them the truth as it is in Jesus. I wish that you could be with us, some Sabbath morning to witness the exercises of the school, I venture to say, that you would be pleased. We shall continue to do our best to make the school a success, and make it with the blessing of God, what the Sunday school was designed to be, namely the right arm of the church.

JAS. S. KIRK.

Brother Holsinger ; I have the pleasure to report the reception of the following contributions for the purpose of purchasing Bibles for the poor in the South.

These receipts are for the month of September.

M. S. of Ohio,	\$10.00
T. & B. Kimmel, Pa.,	5.00
—Lancaster, Pa.,	5.00
J. C. Funderburg, Ohio,	.50
D. H. Brumbaugh, "	1.00
"For the Freedmen,"	5.00
Dan'l Mohler, Ind.	1.00

\$27.50

J. K. Hartzler, Pa., One Test nt.

This may seem a small beginning and in fact it is a small sum, when we consider that the territory over which these Bibles are to be distributed is over a hundred miles in length. But we think the matter has not yet been brought to the notice of the Brethren in general, and by another month we expect to be able to report more favorably. I would add that every dollar sent to me will insure a Bible to some poor soul in the South so far as my service and that of the brethren in the South can go towards securing it.

S. Z. SHARP.

Brother Henry; I have returned from a Lovefeast in the Clarion branch. We had a pleasant meeting. There were three added: one by baptism and two restored. There was also an election for two Deacons. Henry Kline and Geo. Shively were chosen. There are now one speaker, brother Geo. Wood, and four deacons in the Clarion congregation. I think it will be well for traveling ministers to make Clarion congregation one of their stopping places. I know you will be welcome.

JOHN WISE.

Oakland, Pa.

Announcements.

Brother Henry: Please announce through the *Companion* that we intend, the Lord willing, to hold a love feast in the Upper Dublin Branch, ten miles from Germantown, on the 19th of Oct. The North. Pa. R. R. runs near the place from Philad'a. A general invitation is extended to all, and especially to the ministering brethren.

J. W. PRICE.

Brother Holsinger; Please announce that we intend holding a Lovefeast in the Falling Spring branch, Franklin Co., Pa., on the 23rd and 24th of Oct., commencing at 10 o'clock A. M., to which a hearty invitation is extended to all. Brethren coming by railroad will stop off at Cauffman's station, on the Franklin Railroad 7½ miles South of Chambersburg, which is only a short distance from the place of meeting. There are several families of brethren living quite close to the station.

FRED. BAKERER.

Brother Henry: Please announce through the *Companion* that we intend, the Lord willing, to hold a love feast in the Wadams Grove Branch, Stephenson Co., Ill., on the 5th and 6th of November, to which we extend a hearty invitation to all who feel to be with us, especially to the ministering brethren. Lena Station within two miles on Ill. Central Rail Road. In behalf of the Church.

ENOCH EBY.

Brother John W. Price, of Fitzwatertown, Montgomery Co., Pa., says he received a letter of importance from Peter Deardorff of Ind., and accidentally dropped it, and would be thankful to any one who would give him brother Peter's address.

Brother Joseph Holsopple of Indiana, Pa., informs us that he met with a sad misfortune on the 1st Inst. He states that while he was engaged in gathering peaches, he fell from the tree, and broke his leg between the knee and ankle; but at the time of his writing was doing as well as could be expected.

Editorial Correspondence.

COFFEE RUN, PA., OCT. 10.

We have so far met with no disappointment, except that we have received more blessings than we had expected. We left Miss SALLIE at Saxton on Saturday morning, in her usual hopeful spirits. The two amputated fingers are doing finely and there is still good hope for the other.

We were met by brethren J. L. Wineland and J. D. Brumbaugh, above Cove Station, and conveyed to Clover Creek. On Lord's day brother John W. Brumbaugh took us in his buggy to Yellow Creek.— We stopped with brother Daniel Replogle, Sen., and at about 3 o'clock convened at the meeting-house.— Here we met many brethren whom we had not seen for some time. The Love-feast was well attended, and we had good order. The greatest annoyance was the screaming of little children. We would by no means wish to wound the feelings of mothers by asking them to stay away, (or leave their children at home, which would be the same thing), but we have seen cases where we thought they might have done more in the way of quieting their babies. For instance we have noticed that while some brother was speaking in a stentorian tone, who could make

more noise than all the babies in the house, while the latter were making their biggest efforts, that mothers would take no pains to check their children, but when some weak lunged speaker would rise, almost instantly all the little screamers would be hushed. This would appear to betray a feeling of carelessness, if not selfishness, as though they would make no effort to quiet their children as long as they could hear themselves. We would say, leave your children at home if you can, but bring them along rather than stay at home yourselves; but when you do have them with you, do all you can to keep them quiet.

We had a good meeting, we thought a very good meeting.— Brother Stephen Hildebrand from the Conemaugh branch was there, and labored faithfully. Brethren were present also from Clover Creek, Dunnings Creek, Snake Spring Valley, and father from Duncansville.

We lodged with brother Henry Replogle's, our old associates.

Meeting in the forenoon of Monday; had an interesting evening meeting at the meeting-house near brother John Eshleman's. The brethren requested us to take the lead, in obedience to which we spoke from the words: "Thy will be done, as in heaven, so also on the earth," and were followed by brothers Hildebrand and Andrew Snowberger. Lodged at brother Eshleman's.

Next day stopped a few minutes at brother John B. Replogle's.— Thence towards Martinsburg. Along the road we were frequently led to exclaim "how changed! how changed! "

"Long years had elapsed since I gazed on the scene
Which my fancy still robed in its freshness of green."

but it was only fancy.

"Not a token or trace could I view
Of the scenes that I loved, of the trees that I knew."

We also stopped a few minutes with old sister Albright, who was affected to tears when she told me that she could not attend the lovefeast on account of feebleness.—She said she hoped she “would be clear when she could no longer go.” I thought she was.

We must pass over many incidents which we would chronicle if time would permit, and say yet that we had also a very good meeting at Clover Creek. About the same speakers, with the addition of the James Creek brethren, Geo. and Henry Brumbaugh. Meeting on Wednesday forenoon.

At a council meeting in this congregation, lately, brother Jacob L. Wineland was chosen to the ministry, and brother John W. Brumbaugh was ordained an Elder or Bishop.

In the afternoon we crossed Tussey's mountain, when we took up in the James Creek branch. Had evening meeting at Coffee Run school-house. Uncle John Holsinger and I preached from the words: “And in this we know that we know him, if we keep his commandments.” 1 John 2 : 3.

This evening we expect to attend a Lovefeast in this congregation.—Brethren John Wise and Graybill Myers are in attendance.

No. 40 of the *Companion* has come to hand, and we observe a provoking error. Brother Wrightsman's “It is too long” is separated by two pages of other matter. Our readers should mark this.

Notices of Lovefeasts.

Conemaugh, Cambria Co., Pa., Oct. 17th and 18th, 10 a. m.

Duncansville, Blair Co., Pa., on the 17th and 18th of Oct., 5 p. m.

Warriors Mark, Huntingdon Co., Pa., Oct. 19th and 20th, 2 p. m.

The Iowa State District Meeting convenes on Oct. 18th, at Dry Creek congregation, Linn Co.

At McAlavey's Fort, Huntingdon county, Pa., October 21st, at 2 P. M. Next day forenoon.

Spring Run meeting-house, Mifflin Co., two miles from McVeytown, Oct. 23d and 24th, 1 P. M.

Dry Valley meeting-house, four miles from Lewistown, Mifflin county, Pa., Oct. 25th and 26th, 1 P. M.

Have the courage to wear your old clothes until you can pay for new ones.

DIED.

In Manor branch, Indiana Co., Pa., July 6th, LEVI, son of brother Levi and sister Mary FRY; aged 2 months, and 21 days.—Funeral discourse from Isa. 40 : 11, by Elder S. Lidy, and David Ober.

JOSEPH HOLSOPPLE.

In Swatara branch, Berks Co., Pa., Oct. 2nd, brother JACOB CLINE; aged 57 years, 3 months, and 22 days. He leaves a sorrowful widow, and six children to mourn the loss of an affectionate husband, and father.—The deceased was a faithful minister of the Gospel about 15 years. Funeral services by Eld. John Zug, Samuel Gettle, and the writer, in the North Kill German Reformed church, from Isa. 3 : 10.

In the same branch, Aug. 16th, brother VALENTINE HARDMAN, in his sixtieth year. He served as a Deacon for many years in Eld. Martin Gaby's District. He leaves a sorrowful widow to mourn her loss. His remains were interred at the Brethren's new Meeting-house, near Skunkkill. Funeral services by Elder John Zug, from Rev. 14 : 13.

JOHN HERTZLER.

“Visitor” please copy.

In the Aughwick branch, Mifflin Co., Pa., Aug. 29th, CATHARINE, youngest daughter of Barbara McKINSTRY; aged 16 years, 6 months, and 19 days. Funeral services by the brethren, from Heb. 9 : 27.

In the same branch, Huntingdon Co., Pa., Sept. 17th, SARAH JANE, daughter of friend Nicholas and sister RIDER; aged 2 years, 4 months, and 2 days. Funeral services by the brethren, from Mark 5 : 39, latter part.

In the same branch, Sept. 25th, of Dropsy, sister MARGARET RORER; aged 70 years, 10 months, and 24 days. Occasion improved by the brethren, from Rev. 14 : 12, 13.

In the same branch, Oct. 2nd., SARAH ANN, daughter of friend Daniel and Sister Elizabeth RUMMEL; aged 2 months and 14 days. Funeral services by the brethren from Genesis 23 : part of 8th verse.

A. L. FUNCK.

In Middle Fork branch, Clinton Co., Ind., July 23rd, sister ANNA, daughter of brother Daniel and sister WETERS; aged 20 years, 5 months and 1 day. Disease, consumption. During her long and lingering illness, she began to think it was necessary that she should do something for her never-

dying soul; so on the 28th of April, she was baptised according to the example and command given by our Lord and Master. She bore her sufferings with christian fortitude.—Funeral services by the brethren.

In the same place, Sept. 26th, of Group, LEVI, son of brother John N. and sister Anna CRIFE; aged 3 years, 1 month, and 6 days. Funeral services by the brethren, from John 14 : 1, 2, 3. D. D. SHIVELY.

In Union Co., Ind., Sept. 32nd, ANN MARIE LYBROOK, daughter of our respected friends, Balizer and Jane Lybrook; aged 19 years, 3 months, and 12 days. The deceased was a promising young lady, and much respected by a large circle of relatives, and sympathizing friends. Her remains were conveyed to their resting place on the 23rd, followed by the by the largest concourse of people I ever witnessed on such an occasion, to pay their last respects to one so much loved and esteemed. Funeral services by the writer, from Math. 22 : 44. JACOB RIFE.

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BY H. R. HOLSINGER.

Whosoever loveth me keepeth my commandments."—JESU.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, OCT. 22, 1867.

Number 42.

For the Companion.

The Home Beyond the Sky.

There is a home—a bright pure home,
A home beyond the sky,
Where living waters gladly gush
Forever to the eye.

A spot where angels congregate,
A path by angels trod.
A promised land where those shall meet
Who love and worship God

'Tis placed above the burning stars,
The far-spread fields of heaven,
Oh! what a glorious heritage
To the pure hearted given.

The sick heart turneth from the earth,
The yearning, eager soul,
Stretches after in anxious thought
To that eternal goal

Yes, like a weary bark it comes,
The plaything of the wave,
Frothing its hopes to that one arm,
That but alone can save.

There is a home—a bright pure home,
Unseen by mortal eye,
Where the worn weary rest in peace,
The home beyond the sky.

J. S. GITT.

For the Companion.

Death.

We must all die. This is the only truth connected with revelation that infidelity cannot and does not dispute. Notwithstanding it is a truth which is disregarded by most people; they live as if it were not true that all must die. To the universal belief that it is the common lot, may be traced its failure in producing appropriate seriousness. This makes it all the more necessary that we now and then fix attention on the subject, so as to become wise and understand this, and consider our latter end. If then we animalvert for a little on death as certain and certain to all, it is not because man requires to have it proved to him that he is mortal, but because he needs to have his mind filled with such a conviction. To produce and maintain it is indeed a service to humanity, for how many adverse influences are at work to lull the dy-

ing sons and daughters of men to sleep, and to make them live as if they were never to die; as if all were mortal except themselves.—The world, the devil, and the flesh, combine to harden their minds to the force of a truth which notwithstanding they see verified every day in the passing funeral. Such indeed is the miserable indifference that prevails among men upon this subject, that we are almost justified in taking it for granted that they do not believe that they are to fall by death's stroke.

Let us consider this that ever since the fall of Adam death has invaded the world and has indiscriminately cast the generations that are gone before into the grave. That grave still yawns and ever opens its mouth insatiably for more. Our fathers, where are they, and the prophets, do they live forever? Our fathers sleep in dust, and the prophets' harps are long since bung upon the willows, and we, too, who now ponder these things must soon follow in that solemn procession to the tomb. "Dust thou art, and unto dust shalt thou return." Our bodies are so constructed that dissolution would come though they were not exposed to the accidents of life and actual disease. Sin reigns in mortal bodies. It lives in them at the end as well as at the beginning of a long life. At some period the wages of sin must be paid. We must die and become the food of worms the victims of corruption and kindred with the clay. This is the end of it whatever may have been the character of life's progress, whether joyous or grievous, whether spent in the giddy dances of worldly honor and prosperity, or in the joyless regions of poverty and wretchedness, whether useful or useless, whether devoted to God or devoted to the devil, this is the end; all die, and all must die; there is

no escaping from death; there is no discharge; out of the many generations of men that have appeared and disappeared, two only have been exempted from death's stroke; but excepting those that shall be found alive at the last day, we have no reason to expect that any others shall be similarly privileged. Yes the gates of death we must all pass through. There monarchs lay aside crowns and sceptres; doff gold and purple; abdicate kingdoms and enter the grave as naked as when they entered the world. There the starving wretch whose whole existence has been pensioned on the coldness of charity finds a last relief; he lays down his burdens, his needs, and suffers earthly pain no more; there philosophy is arrested in the midst of its most sublime and successful researches and receives a sure quietus to all its careful and perplexing thoughts; there beauty in her smiles and deformity in her tears lie down together soon to be commingled in indistinguishable dust; there the sinner who has lived far from God, and the saint who has walked with God—strange encounter—meet to tread the same path and cross the same Jordan; no exception breaks the dull monotony; all are promiscuously hurried off the stage of life and laid low in the grave. Vain and inconstant world, fleeting and transient life, when will the sons of men learn to think of thee as they ought, to prize their opportunities as they should. To those who die in their sins death is unquestionably awful; any conceivable state of misery on this side of the grave is better far to them, than that into which after death they pass. Here there is always some modicum of earthly rest to mitigate the concomitant ills of man's weary pilgrimage. His condition, whatever it be, can never be considered one of absolute despair; though he be reduced to the

very dust, still he has life, and while there is life there is hope. He gets pity of the kind and compassionate, and when there is pity there may come relief. At the very worst his woes are tolerable, and possibly they may be of short duration; but for all that die in sin there is no hope. But in no case can death to a good man be set down as a loss. It is in every sense of the word a great gain; he could not have bettered his earthly condition by one hour's additional existence; his sins are pardoned his nature has been meetened for heaven in sanctification, and his evidences of being in Christ have become so bright by long and intimate communion with God that death comes with a most welcome invitation to him, to go up and be glorified. No justified man needs time in order to die in safety. It is of no consequence to him at what hour of the day or night he takes his leave of the world; death to him is stingless, that is the sting which makes death fatal to others is in his case extracted. The apostle says "the sting of death is sin," a saying which on many a death-bed has been awfully illustrated; but when death comes to a christian it comes without sin, and if it comes without sin, it comes without danger to him. And what is meant by death coming without sin? It means that to a christian death comes having not the curse of sin in it. That curse is exhausted to every christian in the death of Christ. Such considerations ought to enhance to us the Gospel of God. That we are all to die is true, but apart from the consolatory revelations of the Bible this truth would make life insupportable. With what tranquility however can we now proceed to the grave. We know that there is a happy land beyond it into which every christian is received; that this inheritance has been purchased for us by the precious blood of Christ, and that by influences of the Holy Ghost we are certain to be made fully meet for it whenever God may call us hence; for this cheering and invigorating knowledge we are indebted to the Gos-

pel, not to reason, nor to philosophy, but to the glorious Gospel of our blessed Lord. Dearly then should we prize it, and grateful should we be for it, and very diligently should we study it. That Gospel is the best counselor, even for this world, inasmuch as it enables us to exercise ourselves unto godliness, which godliness the apostle says, "is profitable unto all things, having promise of the life that now is as well as of that which is to come." To the Christian who has been considering and preparing for his latter end, it provides light for the dark valley: the staff of divine promise for the tottering and feeble steps; the influence of hope for a sure and steadfast anchor to the soul, and the foretaste of heaven as an earnest of approaching glory; for "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit, for the law of the spirit of life in Christ Jesus hath made them free from the law of sin and death." From all which it must follow, that while the christian only dies safely, it is not the fault of the Gospel. If even the impenitent, when death is at hand, dies and is lost, the Gospel is at hand, the physician is in reach, the remedy is available, the well of salvation is opened, and all that is needed is the sincere reception of the remedy and the drinking of the water.

What a precious boon is it to him who is of few days and full of trouble; who is of many sins and full of guilt; who is at the door of judgment, and whose everlasting state is fixed, irrevocably at death? Let us prize the good tidings of great joy, and while we anticipate for ourselves a happy and a safe death, like that of Israel's high priest; let us never forget that we must also like him be devoted during life to the service of God and ready at the end to lay ourselves down to die at his bidding, without either cloud or peril upon our souls. "Mark the perfect man, and behold the upright for the end of that man is peace."

A. J. CORRELL.

Mountain Valley, Tenn.

Home Piety.

What a blessed theme is holy piety in the domestic circle? How inexhaustible its treasury of thought affording material for the mind to examine with pleasure the longest period of which examination would be productive of not the least weariness, but the more we examine it the more beautiful does it appear. O, that all the families of the earth could realize its blessedness! Home, sweet, sweet home! How charming to our ears. Its charms are innumerable; but really a golden leaf is plucked from the stem where piety is unknown. Home piety is always productive of happiness; peace and harmony reigns in that family where true piety is found; but discord and contention trammel the household where deep piety of the heart in private life is not developed. We have seen this demonstrated.—We are receiving lessons every day convincing us of this fact, that public life loses its beauty and grandeur where private life or the home circle is blemished with impiety.—Great men may make themselves very small by showing their piety only on the public stage. And I wish to make a stroke at the ministry, those to whom God has committed the great and responsible work of preaching the word of life, to such characters I would love to recommend home piety. Without it you need expect to accomplish but little. God have mercy on that preacher who neglects the family altar—never prays in his family. What a burning shame! Great example for your flock. Great way to ruin a family. Quit preaching to others and try to get religion yourself.—*Church Advocate.*

If I lie under the protection of Heaven, a poor cottage for retreat is of more worth than the most magnificent palace. Here I can enjoy the riches of content in the midst of an honest poverty; here undisturbed sleeps and undissembled joys dwell; here I spend my days without cares, and my nights without groans; my innocency is my security and protection.

*For the Companion***He is not Here! He is Risen!**

Angels, roll the rock away. Let us look in and behold the place where the Lord lay, the Redeemer of the world. Look in: all is vacant, all silent, all glorious, for see, celestial ones cast their holy light around the spot, and gild the gloom.

Hark! the Easter bells are chiming—"He is not here! He is risen!" Glorious, soul-inspiring, heart-enchanting, hope-awakening truth:—"He is not here! He is risen!"

The universe has aroused with the announcement. See, Jerusalem trembles with excitement. Amazement sits supreme upon all countenances: dark powers quake. And did he rise? Yes, He rose. He rose, He bursts the bars of death, and triumphed o'er the grave.

Do not those Easter sounds fall pleasantly on our ears? Sweet music, caught up on the wings of morning, and wafted to the skies.—The echo returns to earth from a thousand harps and voices on high.

We sing gloriously and thrillingly, "He is not here! He is risen!" Risen from the grave, but where is he? Risen in majesty, but where reigning? Tell us, ye angels, ye who gather about us as ministering spirits. "He is risen," but "He is not here."

Risen from the grave; risen from the earth; risen on high; risen above all principalities and powers.

J. S. GITT.

New Oxford, Pa.

*For the Companion.***Unthankfulness.**

Ungrateful, indeed, the man that lives surrounded by the blessings of God with a heart void of thankfulness. Like the swine that with a grunt of satisfaction eats the acorns from under the lofty oak never once casting a look up from whence they came. Oh, man, remember "the earth is the Lord's and the fullness thereof." Canst thou not render unto him one thought full of thankfulness—wilt thou never learn to bless or magnify his holy name for his loving kindness.

J. S. FLORY.

Fayetteville, W. Va.

Mother! Home! Heaven.

Mother! Home! Heaven! the lights of life's ocean. Far out over the waste of waters they shine with cheering light to the storm tossed mariner, and when sorrow's dark cloud hides the blue sky and the troubled waves rise higher, warring with the winds he steers his tiny bark to Memory's Isle, and carefully avoiding the broken hopes that like rocks hidden beneath the treacherous waters, rests his tired head in the golden rays of the star-like words—Mother! Home! Heaven!

Rudely may the waves dash against the rocky coast below him; loud may the winds roar and chant their solemn psalm, and lightnings may flash and thunders roll, yet he lingers calm, untroubled in Time's old castle turning over the records of the past, and reading with serene eyes the dim prophecies of the future.

Far back in these beautiful days of Long ago, he sees the form of his mother, and feels the soft touch of her lips as she pressed loving kisses upon the baby brow, or in the quiet of his loved Home, hears her sweet voice as she teaches him, with closed eyes and reverently folded hands, to repeat "Our Father who art in Heaven," and then looks far into the pages of the distant future, and fancies the time already at hand when he shall anchor his bark on the shores of Eternity, and tread with joyous step the golden streets of the Heavenly City, or linger by the crystal waters of the River of Life, with glad strains of welcome to him from the angel hosts gathered around God's Throne.

Universal Dissatisfaction.

How often do we see persons who wish to be taken for what they are not. The boy ayes the man with cane and cigars; the sailor envies the landsman's lot; the landsman, for pleasures, goes to sea. The business man who must travel from town to town, and from country to country, dreams of the day when he will be able to settle down; the man of sedentary occupation grieves over the thought that he has to vegetate like a cabbage in

one spot, and sighs for the time when he may travel. Townbred youth hails, with joy, the morning in which he is enabled to get out where he can breathe the pure air and ramble among the green fields; the country lad is all wonder and admiration when he first sees the rows of town glass lamps tapering away in perspective like beals of gold—and he is excited by the blaze of gas which pours from the windows on the road. Your fine musician would like to be a great painter, your wit a designed philosopher, your philosopher a wit, able to set the table in a roar. Even an oyster, if he could enter into the feelings of an oyster, would wish to put forth fins and have fine, flexible tale, and sail abroad to see the world, while the traveled fish looks with an eye of envy on the oyster as one who lives without work—a fish of independent means, who has got a fixed position and a good strong house of its own.

On Prayer.

J. C. Ryle says: Mark well the places and society and companions that unhinge your hearts for communion with God and make your prayers drive heavily. *There be on your guard.* Observe narrowly what friends and what employments leave your soul in the most spirited frame and most ready to speak with God. *To these cleave and stick fast.* If you will take care of your prayers, nothing shall go very wrong with your walk. I offer these points for your private consideration. I do it in all humility. I know no one who needs to be reminded of them more than I do myself, but I believe them to be God's own truth, and I desire myself and all I love to feel them more. I want the times we live in to be praying times, I want Christians of our day to be praying Christians, I want the church to be a praying church. My heart's desire and prayer in sending forth this tract is to promote a spirit of prayerfulness. I want those who never prayed yet to arise and call upon God, and I want those who do pray to see that they are not praying amiss.

For the Companion.
Give.

Is this the spirit of our dear brethren?—
God gave his dear Son, and Jesus gave his
precious life to bless us. Are we giving our
best, our hands, our time, our hearts to help
and bless others? To be like God, we must
give. Hear what the still small voice of
God's beautiful world say:

Give! said the little stream,

As it hurried down the hill;

I am small I know, but wherever I go

The fields grow greener still.

Give! said the gentle rain,

As it fell upon the flowers;

I raise up the drooping heads again,

And freshen the summer bowers.

Give, said the violet sweet,

In its soft spring-like voice:

From cottage and hall they will hear my
call,

They will find me and rejoice.

Give, said they all, for we

Have much received from heaven;

And we fain would give, yes, would only
live

To give as God has given.

And you, dear brethren, too,

Have a something you can give;

Oh! do as the streams and the blossoms do

And for God and others live.

LOTTIE S. ISETT.

Limerick Square, Pa.

Answer to Query in No. 46, Vol. 2

Brother Henry: In *Companion* No. 46, 1866, I noticed a request by Brother F. M. Duncan, of Va., for an explanation of the first verse of the fourth chapter of Isaiah, which reads as follows: "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach." The above verse has received my attention considerably; consequently, for the satisfaction of our brother, and perhaps others, I will present my conclusion to him and others through the *Companion*, as a mouth-piece to talk through. (Oh what a privilege!) Now before I enter upon the subject there are two things that I have always found it hard to do: it is hard to produce argument and to bring evidence to prove *error* to be truth. I have never seen this undertaken by man or woman but they failed.—Hence I look upon it as one of the impossibilities, and, therefore, folly to undertake it. And in the second place I have always found it just as hard to produce argument and to bring evidence to prove that the doctrines of the Lord Jesus Christ, which

are founded upon eternal truth, is in error. This has never been successfully done. And I unhesitatingly say it never will, though it has been attempted a thousand times. The above rules are of importance in explaining the Scriptures and may aid us on the present occasion, and may aid us in presenting our recent conclusion. The first inquiry is this, to know whether the prophecy is to be understood in a literal or spiritual point of view. Evidently to my mind it is not to be understood literally. Notwithstanding all that Adam Clarke and others have said in favor of its literal meaning, they have failed to throw any light upon the prophecy whatever. This proves to me how hard it is to get a meaning out of Scripture that is not in it. I would ask here, where in the history of the Bible, or the Nations of the world, do we find that there was a time when "seven women took hold of one man." I unhesitatingly say it never had a literal fulfillment.—And it is no more than reasonable to conclude that it never will be fulfilled literally. Consequently we must seek for its meaning from another stand-point. Hence we will not only look at it literally, but we will enter into it spiritually, and see if we cannot acquaint ourselves with what God caused to pass before the mind's eye of the prophet. "And in that day," said the prophet—it is evident he had reference to time past or in the future—and as I have pronounced its literal meaning to be abortive, we will view it from a spiritual stand-point. And, viewing the subject thus, we said that God gave the prophet a view of the future, by showing him the wickedness of his own people, and their final end which would be with desolation, (read the preceding chapters,) showing the insufficiency of the Jewish dispensation, or law, to work out our eternal salvation, and also saw that it would be succeeded by another dispensation that would be perfect and the end thereof glorious. Hence, the end of the Jewish dispensation is represented under the similitude of a female in desolation (see last verse of 8d chap.) "And her gate shall

lament and mourn; and she being desolate shall sit upon the ground." Here we have an epitome of her end and the prophet viewing her end and desolation saw in "that day" another dispensation would arise, which would be perfect and glorious, and the man Christ Jesus the second person in the Trinity, would be its author and founder, and this dispensation is denominated the "Kingdom of Heaven among men," or in other words the gospel dispensation, and its being established by Jesus Christ the creator of all things, it necessarily must be a perfect system of salvation, from the fact that it was established by a perfect being, and hence all want to lay claim to him, and as he is the head and founder of a dispensation that shall never pass away, and will ultimately subdue and triumph over all others.—And as it is natural for man to desire an interest in a dispensation that will be so glorious; hence we are now prepared to view the effect of it, "And in that day," saith the prophet, "seven women shall take hold of one man." Now these seven women represent all sectarianism, from the woman that was seated upon the scarlet colored beast down to the sect that has arisen out of her "who holds forth the truth in unrighteousness or who says and does not." And as it is admitted by all that the church of the living God is represented under the similitude of a woman, it consequently wants no proof, and inasmuch as the "Man Christ Jesus," her founder, husband and head, has given so many glorious and precious promises which are calculated to ingratiate her and her glorious principles into the inmost soul of all that love our Lord Jesus Christ, with a pure heart fervently. It therefore follows, as a natural consequence, that a union with her will be desired; either out of love or advantage. And as I have said, it is one of two things that draws us to unite with the church of the living God, consequently when the love of God and his doctrines and principles are the actuating cause, the effect truly will be glorious, from the fact that we have "the promise of this

life, as well as of that which is to come." And this being the effect that will grow out of love to God, and a submission to his doctrines, consequently there seems to be a strong desire in the human breast to possess them. At this I do not marvel, but I do marvel at so many laying hold of the "man"—not because they love him—but "because of advantage." It is the *name* they want, that is all. Here then "we will eat our own bread and wear our own apparel." Why all this? Is it because they love the "man"?—I answer, no! It is not the "man" they have fallen in love with. Well, says one, what is it then? It is the *name*, for the prophet says so; let us hear him: "Only let us be called by thy name." And why do they want to assume the man's "name"? Is it in reverence to him or to his cause? Is it that they want to feed upon the truths that drop from his lips, and to be clothed with the garment of his righteousness? No! For hear them, "we will eat our own bread,"—that is, we will have our own views about the doctrines of religion, we think there is a number of them non-essential, and consequently useless. Neither can we stoop to your garments of righteousness, they are too humiliating for us; we feel that we can establish our own righteousness according to our own views, for our own conscience shall be our guide in matters of religion. Consequently it is not the doctrines and humble life that is held out to us that we want; it is the name we want; and why?—let us hear "to take away our reproach." O, how marvelously plain and beautiful are the representations that God has given us, when properly understood. Notice the language: "seven women shall take hold of one man." Here the women take hold of the man, and not the man hold of the women. Consequently the connection is illegitimate, & of course the man does not own them, neither will they be heirs with the bride. But heirship is not their object, it is the name, and as there is a great deal in a name sometimes—and in this case especially so, and these "seven

women" saw that they had not the "name," and also saw that they could not get along without it; hence they are represented as "laying hold" of it; notice, it was not bestowed upon them but they lay hold of it, and assumed the "name Christian" to take away their reproach, and for worldly aggrandizement, which I could easily show.

JACOB MACK.

Vermont, Ill.

For the Companion.
Christ is Present.

The presence of Christ with his people is a truth, that is clearly taught in his promise to the disciples that "where two or three are gathered together in my name, there am I in the midst of them." His presence is first announced to the sinner, in the Gospel call, which is heard in general terms: "Unto you O men, I call, and my voice is to the sons of men;" and then drawing nearer, the same voice is heard at the very entrance of the soul, saying: "Behold I stand at the door and knock; if any man will hear my voice, and open the door, I will come into him, and sup with him, and he with me." Breaking down every barrier, removing every obstacle, and effecting an entrance into the soul, he makes it his habitation and takes up his abode there; he sets up his throne and establishes his rule, and guides and governs, and guards the soul forever. Hence he is said to "dwell in the heart by faith, and to be formed in the soul, the hope of glory." It is his presence in the soul, which renews it in the divine image and transforms it into the Divine likeness. It is this which imparts strength in duty, courage in danger, comfort in trouble, and enables the believer to triumph over every mortal foe; yea even to say, "though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." It is this which leads the child of God to say, "the life which I now live, I live by faith in the Son of God, I live, yet not I, it is Christ that liveth in me." Now, this presence of Christ with each of

his people, confirms the truth of his presence with his whole church. If he be in every part, he must be in it all, and whether few or many be met together in his name, he is in their midst. An idea of this special presence is conveyed to our minds by the various figures which are employed to represent the relation of Christ to his universal church. Thus the church is an edifice of which he is the foundation; and as a house always implies the presence of a foundation, so does the Church always imply the presence of Christ, as the rock on which it stands to give support, stability, and security to the whole superstructure; and we learn that it is for this very purpose that Christ is ever present in his Church. Again: the Church is a body of which Christ is the Head, and as a body always implies the presence of a head, so does the church imply the presence of Christ, to give vitality and guidance and strength to all its members; and we learn that this is also one great purpose to be answered by his being ever present with his spiritual body. Again: Christ is a vine, and the members of his church are the branches, and as living fruit bearing branches, always implies the presence of a living vine, so does the church imply the presence of a living Savior, by whom it is supported, and from whom it derives all its vital influence, and we find this is another object Christ has in view by his presence with his people. Hence if we see a house without a foundation, it is not fit for habitation; or if we see a body without a head, it is a lifeless form, ready for the grave; or if we find branches severed from the vine, they are dead and fruitless, only fit to be burned; and in like manner, if we find a member or a branch without Christ, it is a lifeless, fruitless, aimless thing, to be shunned and avoided by all, who would seek life and strength and salvation. It is the presence of Christ in his Church that is more to be desired, than all things else; more than numbers and wealth, or form and ceremony, or the influence of the wise,

the mighty and noble of the earth; and a reference to those emblems which symbolize the relation of Christ to his church improves the imperative necessity of his spiritual presence, since without him who is all and in all, the church can do nothing. It should be the first object of the christian and the church, then, to secure the presence of the Lord, and realize that he is in the midst. Without this no spiritual good can be done, nor any gracious results obtained, while with an ever present Savior to instruct and sanctify and strengthen, the church can do all things. If the church would learn wisdom, bring in Christ to teach her members, who sitting at his feet, and receiving with meekness the engrafted truth which is able to save their souls, will soon become wise unto salvation. If she would attain purity both in principle and practice, Christ must appear in the temple to drive out those who would make it a den of thieves to rob and spoil his house of its truth and holiness. If she would be strong for the work and conflicts, she must look to Christ who is mighty to save, that she may become strong in the Lord and in the power of his might. In a word, the presence of Christ is everything to the church and the declaration, "I am in the midst of them," is one of the most comforting, soul-inspiring truths ever made to his people.

Let us endeavor then, to realize that he is with us; and as it is a spiritual presence that requires spiritual gifts for its discernment, let us cultivate these gifts that we may see and know more of him as he is in our midst, one with us that we may be one in him, in all our dealings and conversations is my prayer.—Amen.

FRANKLIN FORNEY.

Stony Creek, Pa.

For the Companion.

The Value of Titles and Landmarks.

Behold how easy and agreeable our neighbors get along who have indisputable *deeds* and *landmarks* for their possessions, and who are wiser in their generation than the

children of light; because they pay strict regard to their limitation: Years and scores of years may roll around their friendship as neighbors remains unbroken, so long as they do not trespass across their landmarks. Brethren and sisters, we who have named the name of Jesus are adopted sons and daughters in the Christian family. Our title is, we shall be heirs and joint heirs with Jesus Christ, if so be that we suffer with him. Our legacy shall be lands and houses, and brethren and sisters, an hundred fold more in this life, and in the world to come eternal life, an inheritance undefiled and that fadeth not away reserved in heaven. Our title originated from the fountain head—Jesus Christ—he is the way, the truth and the life, and no one cometh to the father except by him. Sufficient for our title. The landmark now measures to us our weal and our woe; let us trace them up and see what our portion is. "If any man will be my disciple he must deny himself, take up his cross and follow me daily." "If any man is in Christ Jesus he is a new creature." "If ye then are risen with Christ, set your affections on things above, not on things on the earth; as ye therefore have received Christ, so walk ye in him. Endeavoring to keep the unity of the spirit in the bonds of peace the fruits of the spirit are meekness, gentleness and forbearance in all its various forms.—

"If any man hath not the spirit of Christ he is none of his." All our disappointments, sorrows, and grievances are consequent effects from an improper regard to the above named landmarks; our observing the ordinances of the Lord in the Church without a fervent denial will no more make us happy than our daily meals will sustain our health without regarding the laws of nature.

Then brethren and sisters let us consider what a barrier it must be to the cause of our profession when we meet for worship, to talk about our reapers, our stock, our bargains, calculations, &c., when we are commanded to have our conversation in heaven; to sing psalms, hymns and spiritual songs, admonishing one an-

other and offer thanks, prayers and intercessions for all men. When we go among the world our landmarks separate us from vain and idle talk; foolish jesting which is not convenient, we cannot participate in that without stepping on the territories of the devil; and then do not wonder at his blows. When we are in our families we cannot train and bring up our children in the nurture and admonition to the Lord, by provoking them to wrath. We cannot love our wives by bitterness and unkind words; we cannot reverence our husbands by speaking evil of them; in short, we cannot bring Christ in our families without inviting him by prayer in family worship, we cannot keep the devil out of our families without a constant unwavering watchfulness; we cannot adorn our profession in the spirit of meekness and be charmed with the beggarly element of our former ignorance; we cannot profitably regard these self denying landmarks, without feeling a necessity to do so; and that feeling we cannot have without faith, and without faith it is impossible to please God.

In love for one and all,

MICHAEL HOCKMAN.

Maurertown, Va.

EXCESSIVE privacy and, constant retirement are apt to make men out of humor with others, and too fond of themselves,

Greatness may procure a man a tomb, but goodness alone can deserve an epitaph.

He only is a great man who can neglect the applause of the multitude, and enjoy himself independent of its favor.

As many days as we pass without doing some good, are so many days entirely lost.

There are but very few who know how to be idle and innocent. By doing nothing, we learn to do ill.

Time is what we want most, but what we use worst; for which we must all account, when time shall be no more.

Compiled for the Companion.

Some of the designs in the suffering and death of Christ.

Thirdly.—Another reason why many persons do not understand these matters at all, is, because their ideas are confused about the coming of Christ, and the consequences that will follow in their order: they have an idea that Christ will come, raise and judge all the dead at once, burn the globe and put an end to the whole scene.

Christ had many designs for suffering death, though few think he had above one, and all denominations differ about what that one was; some say this, some that, and some the other; but in fact he had all in view that they all say put together, for they all take their ideas from the Scriptures; and if the scriptures in different passages mentions a hundred designs Christ had in suffering death, he certainly had them all, as truly as though all had been mentioned in one text.

I have reckoned up twelve different designs of Christ's death, which the scriptures have mentioned—which are as follows.

1.—That the prophecies of his death and sufferings might be fulfilled. See Matth. 26: 56. St Mark 14: 49. 15: 28. John 19: 24, 28, 36, 37.

2nd.—Christ in suffering bare our sin; in his own body, on the tree; that we might die to sin, and live to God: See Heb. 9: 28. 1 Pet. 2: 24. Isa. 53: 4, 5, 6, 11, 12. 2 Cor. 5: 21.

3rd.—To fulfil and abolish the law of commandments contained in ordinances; or the ceremonial dispensation; and thus break down the middle wall of partition between Jews and Gentiles, and reconcile both to God, in one body, by the cross, &c. See Eph. 2: 14, 15, 16. Gal. 4: 4, 5. 3: 13, 14.

4th.—To give his flesh to be meat, and his blood to be drink; or to give life to mankind. See St. John 6: 33—50, 51, 52—58.

5th.—To confirm and ratify, seal and establish, his testament, doctrine, mission, &c. See Dan. 9: 27. St. Matth. 26: 26, 27, 28. St.

Mark 14: 22, 23, 24. St. Luke 22: 19, 20. Heb. 9: 15, 21.

6th.—As the children were partakers of flesh and blood, he also himself, took part of the same; that through death, he might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage.—Heb. 2: 14, 15.

7th.—That, by passing through every state, he might gain universal power and dominion. See Rom. 14: 9.

8.—That he might wash and cleanse us from the guilt and pollution of our sins, in his own blood.—Heb. 9: 13, 14, 22, 23. 1 John 1: 7.

9th.—That she might deliver us from the power of our sins, from this present evil world, and give us the victory over all our enemies—Gal. 1: 4. Tit. 2: 14. Rev. 12: 2.

10th.—That he might be advanced to the highest possible glory, honor, and dignity; and lay the foundation of an empire that shall never be overthrown. Heb. 1: 3, 4. 2: 9, 11. Rev. 5: 9.

11th.—That, by the power of his blood, he might not only open the gates of death and hell, but enter into the holy city, and appear in the presence of God for us. Rev. 1: 18. Zech. 9: 11. 1 Pet. 3: 18, 19, 20. 4: 6. Heb. 9: 12, 24. Rom. 8: 34. Heb. 7: 25, 26, 27.

Lastly, that he might set us an example. 1 Pet. 2: 21, 22, 23. 3: 17, 18. 4: 13—16.

And if there were as many more, he will make them all good. And this is the case with respect to his second coming; he comes to deliver Israel, to destroy the enemies of Jacob, to convert the Jews, to raise and glorify the saints; to be known through the world, to bless the nations, after having subdued and destroyed his enemies; to be honored by all people, to reign over all the earth, and to fulfil his promises; finally, to raise the dead, judge all men, and consume the globe; to condemn the wicked to their deserved punishment, and mount with all his saints to heaven. All these,

and perhaps more, are the designs of our Savior in coming to earth: and though he cannot do them all at once, yet he can fulfil them all, in the greatest order, in the most extensive manner, during the period of a thousand years; which is the exact time that he hath set for his kingdom on earth to continue before the judgment.

LOCAL MATTERS.

Tyrone City, Pa., Oct. 22, 1867.

The Meeting at James Creek.

The communion meeting on Thursday evening was well attended and good order prevailed throughout.—By special arrangement the meeting was expected to be prolonged for several days, during which the various ordinances of the New Testament, and the peculiarities of the church were to be thoroughly discussed. We think the plan of the meeting a good one, and would recommend it to the consideration of other branches of the church. The time allotted to each subject on communion occasions is too brief to do them justice, considering the small importance in which they are held by other professors of religion.

After the forenoon meeting on Friday we left for home, by way of Huntingdon. On the train above Huntingdon we observed several persons whose outward appearance resembled very much that of our older brethren, and therefore ventured to offer an interview, which we initiated in the usual manner, and then proceeded by inquiry of No. 1 where he lived. At this stage we observed the old lady seated by his side pulling the sleeve of her companion, evidently *fearing* that he might be too free in his communications, as for all she knew we might be a "pick-pocket." However we were informed that they were from

the "Big Valley," and finding that our company was not desired we returned to our seat. Not feeling exactly satisfied with our efforts, and noticing another couple in the next seat we ventured with No. 2, this time in the "mother tongue," with "are you also from the Big Valley," and were promptly answered negatively, adding that they were from Union county. We then inquired whether they knew brother Isaac Myers, the Beavers, Royers, &c., to which we obtained an affirmative.—After learning that they belonged to the Omish Menonites, and after relating our experience with No. 1, the whistle announced our station, and we left them to enjoy their first railroad ride, and we to ponder over our futile efforts at finding brethren in the cars. We have scarcely ever been successful in such cases, and on several occasions have had ourselves drawn into warm arguments.

The Lovefeast at Aughwick

On Tuesday morning last we left home to attend the above meeting. At Mount Union we were met by brother R. M. Wakefield, who conveyed us to his house, and after dinner we met the brethren at the meeting house. Brethren W. n. Howe and Peter Myers, from the Lewistown branch, and brother John W. Brumbaugh, of Clover Creek were the "strange brethren" present. The Lovefeast was conducted in very good order, but we cannot praise the conduct of the spectators. They should have kept themselves more orderly on such a solemn occasion, and we hope the Lord will put it into their hearts to repent of what they have done, and to resolve to do better hereafter.—

After the night meeting we accompanied Eld. John G. Glock to his home, several mile in the direction

of our Railroad station, where we were cared for, and next morning forwarded in good time for the train. We would have been pleased to yield to the urgent requests of our brethren to remain for the forenoon meeting, but other engagements interfered.

Elder ANDREW SPANOGLE, well known to all the churches in Central Pennsylvania, is the eldest minister in this congregation. He was at the meeting and we were pleased to see him, having learned to love and respect him before we were a member of the church. His three score years and ten have already been spent, and ere long he will be gathered with the patriarchs who have gone before to the Israel above. May we all meet them! Oh, what a pity if just one should be left behind! Who should it be? Is it I? Is it I? Solemn questions; may we solemnly consider them.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you [us] should seem to come short of it." "Let us labor therefore to enter into that rest." Read Heb. 4.

Announcement.

Brother Henry; Please announce that we intend holding a Lovefeast, the Lord willing, in Carroll Co., Ind., at our meeting-house on the North fork of Wild Cat Creek, on the 9th of November, to which we extend a hearty invitation to all our dear brethren and sisters, especially ministering brethren. Those coming by railroad will stop off at Lafayette or Delphi, and will be met by the brethren to take them to the place of meeting, if they will inform us of their coming.

JACOB WAGONER.

Pettit, Ind.

MARRIED.

Sept. 23rd, at the house of the bride's mother, Columbiana, by brother John Nicholson, brother Henry J. Kutz, to sister Nellie S. Haas.

October 10th, by the editor of the "Companion," at his residence, Mr. Levi Roberts Brallier, to Miss Susie M. Wareham, both of Cambria Co., Pa.

DIED.

In Rockrun branch, Elkhart Co., Ind., Au- the 31st, sister MARY FOBK, consort of brother Solomon Fobk; aged 35 years, 2 months, and 21 days, leaving a disconsolate husband and a family of small children to mourn the loss of one they loved.

Funeral attended by brethren Daniel Shively and Joseph Hardman.

In Solomon's Creek branch, Elkhart Co., Ind., September 3rd ALBERT SHIVELY; infant son of brother Daniel and sister Esther Shively; aged 3 months and 15 days. This makes the fifth child that our dear brother and sister have followed to the tomb.

Funeral attended by brother Moses H. ss. JOHN ARNOLD.

In the east arm of the church of Floyd Co., Va., July 24th, our old beloved brother, CHRISTIAN BOWMAN; aged 76 years, 3 months, and 7 days. He had been an ordained Elder for many years and the only one in that arm of the Church. He left an aged widow, and 9 children. His funeral sermon was preached by brother Andrew A. and Isaac Reed from Hebrews 13th and 14th verses, selected by himself.

In the Beaver Creek branch, Washington county, Md., on the 20th day of August, our old beloved brother JOSEPH WOOLE, aged 81 years and 8 months. He was a faithful deacon in the church for many years, and was beloved by all that had intercourse with him.

Funeral services by Elder Henry Kooniz and brethren East and Emmert, from Num. 23: 10.

In Logan Co., Ohio, July 27th, of Typhoid Fever, friend PETER DEATRICK, aged 69 years, 10 months, and 9 days; he leaves a disconsolate widow and ten children, and many friends to mourn their loss. On the 29th his remains were followed to their last resting place by a very large concourse of people.

Funeral services by Elder Abraham Frantz and Jacob Z. Frantz and friend Cuffman, from Rev. 13: 14.

In the Clover Creek branch, Blair Co., Pa., Sept. 15th, JOHN W. HOOVER; aged 35 years, 11 months, and 15 days.

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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, OCT. 29, 1867.

Number 43.

For the Companion.

A Thousand Years From Now.

Oh, what will be the state of things
A thousand years from now?
And tell me, will the "King of kings,"
Who died on Calvary's brow,
Be reigning then supreme on earth?
Say, can you tell me how
And what will all this world be worth
A thousand years from now?

Who thought, a thousand years ago,
That time so long could I last,
When earth was scourged with penal woe,
In those dark ages past?
But who can tell of future days?
How little do we know!
Or who can say what will take place
A thousand years from now.

Should time, as time now is, remain
Another thousand years
What wondrous changes would obtain
Wherof we have no leas;
Methinks another night would come—
Another night of woe,
And earth be wrapp'd in moral gloom
A thousand years from now.

Proud cities with their stately halls,
And gorgeous temples, towers,
Their theatres and "free-love halls,"
In only a few hours,
May by divine sword throes,
Be laid in ruins low,
Or by besieging outward foes,
A thousand years from now.

The deep may spew its mountains forth,
The islands disappear
Great changes may be wrought on earth
To make it cold and drear,
Old ocean where rich navies ride,
And merchant vessels plow,
May cease to cobb his heaving tide
A thousand years from now.

All living things now on the earth,
Shall then no more be found;
Great men, their armies leading forth,
Shall then be under ground;
And yet, at the arch-angel's call,
I cannot tell you how,
The dead may rise both great and small,
A thousand years from now.

The general judgment may be set,
The books may opened be,
When each his just reward shall get,
And his deserts will see
A rod of iron then may rule,
When every knee shall bow,
The rod of his wrath be toll,
A thousand years from now.

JAS. Y. HECKLER.

Harleysville, Pa.

Better do it than wish it done.

For the Companion.

A "Correction" Corrected.

Misapprehension is easy, at least for some minds, but is not reprehensible unless it run into dogmatism. We should ever leave a margin of allowance, in our interpretation of dubious passages, broad enough to support a possibility that we may not fully comprehend what is spoken or written by another. A little more cautiousness in this respect would save many a needless a word, and perhaps not a few unpleasant thoughts and feelings. Some are very apt to misconstrue, and others very apt to resent, and in these elements articles are sometimes brewed which cause a thrill of pain through the Body of Christ up into the Head. "He that is able to receive it, let him receive it." These remarks, however, are not applicable to the "correction" which has called them forth.

Christ says, "My Father is greater than I." Again: "My Father is greater than I." On these isolated passages the skeptic lays hold and moulds them into the argument against the divinity of Christ. But the Savior rescues his words from all ambiguity when he says: "I and my Father are one." And again, "that all men should honor the Son, even as they honor the Father."—John 10: 29. 14: 28. 10: 30. 5: 23. I would have brother D. J. Spicher read the "erratum" in No. 27 just as he reads these apparently conflicting utterances of Christ.—The passage in my article, which the brother has subjected to criticism, is sufficiently clear in itself, and is made doubly so by the context, so that I cannot but be surprised at the misinstruction he has put upon it. No soul has ever been born again but by coming forth from the matrix of sin and corruption, but not by any means in the sense which the brother has given my words.—

His logic is good but his premises are wrong, that is, as to their derivation from the language I employed. By referring to my article, he will find that I ascribe the new life wholly to God. Immediately preceding the passage to which he objects, I refer our regeneration to a source extraneous to us, and our fellowship as Christians to the indwelling Deity. Immediately after the controverted passage I say, in so many words, that our new birth is a heavenly one. How is it then that he could so far forget the acknowledged principles of interpretation, as to give a meaning to the passage which throws it entirely out of harmony with the context in which it stands as a connecting link? A closer analysis would have led to the discovery that the phraseology of the passage will not bear the interpretation he has given it, and this he has unconsciously demonstrated by the language he has employed to express his own conception of it.—He did not say that my words seem to convey, but that they do convey, "the idea that the regenerated are born of sin into righteousness."—Were it not for the words "of sin," I would probable have written no rejoinder to his criticism; but the idea is so abhorrent to reason and scripture, that I disclaim all pater-nity to it. To be born "of sin" is indeed to be sinful, and such a birth is never "into righteousness," but into condemnation. The brother is sound in his theology, but his mis-conception makes me radically unsound. I ascribe his critique to unimpeachable motives, and feel confident he will cheerfully accord me the liberty of setting him right, not in a matter of false doctrine but of misapprehension.

I meant simply this. What is born of the flesh is flesh. We are dead in trespasses and sins. We must be born again—born of God.

It is in our corrupt and sinful nature that God begins his work, and the new creature is evolved out of the old by the power of the *Holy Ghost*, and in this sense we "come forth from the matrix of sin and corruption" in regeneration. God does not separate us from our sinful self in order to regenerate us, but comes into the midst of our corruption as leaven is hid in three measures of meal. Coming forth from the matrix of sin refers to the place where our new personality begins, and not to the source whence it primarily proceeds. All godliness is generated by God, but originates, as a personal matter, in "sin and corruption," not as to nature, but as to circumstance and surroundings. No one can be otherwise reborn for the simple reason that the absence of such circumstances would render a new birth needless. A grain of corn or wheat must die in order to reproduction, and the rotting seed, or in other words a condition of corruption, forms the matrix of the new. The new creature in Christ Jesus partakes not of the nature of that in which it is developed, but of the nature of that by which it is generated—the spirit of God. I have no doubt that brother Spicher will concede that to come forth from the matrix of sin is a condition as absolute to salvation, as to be born of sin is to reprobation, and that the sense in which I employed the words is fully justified by the fundamental principles of the Gospel, and by every analogy drawn by Christ from the vegetable world, with reference to this point.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

Continuation of a former Letter.

EXPLANATION OF THE COMMITTEE'S PLAN AND MEANS.

I offer the following resolutions as a fair and free use or explanation of the plan suggested for the more effectual carrying on of the Missionary Cause.

I therefore propose to demonstrate that the plan, if adopted, will be not only efficient, but also self-support

ing. Now let it be borne in mind that the Committee should be composed of brethren of Industry, Energy, and business habits, who are capable of managing business transactions successfully; and as there will be two in each congregation, (or branch) they can easily take upon themselves (without much inconvenience) the management of the secular affairs of their respective Ministers.

Suppose then, that the Minister has a good farm—which we are glad to say that the majority of them have—which is capable of furnishing them and their families a bountiful support. All that is necessary then in that case, is to have the farming operations carried on, and your Minister is supported within his own means. All that would be necessary, then, in that case, would be to devise some means to defray the expenses accruing to those brethren who have the management in their hands. This we think would be very small dissideratum, as we feel very confident that nine out of ten of our Minister's farms would more than support their families and pay the hireling who works them. But suppose some of the Ministers have no farms upon which to look for a support; then in that case there must be other ways and means devised.

This plan, in all probability, may be objected to by some from the fact that the proceeds of their farms are worth more than will support their families, and they are able by their own management to make a net profit of some hundreds of dollars each year; but in this very consideration lies the beauty of the plan as it demonstrates clearly what sacrifice we are willing to make. It proves whether we are in earnest in talking and writing on the subject, or whether we are only jesting.—There must be some sacrifice made upon our part, for the promotion of the cause of our Master, or else we are not worthy of him. "Except a man forsake father and mother, house and home, wife and children, for My sake and the Gospels, he is not worthy of me." "No man hath

forsaken all, and followed me; but in this world shall receive an hundred fold, and in the world to come life everlasting."—JESUS.

Now brethren can we doubt the word of Jesus—he that never spake falsely, neither was guile found in his mouth. Oh, brethren, where is our faith? Are we afraid to trust him? Do we suppose he is slack concerning his promises? Oh, brethren, let us pray like the apostles: "Lord increase our faith." "O, believe, help thou mine unbelief."—Now brethren, try the above plan, "and then shall ye discern between the righteous and the wicked, between him that serveth the Lord, and him that serveth him not."

JESSE CROSSWHITE.

For the Companion.

Explanatory.

I feel myself under obligations to brother Berkey in answering the query on page 222. But I was aware before asking the question that the same views were entertained by the brethren in general, and these were also my views; not because others believed so, but because I thought it belonged to the theme which the apostle is trying to elucidate, where he speaks of the resurrection from the dead, and that if Christ is not risen, then he is dead, and why are we baptized in his name, &c. But I learned that certain brethren doubted whether the apostle meant as we thought, and this brought me to my Greek Testament, and from that I learned that the dead are in the plural number, and that the German Lutheran translation is incorrect, and that instead of reading *den toden*, it should read *die toden*, and because I could not understand what the apostle meant by being baptized for more than one dead man, I asked the question.—But since asking the question I have learned that some German translations have it *die toden*. But what the apostle means, I have not yet learned, neither have I learned any wiser on the subject. I brother Berkey's answer, though I feel thankful to him for his kindness.

J. Y. HECKLER.

For the Companion.

The Beauties of Nature.

The heavens declare the glory of God, and the firmament sheweth his handy-work.—
PSALMS 19: 1.

The constellation of bright orbs that bedeck the heavens with a luster and brilliancy that extends far beyond the vision of mortal eye, caused an atheist while gazing and musing upon it to sa.: "Surely there is a God." It is written in characters of living light and hung over head, it is blazing from the firmament beneath, that "surely there is a God." Who can look upon the beauties of nature—the changing of the seasons and doubt? The wheels of time are rolling on, the bleak and howling storms of winter are raging and reigning supreme, but soon the gentle zephyrs of spring are on their flight, driving stern winter away and bearing upon their wings expressions of loveliness that calls forth rejoicing from all the handywork of the Creator. The warbling songsters chirp in their sportive mirth, every shrub from the highest to the lowest degree spring to new life again. The little stream released from the bondage of winter showeth the handywork of the creator as it ripples o'er its pebbly bed, and courses its way onward to the mother of waters. Spring is succeeded by Summer which teems still more richly with beauties and wonders, to scathe and scoreb the unbelief of the sceptic and atheist. Soon as if by magic Summer passes away, and the firmament is clothed in a different mantle, the winds that a few days ago were sweltering, are now chilling. The trees that a few days ago were covered with a green foliage, are now robed in golden and scarlet colors. Is this the work of chance? No, it declares in tones so powerful "surely there is a God" that it lulls to utter silence all the aspirations of cold-hearted unbelief. Then can we look upon the beauties of nature and not realize any benefits? Surely not. If the mind turns from the world, it hears in nature sweet strains of music that will hush the soul and still it to breathing a feeling of blissful repose, and it will create an inborn affection for him whose glory is there displayed; it will arouse us from our death-like lethargy to a comprehensive consciousness of the grand appearance, so grand and impressive that it prevents mortal description. O, then, "turn from the world," its gilded honors and foolish conversation, its fashions and false show, its pleasures which fade like the leaves—The Savior stands with outstretched arms, calling "come unto me," and it is the yearnings of pure love. How can you doubt?

All things around, above, below,
Seem to say, God has made us so.
When we look upon all these things and are led to exclaim "surely there is a God!" are we not also led to exclaim, surely it is necessary to obey him.

Tyrone, Pa.

JAMES A. SELL.

Education

There is a beautiful Grecian portraiture of a Pable in which pleasure and virtue are arrayed in garbs typical of their respective influences and stand before the infant Her-

cules; Pleasure is bedecked with all the vain, glorious, and fleeting shadows, likely to captivate the evanescent minds of youth, her eyes glowing with the liquid fire of life's earliest Spring; the flowing ringlets, curling in wild luxuriance over a bust of alabaster—while in deep contrast, with a serene and solemn brow eyes sobered down to a cold, calm placid radiance, that gleams with a pure, yet chill and silvery light, stands virtue unadorned. Emblems these of Pleasure and Virtue that will endure to the end of time, to mark the difference between the bewitching smiles of the Syren who leads to perdition, and the chaste and lovely, though colder embodiments, whose moral maxims point the way that leads to our temporal and eternal happiness.

This transfiguration of idealities, pictures but too truly the rapid and instantaneous propagation of vice, through the medium of the fashionable philosophy of the present day and the comparative tardy progress of sound principles and virtue, in attempts to counteract its pernicious influences. "The mind of man" says Arch-Bishop Tillotson "hath need to be prepared for piety and virtue; it must be cultivated to that end and ordered with great care and pains, but vices are weeds that grow wild and spring up of themselves."

The experience of all ages and climates demonstrates the necessity of protecting the minds of youth from contamination and corruption of intellect, arising from the communication of erroneous principles, or a debasing knowledge. The modern schools of philosophy aided by a self-degraded press, abound with productions adverse to virtue and morality, which destroy the sound

principles of the pure emanations of virtuous minds, and consign to a hapless infidelity, the too ready disciples of profligacy and vice.

The effect of this erroneous and false system of education makes man depraved instead of reformed,—his passions are inflamed instead of calmed—his understanding is not strengthened though his sensuality is excited—he neglects all that is useful, elevating and ennobling to dream over wretched idealities of exciting, intoxicating, vicious socialisms; that prove most justly the aphorism of Dr. Young, "That with the talent of an angel man may be a fool, if he judges amiss in the supreme point, judging right in all else, but aggravates his folly as it shows him *wrong* though blessed with the capacity for being right."
—Tyrone Herald.

The Fountain of Living Water.

It is related of a benevolent man that he lived in a village poorly supplied with water. Dry seasons exhausted the wells, and reduced the citizens to great straits. About a mile distant was a never failing spring. The water of this he conducted by pipes to the heart of the village, and so furnished a supply at all seasons to the inhabitants. This act of generosity touched the people, and when he was dead they erected a monument to his memory by the fountain he had opened for their benefit.

Such a fountain has Jesus opened to assuage the thirst and save the lives of perishing men. It rises as the river of the water of life out of the throne of God and of the Lamb; and the spirit and Bride call to the thirsting multitudes lining its banks to approach and partake freely of its healing virtues. Shall we not erect in our hearts a monument to the Author of this living fountain; a memorial of our gratitude and devotion; a testimonial of his goodness and condescension?

*For the Companion.***To an Absent Friend.**

Absent? Yes, but not forgotten;
Though thy form no more we see
Memory awakes to duty,
Breathing of the past and thee.

When the Spring is past, and Summer's
Flowers blossom fair and new,
In thy solitude remember
Those that faded long ago.

Faded never more to gladden
With their beauty and perfume,
One when by toil saddened,
Nor to smile amid the gloom.

But many fairer flowers blossom
In the garden of thy soul,
Watered by the dews of heaven,
Nourished under God's control.

When thy life by age is shadowed
And thy steps have ceased to roam,
Jennie on a seraph's pinions
May thy soul be waited home.
Dayton, O. S. A. MORT.

The Importance of a well trained Childhood.

We select the following from a small work lately placed into our hands, and recommend it to the consideration of such of our readers as have the responsibility of bringing up children placed upon them. Just in the proportion in which our Brethren appreciate the weight of their obligations to their children in the matter of leading them into the truths of our holy religion, in the same ratio will the Church increase in numbers and purity, and the world will improve in morals. There is not only an apparent indifference to the spiritual interests of the young, but we fear that an actual prejudice exists against them. We fear the "line of accountability" is too often misplaced; childhood mistaken for infancy, and youth for childhood.

We have lately been made to think very seriously upon this point, from learning through a mother that her little daughter had been convicted of sin and duty neglected, and expressed a willingness to submit to the teachings of the Master, but

her desires were slighted on account of her age! Oh, how wrong! Suppose your little child would come running to you screaming for deliverance from danger, would you permit it to perish in its fright? O, no; "for the children of this world are wiser in their generation than the children of light." How eager should you be to rescue your children when they seek to flee from the wrath to come.

However we are pleased to notice an improvement among us in these matters. We remember when it was rare to find a young person in the church; we mean unmarried persons. And we have heard some young members lament that they were alone. The devil keeps more young persons from serving God by persuading them that they cannot be christians while young and single, than by any other one excuse, and he does a great deal by blinding parents to agree with him. But latterly we find in most all our churches young and tender branches, even down to the age of childhood, and some have been called to be teachers ere they had passed out of their teens.

Now read the extract:

"Give me a child until it is seven years old," said the wary and far-sighted Bishop Hughes, "and you may take him after that." Well, he did take many of the children till they were seven, and his system is likely to keep them till they are seventy, for all that can be seen to the contrary. Yet he made but little noise, the public saw but little machinery attending his wondrous influences. His movements were very insidious, but very impressive upon the youngest minds. I am informed by one who knew him and his private habits intimately, that if a little child rung his bell to put a question on any point in Romish teaching, he would, as a rule, leave

any company, although it consisted of politicians, Bishops, or other ecclesiastical dignitaries, and retire with the child, take it on his knee, and seldom leave it, till he had drawn his deep lines upon its mind, and settled its convictions. His only apology to guests was: "This is my work, and there will now be one child to fill my place in the Catholic Church when I am gone." I honor him for it. It showed that in his errors he was honest.

And while on the subject of christian transparency, let us stop to inquire here, whether there is not among us a latent infidelity as to the work of grace in children of tender age. The very fact that others insist so sternly upon introducing their unregenerate children into church relationship with themselves without divine warrant, should impel us to use double care to win our children to Jesus, because we can appeal to the Word of God as a higher authority for their salvation than patristic tradition. Yet our views of personal responsibility and the liberty of conscience in children, are well calculated to beget indifference as to the use of the means of saving them, if our principles are perverted in the slightest degree. But our protest in bringing unconverted children, by a corrupt institution of man into the church, before they are capable of appreciating the bearings of that union, can be no palliation for our neglect in winning them to Christ the moment that they are able to love him. If others pervert God's Word, under sanction of a Popish ordinance, when it says, "Suffer little children to come unto me," their perversion does not license us to set aside the holy injunction: "Bring up *your* children in the nurture and admonition of the Lord." We cannot be guiltless, if we allow them to drift to truth or error as best they may, with every likelihood that they will become the aiders and abettors of error, in the profession of religion which they subsequently make. Our children will not become christians spontaneously. They will not embrace Christian principles by accident. Their inquiry

must be excited by presenting a guiding principle before them, that nothing but voluntary investigation and intelligent conviction can intercept. They do not remain in a state of moral embryo till some positive heresy has moulded them. No. If they are not anchored to the truth at first, they deteriorate into error. The delicate plate of the daguerreotype does not importune the sunbeams to pencil it with tracery and imagery with half the eloquent longings that inspire impressions on the sensitive spirit of childhood. Therefore, let the child alone, and he goes wrong. Indeed, nothing so well educates our children in our principles as to show that we sincerely believe them ourselves. Sincerity always impresses young hearts. And if we really hold that our principles make up the grandest facts in our being, we can make our children believe that, too; and "our sons shall be as plants grown up in their youth; our daughters as corner-stones, polished after the similitude of a palace."

LOCAL MATTERS.

Tyrone City, Pa., Oct. 29, 1867.

CORRESPONDENCE.

MADISON, GA., OCT. 15, '67.

Brother Henry; Again I come greeting; not that I have anything very important to communicate, but alone and among strangers, I so often think of beloved ones who are struggling to keep the prize in view, deprived of the blessed privilege of meeting with the brethren, hearing their voices and holding social converse with them, I hope you will pardon the desire of speaking occasionally through the *Companion*. That is my apology for asking a little space, knowing as I do that many are far more capable of instructing and edifying your readers.

Our school in Madison is again in successful operation, though we have not half the number of pupils we had when the school closed in July, but the number is still increasing. The Government does nothing toward paying our teachers now,

and the people are not able to do much. I thought I would be obliged to leave Madison, and take a small school, but brethren from different branches of the Church have interested themselves in the support of the school, and by voluntary contributions sent me I have been able thus far to keep the expenses from driving me away. By the liberality of beloved Christian friends I have been enabled to instruct, preach to, and assist in clothing and feeding the needy. I trust God's blessings will rest upon those who so cheerfully encourage the labor, and give of the abundance with which he has blessed them to aid a good cause. I know of no way in which so much good can be done at a trifling cost as by packing up cast off clothing of any description and sending it here. We do not have the severe weather of a northern winter, yet we have cool and wet days, and many, very many are almost naked and have no money to buy clothing with. Those having garments to donate through me can send them direct or have brother Jacob Spanogle, of No. 140 North 3rd St., Phila., send them to me, as he kindly consented to forward goods of whatever kind to me. Will you please say that if all persons send their names with contributions of whatever kind I will write to them as soon after their receipt as possible. This will quiet all fears of mis-carriage.

And may the good Lord prosper his work in every place; enrich by a bountiful supply of his grace, those that are poor; strengthen the weak, and answer to his own glory the prayers of his people. Let us, beloved brethren, remember each other often at a throne of grace.

E. HEYSER.

Brother Henry; As I feel an interest in the cause espoused by brother E. Heyser permit me to say through the *Companion* to the brotherhood generally that inasmuch as there seems to have been a change in government affairs while brother Heyser was on a visit North. By a letter from him we learn that in

all probability the school funds will be withdrawn from the school at Madison, Ga., as the former General Superintendent of the Freedmen's Bureau was removed, and the latter informs brother Heyser of the fact that the school at Madison can not be supported by Government funds, and advises him to solicit aid from his friends North to support the school as some other churches do. Now if this is the true state of things, which I have no doubt it is, can we not, as a Church, sustain brother Heyser and support the school? I think we can, and all that is wanted is an effort upon the part of those that feel an interest in the cause. Now brethren, let me here say that brother Heyser has volunteered to do what some of us saw, and indeed felt it a duty to do, but our moral courage failed us to do our duty, but brother H. steps out and virtually says in the language of one of old, "Here am I, send me." Now we must consider he has, to a great extent, sacrificed the comforts of home and society, stemmed the current of floods and tide, and indeed risked his own life, to exhibit the light of the Gospel in a dark place; settled down in the town of Madison, Ga., as a stranger in a strange land among a strange people, and to a great extent on his own expense.—When contributions were sent him, instead of applying it to his own wants he saw around him many poor children who would much desire to come to school and learn to read, but had not wherewith to hide their shame. Now his sympathies were drawn out toward them, and hence applied these contributions to their wants, and thereby did not only largely increase the number of his school, but got their implicit confidence, so much so that he had almost the entire control of all his pupils. He did not only teach a large day, but also a night school for the benefit of those who had to labor through the day to support their families. He also introduced a Sabbath-school, and in the meantime had his regular times for public worship, and preached to the freed people. Now we have briefly

shown that brother Heyser has made a sacrifice and labored faithfully, and in our judgment has begun a noble work, and shall all this fall to the ground for want of aid from the brotherhood. I think I hear, or at least would fondly hope to hear many voices say, no, we will sustain the cause and see what the result of the strong efforts made by brother H will terminate in the end. Brother H. writes, I am not discouraged if Government will withdraw the support of the school. I am determined to do what I can. We can send our contributions either individually or let a district of church appoint an agent by whom to send; and let us not only send to support the school, but to clothe the naked and feed the hungry, and thereby make many a poor heart glad, and besides, in my judgment, can thereby glorify God. I will yet say I have that confidence in brother H. that he will apply all contributions sent to his care to the best advantage to promote the cause he has espoused. We will remember that those poor creatures must first be taught, and their morals improved before we can instruct them in the principles of Christianity; hence it will require time and labor, and since we regard it an act of Providence that the way is open that we can now carry the Gospel and teach its true principles where we did not while the institution of slavery was existing. Let us not be delinquent; if we are not willing to go ourself personally, let us be willing to aid those who volunteer to go; especially those in whom we can place confidence, lest when we come to be weighed on the balance we may, as one of old, be found wanting.

C. LONG.

Mount Carroll, Ill.

Brother Henry :—I will give you a short sketch of our visit, lately, to Michigan. On Wednesday, Oct. 2nd, myself and brother Eli Horner started for Barry and Iowa counties in Mich., to pay a visit to those brethren and sisters, where brethren Loehr and Bean had made a visit last winter. We arrived at broth-

er Darwin Wood's on Friday evening about dusk, one mile North of Carrollton Centre; found them all well. Next day went over to brother Shobbell's, in Iowa Co. Had meeting in the evening; a good turn out for the short notice, good order and good attention. Next day (Lord's day) had meeting at 1 o'clock, P. M., at Carrollton Centre, and in the evening at brother Gerkys school-house. Left brother Gerkys on Monday at noon; had meeting in the evening near Vermontville in Eaton Co. Were called upon to hold meeting there, by friend Smoke. Here the people are very desirous to have the brethren to start a church, and we gave them the promise that brother F. P. Loehr would soon be in there, and if not, we had to pay them another visit soon, for there are some 10 or 15 that would like to join the church.

The brethren and sisters were very glad to see us, and told us that the people in that section of country appreciated the preaching of brother Loehr very much, and are all ready to receive the Brethren at any time they can pay them a visit. We also found brother Frederick Clippfer near Hastings, Barry Co., and stayed all night with brother Jacob Shultz, two miles West of Charlotte, Eaton Co. **GEORGE LONG.**

Mongoquinong, Ind.

Report of the Sunday-School, in the Salamonie Church, Huntington Co., Ind.

As this school has been referred to in the *Companion*, I need only make a concise report.

This school was started about three months ago. During this time there have been 1512 verses committed to memory; 1300 of which were committed by twelve of the scholars, and 471 of these by two scholars.

During the last four weeks there is reported 1946 chapters read.—There are about 60 scholars in attendance, old and young, divided into 8 classes—4 male and 4 female. Andrew Klepser is 1st Superint'd. Levi Sprinkle is 2nd.

S. L. FUNDERBUG, Sec'y.
Oct. 6th, 1867.

The Lovefeast at Warriors Mark.

On Saturday and Sunday, 19th and 20th inst., was the time appointed for the Communion season in our little branch of the church.—We generally have good meetings on such occasions here, and we are happy to say that this was one of the best. Brethren John W., and George W. Brumbaugh, of the Clover Creek branch were with us, and nobly did their duty. Although these brethren came from no great distance, and make no pretensions, we doubt whether we could have had any better *preaching*. We do not mean *talking*, for we know there are many others who can talk faster finer, and more systematically, but we have an idea that *talking* is not *preaching*. Any one who has words and ideas can talk, but it requires the spirit of the Lord to preach.—This we thought was abundantly granted at our meeting.

On Saturday afternoon 4 persons were immersed, and participated in the Communion. After the night meeting another made application. The congregation was very attentive and orderly, and seemed to appreciate the efforts of the brethren in giving them our reasons for observing the ordinances of the Lord.

On Sunday forenoon the house was filled to overflowing, all eager to hear. Brother George took the lead and introduced Matthew 11: 28, with the corresponding passages. He spoke very feelingly, and more in the exhortative mode than he is accustomed to do. Brother John followed, and we thought we had never heard a stronger appeal than he held forth; and we were moved at the conclusion of the meeting to call the attention of the congregation to the language of the Lord through the prophet Ezekial, 3: 17, 18, &c.

May we have many more such good meetings, and may the Brethren everywhere have the best of meetings.

In the afternoon one more was immersed. We have thus still some encouragement to continue our labors, having added at least 15 during the past year.

The Meetings in the Lewistown Branch.

This congregation being large and scattered, has been sub-divided so as to hold Communion Meetings at three different places. The meeting at Stone Valley was held on Monday and Tuesday, 21st and 22nd inst. This is a new place for the Brethren, and was the first Lovefeast ever held in that neighborhood; and it is but a few years ago since the Brethren first preached there.—

We did not attend, but the brethren report having had good meeting. Four persons were added by immersion. There are now about twenty-five members in that sub-division.— Hope the Lord will prosper them and make them able to repel the violent opposition which they have to contend with.

At McVeytown we were present. Had a very good meeting. The members who live there were very much cheered up. Some brethren wept for joy when speaking of their good meeting. We hope the effect may be as lasting as it was strong.

A number of ministering brethren from a distance were present, among whom were John Zug, of Lebanon Co. Isaac Myers and Samuel Longenecker, of Union Co. Ezra Smith, of Juniata. John G. Glock, John Spanogle, Abraham Funk, and John Garber, of Aughwick, and Graybill Myers.

An election was held for Church officers, resulting in the selection of

Reuben Myers, and Henry Swigart, Deacons, and Abraham Myers to the ministry. This choice makes the sixth in the family that have been called to the word, viz.: Graybill, Reuben, (dec'd. several years ago), George, Christian, and Isaac, living we think in Ill.

THE Oct. No. of the *Visitor* came to hand, and in perusing its columns we find a lengthy article written by brother Quinter in reference to several debates in August in which he participated. The first with S. P. Snyder, near Goshen Ind. the other with Hugh Wells in Elkhart Ind. The opponents were both Lutheran Ministers.

The propositions were relating to the action of Christian baptism.— Both discussions were reported. The brethren procured the reporters and desired the discussions published, and if the other parties will assume an equal share of the responsibility, one or both may be published.

Brother Quinter expects to prepare for the benefit of the Brotherhood the result of his reading and reflections, upon the subject and action Christian Baptism.

He also expressed his disapprobation of public discussions where it can be avoided without the cause of truth suffering, and says: We have never provoked a discussion of the kind, and if we should have reason to believe that our brethren, in a boasting challenging manner, have done so we would let them get out of it the best way they could. We should decline under such circumstances rendering them any assistance.

Brother Holsinger; Please announce through the *Companion* that we expect to hold a Love Feast in the church at Wild Cat, Carroll co., Ind., on the 9th of November. A general invitation is hereby extended to all. JOHN SHIVELY, Sr.

Brother Henry:— Having just returned from a trip to Hampshire and Mineral Co., West Va.; had several meetings and Lovefeasts all well attended, and good order prevailed; but in all that part of Va., I could not find the "*Companion*." Brother Benjamin Leatherman promised me that if I would have him some specimen copies sent, he would get some subscribers.

C. G. LINT.

The specimen numbers have been sent, and we have yet quite a number on hand that will be sent to any one who orders them.

Ans. to Query on Page 262, present Volume.

John Hollinger virtually affirms in his query that the Church is not to be the Lamb's wife; as the brother does not ask to know who the Bride is, but only wants to know if the Church is to be the Bride, the Lamb's wife, who are to be the guests that are to wear the wedding garment at the Bridegroom's coming. Will brother H. please read 2nd Cor. 11: 2, and see if Paul does not say that the Corinthians are espoused to Christ (to whom as a husband) he desired to present them as a chaste virgin.— For the guests carefully examine the parable of the tares among the wheat, Matth. 23, and see the explanation of the same and you will see that at the coming of the Son of man all those that do offend are to be destroyed, or taken out of his kingdom, and is it not plainly to be seen that the inoffensive are to be left, and if left must have a place in his kingdom, and will they not enjoy the wedding for one thousand years? and after the marriage feast is over, and satan loosed out of prison, then it is that they will once more be tempted. The great error of the people concerning the ten Virgins is that it is generally applied to the wrong time of the Gospel dispensation, inasmuch as the wise virgins being ready, they only went into the wedding. Query. Who got married? That one that Christ purchased, having neither spot or wrin-

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, NOV. 5, 1867.

Number 44.

For the Companion.

Let me go.

Let me go where saints are going,
To the mansions of the blest,
Let me go where my Redeemer
Has prepared his people rest.
I would gain the realms of brightness,
Where they dwell forever more,
I would join the friends that wait me
Over on the other shore.

Let me go where none are weary,
Where is raised no wail of woe,
Let me go and bathe my spirit
In the raptures angels know.
Let me go for bliss eternal,
Lures my soul away, away,
And the victor's song triumphant,
Thrills my heart, I cannot stay.

Let me go, why should I tarry?
What has earth to bind me here?
What but cares and toils and sorrows?
What but death and pain and fear?
Let me go for hopes most cherished,
Blasted round me often lie.
O! I've gathered brightest flowers,
But to see them fade and die.

Let me go where tears and sighing,
Are forevermore unknown,
Where the joyous songs of glory,
Call me to a happier home.
Let me go—I'd cease this dying,
I would gain life's fairer plains,
Let me join the myriad harpers,
Let me chant their rapturous strains.

J. YOUNG.

Gratis, Ohio.

The Family.

O happy home! O bright and cheerful heart!
Look round with me; my lover, friend, and
wife,
On these fair faces we have lit with life,
And in the perfect blessing of their birth.
Help me to live our thanks for so much heav-
en and earth.

For the Companion.

Idolatry.

"Little children, keep yourselves unspotted
from the world; Amen." 1 John 5:21.

There are many idolators in the world. There are those who live in heathen lands, who perhaps never heard of the true God, but being conscious that there must be a "great first cause," to all mundane things; a spirit that orders and rules things over which mortality has no control. While this truth presents itself to the mind of the untutored savage, or the ignorant heathen, he looks around himself anxious to discover the object in which this, by him, uncontrollable power inheres and his

first and natural conclusion is that all those objects whose nature he does not understand are in some manner endowed with a power inherent in themselves, that entitles them to his adorations; hence he worships as gods the Sun, Moon, and Stars, the elements, thunders and lightning, fire and water, birds, beasts, and reptiles, in short, all those objects which he considers capable either of doing him injury or doing him good. He says his prayers to them, as well as offers his sacrifices to appease their imagined anger. In whatever occupation or pursuit he finds himself, he selects himself and object as being the God who rules and regulates his success or absence of it, in that particular vocation; hence he has a god that rules and over-rules every undertaking, and if he has been assiduous in his devotions and sacrifices to the God of his vocation in particular, and all the other gods' in general, and fails in his undertaking, he concludes that there is yet another god to whom his homage is due. He now looks around himself but finds nothing that he considers worthy of his homage and adoration. So he goes to work and erects an altar to THE UNKNOWN GOD; and as he knows nothing of the nature of this unknown God he worships him in ignorance. This is idolatry.—Dear reader, do you not pity the poor idol worshiper in his ignorance? I know you feel as though you should exert all your influence to have this poor ignorant idolator instructed in the worship of the true God.

But dear reader; the above is a true case of heathen idolatry; and while it is true, and much to be regretted and pitied, we have idolatry among us in a "land of Bibles."—Yes a system of idol worship, far more dangerous, yea, a far greater abomination in the sight of the true God, than that above described.

While I would like to touch upon that system of idolatries in its various forms and phases, I would also like to economise in space as well as in time which is precious to the writer, as well as the reader. While penning these preliminary remarks, thoughts flow through my mind which almost overwhelm me, and I feel it a herculean task to give them form and pen them down for the benefit of myself as well as others.

The apostle, in the text, addresses himself to the Brethren. He says Little children, speaking to children in Christ—to those who profess christianity; he does not speak to the heathen, who, "in his blindness bows down to wood and stone," but to me and to you dear reader. To us he says: "keep yourselves from idols."

Is it necessary that we apply this text to our ease? We will examine a little.

Do we love our Jesus above all else?

Do we forsake all and follow him?

Do we build upon the foundation, (1 Cor. 3: 11, 12,) with imperishable material, as gold, silver, or precious stones?

Have we purchased gold tried in the fire, that we might be rich? Rev. 3: 18. Or do we perhaps build with perishable material, as wood, hay, or stubble?

Do we not love something else nearly as well, or perhaps a little better than Jesus?

Have we forsaken all and followed Jesus? Matth. 19: 29.

Ah! dear reader, we may be guilty of idolatry without being conscious of the fact. We may misuse any one of God's appointed means of grace or worship; for instance, the children of Israel made an idol of the brazen serpent. We may, perhaps have a fine voice and love to sing for the sake of being heard

and praised by others. If so, that is our idol. We may perhaps be able to say a polished prayer, and love to pray for the sake of being heard by others. If so, that is our idol. We may perhaps think ourselves very humble—more humble than that other brother or sister is—who may be a little more richly dressed than we are. If so, our idol is our fancied humility. We may hear a very eloquent speaker speak to us the flaming words of truth in all humility, with burning eloquence; we may think him the best man living, or at least as good as the best; if so, he is unwillingly made our idol. We may see a young speaker who is able to address an audience and to draw their attention far beyond our expectations, and so may be induced to think that he is a man of more than ordinary abilities; if so, he is our idol. We may, perhaps, see an old brother who spent his life in the service of the Lord, and who has done much for the Church, who preached many a sermon carrying conviction to many a heart that afterwards turned to the Lord and became obedient to his word; we perhaps point him out to others as an example that we and they should follow, forgetting that Christ is our perfect example; by so doing we may unconsciously constitute that venerable old brother our idol.

We may be reading the compositions, essays, or homilies of others, and think them very eloquent; we may form an idea that the author must be an extraordinary person; we may prize his productions very highly, even hold it almost equal if not superior to the eloquence of the Bible; if so, we make an idol both of the author and his production.—We may have spoken or written something of which we feel a little proud and love that others should praise it, and perhaps us through it. O! may not our fate be that of Herod. Acts 12: 20—23.

Beloved brethren and sisters, keep yourselves from idols!!!—Amen.

JOS. HOLSOPPLE.

Indiana, Pa.

For the Companion.

"And yet there is Room."

I have for some time been impressed with the importance of showing the fallacy of an opinion or idea entertained by some individuals, and perhaps by more than is generally supposed. I have frequently heard it asserted, and as often seen it in print, that the earth has been dug over a number of times to bury the dead, and but a short time since read that some contended that there have been human beings on the earth since the creation to cover the earth six paces deep. How any sane person would advance such an idea, when it can so easily be proven to be incorrect, is more than I can conceive. And while thinking over this the Savior's words at the head of this suggested themselves to my mind: "And yet there is Room." From the most reliable sources that I can get information, is that there is one person born every second at the present time. At this rate there will be sixty to the minute, 3600 to the hour, 86,400 to the day, 31,557,000 to the year, and 198,345,600,000, or in round numbers (200,000,000,000) two hundred billions. The earth's surface is estimated to be (200,000,000) two hundred millions of square miles, about one fourth land, and three fourth water. Then there would be some fifty millions square miles of land surface on the globe for the habitation and a burying ground for man. In 50,000,000 square miles there are (32,000,000,000) thirty-two billions acres of land and this divided into the entire population of the world, both living and dead, will give a fraction over six persons to the acre. Then from the above it is proven to a demonstration, that the earth's surface is sufficiently large, not only to bury the dead, but also to situate them all comfortably, though they all lived at one time, giving each person at least 25 square rods of surface. But the above idea is generally given to show that this earth cannot be the final abode of the saints, in their resurrected and glo-

rified state. But when it will be remembered that the above estimate is made upon the hypothesis that there were as many birth from the creation to the present time, as there are now, while it is but reasonable to take but one half the amount given above, saying nothing of the destruction of the antediluvian age; and more than all this, in the new earth will be no more sea; while the numbers will be fearfully decreased by the casting away of the wicked. Then how suggestive and significant the words of the Savior: "And yet there is room." Then there is every encouragement for us to prepare to meet God, since there is room and opportunity to obtain an inheritance in the new earth. Amen.

Wm. HOLSINGER.

Emporia, Kan.

For the Companion.

The Supported Ministry Question.

The above question, as well as the "Missionary Cause," has been pretty freely discussed through the pages of the *Companion*, but I fear there has not much been made better, and perhaps worse. One may appear to be too much on the one side of the question, and then some other will take the matter into hand, and will perhaps get his question to hang too much on the other side, and then there is a contest, each one will try to defend his ground, and thus ill feelings, and temptations are oft brought about, which do often more harm than good. We should always keep in the middle.—I believe that if the brethren and sisters could see things clear, and understand each other right, they would be far better satisfied with each other than they are so.

I believe a meek and humble minister of the Gospel will not ask to be supported of the church or flock, which he is feeding, if he has all the comforts of life that he needeth.—He will rather "give his life for the sheep," and hope for his reward in heaven. The scriptures tell us all, that if we have food and raiment, we should be content therewith. I would say that all ministers ought

to have some honest business, and thereby labor to support themselves and family, if they are able to work and should not become a church charge, before it is necessary.

But I also would say that if a church had a minister to preach the Gospel for them, to visit the sick 10 to 20 miles from home, &c., and he was in such circumstances that would disable him to support himself and family in daily wants and necessities, either by sickness, misfortune, or by having too much church duty to wait upon. Such a minister ought, and will be helped, and cared for, by the membership, if they have any charity at all in their hearts.

It would be beyond humanity for us, if we had a minister in such straitened circumstances, that he would almost have to wear out soul and body to keep himself even with the world, and would not help him, if we had the means in our hands to do it with. We might just as well leave our brother or friend stick between two cog-wheels and pass by as though we did not notice him in his painful position, as to leave our ministering brother stick, who is in needy circumstances without helping him.

Dear brethren and sisters, let us all, always try to *do right*; let us always do to others as we would that they should do to us. Let us try to build up the shattered walls of Zion more strong, so that the enemy of our souls may have no chance to enter. Keep the wall the highest and strongest where *humility* and *charity* stand within. For there is the place that satan always aims his hardest blows at, for these two buildings are the most beautiful in Zion. Through, or by these, we may say we enter heaven. And therefore Satan is so enraged at them, to have them out of the way, so that he may place Pride and Envy in their stead.

Dear brethren, let us one & all, as one man knit together by the Spirit of God, try to follow our Savior in all his commands, ordinances, precepts, and whatsoever he has told us to do or to let. Much might yet be said in regard to the supported min-

istry, but I will forbear for the present, and say, let us try and keep down in the valley of humility. Let us try to be a light to the world and a salt to the earth. Let us work together for the good of our souls, and the souls of others; let us labor together in unity and love, so that we may all be made rich through Christ, and be redeemed from the wicked unto everlasting glory, where we can live in peace and love without pain or sorrow, throughout the endless ages of eternity.

I was led to think of "Endless Eternity" a few days back, while laying somewhat in pain and sufferings. I thought, O how dreadful would it be if we had no hope in Eternity! and should there be cast away from the presence of the Lord, into that place of everlasting torment, where the worm never dieth, and the fire is not quenched. I believe not one soul could stand any longer in rebellion against God and his word.

LEVI ANDES.

Lincoln, Pa.

For the Companion.

A Home In Heaven,

Earth hath many homeless wanderers. Sad and melancholy thought indeed, to be deprived of earth's richest treasure; for

"Naught has here no thing so dear,
As home and friends around us."

But when we turn from the dark scenes of earth, and with an enraptured eye look to the untarnished Son of God, who, through experience, became acquainted with earth's dark forebodings, and wandered from place to place, and had not where to rest his weary limbs; he points with a spotless hand of purity beyond the "crystal sea," and with a yearning heart and winsome smile says "come unto me and I will give you rest." Cheer up, then, fellow-pilgrim and stranger to earth; a few more meanderings through the wilderness, and we shall land on the evergreen shore, where we can stray by the still waters in the green pastures of that better land, where we can drink pleasures deep, and lave our weary souls in joys that will never

grow old, but will lull to ineffable bliss.

Earth's joys are transient and mingled with sorrow. Then heed not the voice of the charmer, charm he never so wisely."

If you have troubles on the way, it will work out for you "a far more exceeding and eternal weight of glory," when you reach the haven of rest! Does the roaring and foaming tide of temptation run high on life's troubled sea, threatening to engulf you? keep your eye on the compass: the word of God. Thro' all the changing scenes of existence it points unchanged to Heaven,— "that land of light, and love, and joy eternal."

Let us, then, steer our life-barks by this compass, while on this boisterous ocean following everywhere it points, and we will never go astray; but it will point sometimes against the current of popular opinion, and against our own feelings, and by following it we will meet with gloomy nights of darkness. It is then given "as a light to our feet and a lamp to our path," and to cheer us on is ever and anon, pointing to brighter scenes beyond. Then

"Courage ye fearful
Be strong ye weak hearted
C'ase not to wate (and) to pray."

JAMES A. SELL.

Tyrone, Pa.

Proverbs.

Learn not to Judge too rashly of any one, either in respect to good or evil, for both are dangerous.

The greatest punishment of an injury is the conviction of having done it, and no man suffers more than he that is turned over to the pain of repentance.

Knowledge will soon become a folly, when good sense ceases to be its guardian.

It is for young men to gather knowledge, and for old men to use it; and assure yourself that no man gives a fairer account of his time, than he that makes it his daily study to make himself better.

A fool loseth his estate before he finds his folly.

Doing Good.

'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juice
Renews the life of joy in happiest hours.

Christ and Moses.

The following interesting extract was picked up and sent us by Brother Aaron Berkeybile with the remark that he thought it was too good to be lost. The page heading is "Jesus the Prophet." The object of the work was evidently to prove that Jesus Christ is the prophet predicted by Moses.

"This is further evident from the striking similarity between Jesus Christ and Moses. This is a subject which, of itself, would furnish most pleasing, instructive, and edifying material, sufficient to fill several letters. Many eminent divines have treated it in a masterly manner; but perhaps none have succeeded better than Dr. Jortin, to whom I am indebted for the following abridgment: "Moses was preserved in his infancy from the wrath of king Pharaoh, so was Christ from the wrath of Herod; Moses fled from his country, Christ fled into Egypt; Moses returned by the advice of an angel, so did Christ; Moses refused to be an heir to a king, Christ refused to be made a king; Moses was learned in all wisdom, Christ grew in wisdom and stature; Moses contended with magicians and conquered them, Christ contended with devils and overthrew them all; Moses was a law giver, a prophet, a worker of miracles, and a king; Christ was all this in a superior degree" (and Priest after the order of Melchizedec;) "Moses brought darkness over all the land, Christ's death on the cross brought darkness over Judea; the darkness on Egypt was followed with the destruction of the first-born, Christ's darkness was followed by the destruction of the Jews by Titus Vespasian; Moses foretold the calamities of the Jews, Christ foretold the dreadful siege and ruin of Jerusalem; the spirit in Moses was put on the seventy el-

ders, the Spirit of Christ was poured on the twelve apostles and the seventy disciples; Moses was victorious over kings and nations of the world, Christ has been victorious over kings and nations of the world by his glorious Gospel, Moses conquered Amalek by holding up his hands, Christ conquers Satan and sinners by his intercession in heaven; Moses turned away the wrath of God from the provoking Israelites, Christ turns away the wrath of God from all the millions of his people by his death and his prayers; Moses ratified a covenant between God and the Israelites by blood sprinkled on the people, Christ ratifies the covenant of grace by shedding his own blood, as the blood of God, Acts, 20: 28, Moses instituted the passover, Christ instituted the Lord's supper; Moses lifted up the serpent to cure the stung Israelites, Christ was lifted up on the cross to cure our souls, stung and poisoned with sin; the affliction of Moses to the people was repaid with ingratitude, we have all been ungrateful to Jesus Christ; Moses was ill-used by his own family, Christ's own near relations did believe on him; Moses had a wicked and perverse people to deal with for forty years, Christ had a people of the most perverse and wicked dispositions; Moses was very meek above all men, Christ was infinitely meeker than Moses, and all the meekest men in the world; the people could not go into the land of Canaan till Moses was dead, not a soul could ever be admitted to enter heaven but on the foundation of the death of Christ, who hath opened the kingdom of heaven, by his atoning blood, for all believers; Moses died on account of the people's rebellion, Christ died for the sins of his people; Moses went up to die on Mount Nebo, Christ went up to die on Mount Calvary; Moses died in the vigor of his age, Christ died in the flower and glory of his manhood; Moses never felt sickness or decay, Christ's body had no seeds of death; Moses was buried and no man saw his body, the unbelieving Jews did not deserve to see the body of Christ after his res-

urrection; Moses before his death promised another prophet, Christ before his death promised another comforter, even the eternal Spirit, in all the glory of his mission and divine influence in the church to the end of the world."

Who can read this amazing and beautiful resemblance between Moses and Christ, and not be struck with astonishment and delight? A fruitful imagination may find out a likeness where there is none; but as the Doctor concludes, "Is this similitude and correspondence, in so many things, between Moses and Christ, the effect of mere chance? Let us search all the records of universal history, and see if we can find a man who was so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such an one, then have we found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of God, who is over all, blessed for ever. Amen.

"It is dark when the honest and honorable man sees the results of years swept cruelly away by the knavish, heartless adversary. It is dark when he feels the clouds of sorrow gather round and know that the hopes and happiness in others are fading with his own. But in that hour the memory of past integrity will be a true consolation, and assures him even here on earth of gleams of light in Heaven. It is dark when the dear voice of that sweet child, once fondly loved, is no more heard around in murmurs.—Dark when the pattering feet no more resound without the threshold, or ascend step by step up stairs.—Dark when some unknown air recalls the strain once oft attuned by childish voice now hushed in death! Darkness; but only the gloom which now heralds the day-spring of immortality, and the infinite light of Heaven."

The gate which leads to eternal life is a strait gate, therefore we should fear; but blessed be God, it is an open gate, therefore we may hope.

For the Companion.

Christ's Second Coming.

CAN WE KNOW THE TIME.

In *our* opinion the above should be no question; but as there are many (some of our brethren not excepted, perhaps) who pretend to be able to "figure out" very near or quite the precise time of Christ's second coming, it has with some it seems become a question.

It is in one sense with some reluctance that I attempt at this time to write even a short article upon this subject, yet having (as I trust) candidly considered the subject, and having reflected upon the numerous warnings given us by Christ and the apostles not to believe every spirit, nor listen to every voice, "lo here" or "lo there" and suffer ourselves to be carried away by every new and strange doctrine, yet believing that the end of the present dispensation is fast approaching, and that we should all watch and warn. I will attempt to give my mind upon the subject in few words and to the point if I can.

Persons who have heretofore failed in predicting the time of the Savior's coming, have been fulfilling what Christ and the inspired writers said of them; and how correct those may be who are *now* calculating his coming, we who shall live will see. I pretend not to say that he will then come, nor that he will not, for I know not. He *may* come when those calculators look for him, yet I doubt.

There are given to us in the scriptures numerous *signs* by which we can know the *near approach* of Christ; but mark this; one of the surest signs among all is when the church becomes corrupted, and many embrace and contend for doctrines that were never "delivered to the saints," but against which we are solemnly warned. *These*, I say are *unmistakable* signs of the near approach of the end.

Christ will not come when the excitement about his coming is "up," and the people are looking for him; no, for we read in Luke that "as a snare" shall it (that day) come on

all them that dwell on the face of the whole earth.

My opinion is, that should the chronological calculations which are now being made by many, fail, the excitement, (if I am allowed so to speak) will abate; the disappointment will have a wonderful tendency to neglect—to luke-warmness, and to weaken confidence; and by the time that nearly all have in a manner forgotten, and wickedness prevails at a high rate, the Savior will appear. Yes, undoubtedly at such a time will he come, and hence we are told that "that day" will come upon all as a "*snare*."

From reading the Testament I would not judge that God ever intended that man should be able by calculations which he might make, to determine the time of Christ's coming.

The exact age of the world seems to be lost, or hard to come at; and I believe for wise purposes it is so. Neither do I think that God intended that we should know the precise time at all; no, no more so than we can know when death shall come upon us. Just as we can know when death will overtake us, so, precisely, can we know the time of Christ's second coming. *Death* in one sense is the same to many of us as the second coming of Christ; and when it will come, none of us are able to say; we are again and again commanded to "watch," so that we may be ready to meet Christ whether it be in life or after death.

If we could know the precise time of Christ's coming, there would be no need of watching for him. Certainly we need not be *continually* on the watch if we knew just when to look for him.

But because the "Son of man" will come at an hour when we think not," it is necessary that we are ever watching and continually holding ourselves in readiness to depart at the shortest notice. I know we read, "but to them that look for him will he appear the second time" &c. This text does not prove any thing in favor of knowing the time. For instance I am looking for a friend of mine. I look for him be-

cause he informed me of his coming and that soon, and though he did not state the day nor the hour in which he would come to see me yet because I have confidence in his word I am looking for him. Now, just as the coming of my friend is to me, so, my brethren the coming of Christ is to us.

Suppose we were able to figure out the precise time of Christ's coming, what have we gained?

From your unworthy one,

SAMUEL KINSEY.

Dayton, O.

Mary's Dream.

"Oh mother!" said little Mary one morning after the death of a dear sister; "I've had such a beautiful dream! I was looking at a more beautiful garden than I ever saw when awake; and a sweet voice said—

"This belongs to your sister Elia, who is now in Paradise; but the seeds were all planted in it when she lived on earth. See that beautiful vine which climbs up so high that you cannot see the top! That is Love! and it reaches even to the throne of God!"

"Oh, oh!" I said, "how wonderfully good she must have been!"—And the voice said, "No: not any more than you can be, little Mary. The seeds of that beautiful vine took root some years ago, while little Elia sat by her baby brother, and tried to amuse him for so many hours while her mother was busy.—But those little buds of love did not fully unfold on earth; yet you see how beautiful they are now; for we angels saw that Elia was trying to lay up treasures in heaven, and we helped her. Now, little Mary, will not you try too?"

"Oh, yes, I will!" I said; "and mother I mean to," said Mary. "I didn't know before that this was laying up treasures in heaven: but it is; isn't it, mother?"

"I think so, my dear," replied her mother; for, if we do not begin to love God here, and to do the things which please him here, how can we expect to do so hereafter."—*Child at Home.*

Autumn.

How many associations are crowded on the mind by the declining year, more particularly, if our youth has been spent in the country—our early years passed amidst the ever changing beauties of the season, and fanned by the uncontaminated breezes of Heaven. The mental associations produced by Autumn, are peculiar to this season of the year.—Looking back on a well spent life, we involuntarily exclaim with Burns: "The leafless trees may fancy please, Their fate resembles mine."

The sear leaf of Autumn, and the decay of nature around, are lessons of mortality, calculated to impress the most thoughtless. Who of us has listened to the peculiar sighing of the wind through the forest at this season of the year, without feeling a sense of awe? The sear leaves of the oak, and the stripped boughs of the hickory, are monitors of fate from which we cannot lightly turn away. The mind involuntarily takes a retrospect of the past, and the past urges it to the future. We feel—that like nature around us, we must, yea we are decaying, and soon will stand before our God, naked as the forest to the Winter's blast.

Autumn, even to youth, is fraught with reflection. No longer the bright landscape of Spring greets the eye. The shade, and the cool fountain have lost their charms.—The sun shines faintly through the fleecy clouds as they are driven rapidly before the blast, or is obscured by the un pitying storm. The elements proclaim the dying year, and man, while he views around him the evidences of decay, feels that he is mortal, and that the autumn of life is rapidly approaching. Ere the medium of life is attained, we are almost alone of the generation that started with us. The companions of our youth are like leaves that have lived their day amid the zephyrs of summer, scattered, or repose on earth's bosom. Those who flourish green around us, are mostly of a generation to succeed us.

The leaves tinged with red and yellow, on which we tread at

every step in our forest rambles, are but emblems of what man soon must be—his ashes trod on by the foot of the stranger, perhaps as thoughtlessly as the urchin by our side treads on the crisped leaves that strew the forest ground. In autumn the harvest of summer is gathered, and if sown with judgment and care, cheers the husbandman.—So in the autumn of life, the seed sown in youth most generally arrives at maturity, and death's sickle gathers to the granary of God all that have obeyed his high behests. The teachings of this season ripe with death, and decay, are impressive, as they ought to be salutary. The oak, towering in strength, is swept by the blast ruthlessly as the reed. The fiat of fate extends to all created things.

These reflections, solemn as they are, ought not to lead to despondency, but to renewed exertions to act well our part, so that at each return of this season, we can congratulate ourselves in having done right, and look back with approval to the past, and forward with hope to the future.—*Tyrone Herald.*

LOCAL MATTERS.

Tyrone City, Pa., Nov. 5, 1867.

Our Prospectus for Volume 4.

As we are rapidly approaching the close of the present volume of our journal, we are reminded of the expiration of the subscription of our patrons, and hence the necessity of once more soliciting a renewal of their patronage. With that view we are now preparing our blank lists and hope to send them out with our next number. We have delayed until this late date in order that our subscribers need not lay out of their money unnecessarily long. Hence we expect prompt action from all. Let all who desire to renew their subscription do at once, or at least in good time. Between the first and 25th of December we

will call *good time*. Later than December 25th will be tardy.

We are not aware of any general dissatisfaction with our paper, hence we expect to retain our present number of subscribers, and even to increase it. This we have been accustomed to do hitherto. Our first volume averaged about 1000, the second 1500, and the present about 2500; and we think the next Volume ought to average 3000 subscribers. We do not feel disposed to be importunate, nevertheless we would feel to extend a most cordial invitation to all our readers to try us another year, as we believe we shall be better able to wait upon them than heretofore. During each of the first three years we have been obliged to move our office; in each of these years we have put up a building, and had other even more unpleasant annoyances. We have found it necessary to appropriate always a little more than our income to additions and improvements to our office, which kept us constantly in straitened circumstances. Besides our room has been entirely too small to afford facilities for systematic work. Hereafter we expect better. Our new office building is now nearly completed, and we expect to get into it before the commencement of our next volume, when we will have room enough. Of course it is principally built by borrowed capital, but we hope to hold it.

Our press has not at all given satisfaction, and as soon as we ascertain whether our support will warrant the expense, we shall either have it repaired or replaced by a new one. Better work must be had.

With these additional facilities we expect to make valuable improvements upon our work. Our experience of three years, we hope also to

be a valuable consideration in the further prosecution of our labors.

We do not propose any radical change, either in size, price, or form, though we are contemplating the first. Circumstances will dictate. We will not do less than the present volume, but may do more. Our rates will therefore remain as before, \$1.50 per annum. Agents, sending us 10 subscribers, with \$15.00, will be entitled to a copy free. It is not our intention that this amount shall be distributed among the club, but to be retained by the agent as a slight remuneration for postage, paper, &c., &c.

For 20 subscribers, and \$30.00, we will send a copy of the PHRENOLOGICAL JOURNAL, one year. Price \$3.00.

One copy of the *Companion*, and one copy of the PHRENOLOGICAL JOURNAL one year \$3.50.

The Meeting at Dry Valley.

This meeting on last Friday and Saturday a week, was the first we attended at that place. The meeting-house is 4 or 5 miles from Lewistown. A young man who had come to town to meet a friend, but was disappointed, took the women upon his carriage, thus relieving us of all care except for ourself, and being pretty good afoot we fell in company with brother Henry Hertzler of McVeytown, and soon made the landing. At the close of the afternoon meeting an election was held for two Deacons, resulting in the choice of brethren George S. Meyers and Moses Price.

The night meeting was very largely attended, both by members and others. There were no ministering brethren present that were not at the McVeytown meeting, but several of those were not here. Elder Jno.

Zug was chief speaker, speaking in the German.

After the night meeting brother Andrew Spanogle's, jr., took us (self and wife) with them to their house, kindly entertained us during the night, and sent us forth in good time to make the 5.39 train in the morning.

This in all probability is the last Lovefeast of the season that we shall be permitted to attend, and now we shall be left to draw our comforts, consolation, and Christian association from other sources; and O, that we could at all times remember the kind admonition and instructions given us at these meetings. May the Lord help us to do so.

The Revised New Testament.

Brother Daniel P. Saylor, in the October No. of the *Gospel Visitor*, answers some of the objections to the New Translation of the Testament. His explanation of John 13: 2, is about the same as ours in the *Companion* some time ago.—Then he continues:

The second objection being to the words as rendered by the revisors, 1 Cor. 10: 16. "The cup of blessing which we bless, is it not a partaking of the blood of Christ? The loaf which we break is it not a partaking of the body of Christ?" I will here say, as strong an advocate as I am in favor of the use of the Revised Scriptures, I would not at all contend for a change in the words as now used by the brethren in the Communion Service; if they like King James, think *consecrated, ecclesiastical words must not be changed*. Yet, notwithstanding, I believe the revised rendering to be the correct one. It is simple, and so easy to be understood, that none can mistake its meaning. It having but one meaning, as given by Webster, namely, "Sharing with others." While he gives to the word communion no less than five meanings. I have never yet heard a brother serve

this service who did not explain the word "communion" as given by the revisors.

One word more and I close. At the Annual Meeting, while I was discussing the propriety of the introduction of the Revised Translation among us and the people, I was interrupted by a brother, and asked whether the word "immerse" was English. I will here repeat my reply then made, a little enlarged. *Yes, it is as much English as any other word is*. English, not being a language proper, is a form of speech made up of other languages. Hence, *immerse* is of the Latin. The word in that language is *immersus*, from *immergo*, *in* and *mergo*, to plunge, to put under water, or other fluid; to plunge; to dip. The same may be asked of religion. Is this word English? In French and Spanish it is the same as we use it, *religion*. In Italian it is *religione*; in Latin it is *religio*, from *religo*, to bind anew, &c.—Again, the word communion is Latin, *communio*; French, the same as English, *communion*; and means fellowship; intercourse between two persons or more; interchange of transactions or offices; a state of giving and renewing; agreement, concord. There are but few words strictly English; perhaps none more English than the word *partake*.

As a friend and advocate of the Revised Translations of the New Testament Scriptures, I use the word *immerse* in place of baptize, when I immerse a believer.

CORRESPONDENCE.

Brother Henry; As good news from the churches is always pleasant, I will give you a short statement of our condition here in the Salamonie branch. The Lord truly is at work among us and is moving the hearts of the people. We had our Lovefeast on the 6th of Oct. There was a large crowd present, and we had a season of rejoicing together.—Over 300 members communed; ten were added to the church by baptism. Brother Moses Calvin and Daniel Shideler were chosen to the

ministry. On last Sabbath we baptised seven, two of whom were formerly Methodists, and two were Christians, or New Lights. This in all makes 63 for the Summer, 61 of whom were baptised since harvest. I think we now number about 150. We have four ministers, three in the first and one in the second degree, and six deacons. Elder Samuel Murray of the Antioch branch is our Bishop. The Church is in a healthy condition, and a general good feeling seems to prevail among almost all the members.

Yours in Christ,
A. H. SNOWBERGER.
Huntington, Ind.

Brother Henry; Perhaps it might not be amiss to inform you of our series of meetings which terminated on the 14th of Oct., in Jonathan Kimmell's meeting-house. The largest concourse ever assembled at that place, and good order and good attention was given to the word spoken. We had a very happy time. The Church was greatly edified, and there were deep and solemn impressions made. Eld. C. G. Lint was present the last three days. May God bless him for his labors of love. We ask an interest in the prayers of our dear brethren and sisters.

FRANKLIN FORNEY.
Stony Creek, Pa.

Queries.

How do the brethren understand the Savior when he told Mary not to touch him. John 20: 17.: "Jesus saith unto her, touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and to your God." Will some one please answer this query.

ISAAC MYERS.

Nora, Ill.

Will some one give us an explanation of Eccl. (Preacher) 1: 9-11, and 3: 15. The query may be of little importance, but there are some who contend that it was applied to something spiritual; while

others contend and say it is applied to natural things, to the new inventions, &c. We desire an answer through the *Companion* or otherwise.

FRANKLIN FORNEY.
Stony Creek, Pa.

A Request.

We desire to transact a cash business, but agree that in some degree we have failed to carry it out strictly. It is our intention to stop every subscription when the time agreed upon has expired. But for the reason that we did not make up our mail packages ourself, it was neglected to strike off the names at the proper time, and so we have continued to send on the paper in some cases six months or more.

ALL THOSE WILL EXPIRE WITH THE PRESENT VOLUME.

Will those who do not desire to continue inform us immediately, and pay us what they think is right.

A man that breaks his word bids others be false to him.

A joke never gains over an enemy, but often loses a friend.

DIED.

In the Indian Creek branch, Mont. Co., Pa., Sept. 30, sister CATHARINE HARLEY, wife of brother John Harley; aged 74 years, 2 months, and 7 days. She was truly a mother in Christ, and with much patience she endured unto the end. Funeral services by the brethren, from 2 Cor. 5: 1.

In Clear Creek branch, Hunt. Co., Ind., Oct. 19th, EMMA BELL, daughter of brother Henry, and sister Mary Sprinkle; aged 3 yrs., 8 months, and 10 days. Funeral by the writer, from James 4: 23, 24.

J. CABOAT.

In the Lower Canawaga branch, Pa., Sept. 30, our friend MICHAEL GOCHNOUR; aged 65 years, 7 months, and 10 days.

In the upper Canawaga branch, Oct. 8, sister BARBARA MUMMERT, after a season of affliction of many years by apoplexy; aged 74 years, 7 months, and 20 days.

In the little Canawaga branch, Oct. 12th, sister MILLER, wife of Elder Andrew Miller, after suffering nearly one year of Typhoid Fever, and its drugs. She closed her eyes in triumph of an immortal crown of glory; aged about 66 years.

ADAM HOLLINGER.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, NOV. 12, 1867.

Number 45.

Selected for the Companion.

Zion's Bank.

I have a never-failing bank,
A more than golden store,
No earthly bank is half so rich,
How, then, can I be poor.

'Tis when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my bank,
To heg a little note.

Sometimes my banker smiling says,
Why don't you oftener come?
And when you draw a little note,
Why not a larger sum?

Why live so niggardly and poor,
Your bank contains a plenty;
Why come and take a one-pound note,
When you may have a twenty?

Yes, twenty thousand, ten times told,
Is but a trifling sum.
To what your Father hath laid up,
Secure in Christ his son.

Since then my banker is so rich,
I have no cause to sorrow;
I live upon my cash to-day,
And draw on him to-morrow.

I've been a thousand times before,
And never was rejected;
Sometimes my banker gives me more
Than asked for or expected.

Sometimes I felt a little proud,
I managed things so clever;
But ah! before the day was gone,
I felt as poor as ever.

I know my bank can never fail,
Its funds always the same,
The firm, "Three persons in one God,"
Jehovah is his name.

Should all the banks in Britain break,
The banks of England smash,
Bring in your ore to Zion's bank,
You'll surely get your cash.

And if you have but one small note,
Fear not to bring it in;
Come boldly to the throne of grace,
The banker is within.

All forged notes will be refused,
Man's merits be rejected;
There's not a single note will pass,
That God has not accepted.

There's none but those beloved of God;
Redeemed by precious blood,
That ever had a note to bring—
These are the gifts of God.

Though thousands, doubting, often say
They have no notes at all,
Because they feel the plagues of sin,
So ruined by the fall.

This bank is full of precious notes,
All signed, and sealed, and free,
Though many a ransomed soul may say
"There is not one for me."

Base unbelief will lead the most
To say what is not true;
I tell all souls that feel they're lost,
These notes belong to you.

The leper had a little note,
"Lord, if you will, you can;"
The banker cashed this little note,
And healed the sickly man.

We read of one young man indeed,
Whose riches did abound,
But in the banker's book of grace
His name was never found.

But see the wretched dying thief
Hang by the banker's side,
He cried, "Dear Lord remember me,"
He got his cash and died.

SAMUEL BADGER.

Lena, Ill.

Two and one.

Two ears and only one mouth have you,
The reason I think it is clear;
It teaches, my child, that it will not do
To talk about all you hear.

Two eyes and only one mouth have you,
The reason of this must be,
That you should learn that it will not do
To talk about all you see.

Two hands and only one mouth have you
And it is worth while repeating,
The two are for work you will have to do,
The one is enough for eating.

—Golden Yarn.

For the Companion.

Slander.

Slander is a higher or lower degree of scandal, detraction or defamation; and is that which inflicts a real injury upon the reputation of another. So these are but different terms—varying somewhat in their meaning—to express pretty nearly the same thing, and slander has been used by some to cover the whole ground. That slander is an abominable sin in the sight of God may be easily shown from Holy Scripture. The Psalmist and Prophet thus shows the iniquity of slander, and his remarks are in unison with the law of the Lord, given long before through his servant Moses to the children of Israel, in which he said, "Thou shalt not go up and down as a tale-bearer among thy people." Levit 19: 16. The displeasure of the Lord against this iniquity is further shown in Psalms 101: 5, where it is said that "Whosoever privately slandereth his neighbor him will I cut off." Again the Apostle says, "Why dost thou judge thy

brother, or why dost thou set at naught thy brother? for we must all stand before the judgment seat of Christ." Rom. 14: 10.—"Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." Psalms 19: 14. But the truthfulness and necessity of the foregoing injunctions, admonitions and warnings of Holy Scripture are so fully admitted, and also the mischief and injuries of tale-bearing, detraction and slander are so well known that no argument is required to establish them. Seeing then that this matter must and does concern every member of the civil community, it becomes a subject of serious inquiry, how the sins and mischief of the tongue and other modes of detraction, and slander may be best avoided. If we bear in mind the Apostle's words that "the tongue is a fire, a world of iniquity, an unurnly evil full of deadly poison." James 2: 6-8. We should therefore exercise much caution in its use. The various modes of slander should also be comprehended, remembered and carefully avoided. Slander often consists merely in signs, or significant actions. There may be calumny in an expression of the countenance, a hint or innuendo in an altered course of conduct, in not doing before others what it has been common to do, or notwithstanding some accustomed civility. Another means of grievous slander is by reporting wrongfully what another has said. The same words may be repeated and yet with a tone so different, and under circumstances so altered as to render the saying a falsehood and a slander. A very small variation of the same words in the construction, putting in a little word, or leaving one out. Saying a little more than was said, or a little less, may make the tale a falsehood and the repeater guilty of detraction. Another covert method of slander is by listening to the calumnies of others without expressing our disapprobation.—"These are," says one, "not so silly slanderous throats, but slanderous ears also; not only wicked inventions which enger der and brood lies, but wicked assents which hatch and foster them.

Brother and sister, may we be careful that the door of our lips be kept, verily "in a multitude of words there w neth not sin," and sin brings leanness and grieves the holy spirit.

Kingston, Mo.

Praise no man too liberally before his face, nor censure any man severely behind his back.

Honors, monuments, and all the works of vanity and ambition, are demolished and destroyed by time; but the reputation of wisdom is venerable to posterity.

Selected for the Companion.

The one Gospel.

"But though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—GAL. 1:8.

The Gospel is the power of God unto salvation to every one that believeth. It is the only means by which we can be justified in God's sight. Without faith in the gospel it is impossible to please God. But faith in the gospel comes by hearing—and hearing by the word of God. The gospel and the things pertaining to it are not self-evident propositions. They must be studied to be understood; they must be understood to be believed; they must be believed in order to be saved. If we ought to believe the gospel we ought to understand it. If we ought to understand it we ought to investigate it. Therefore if we would believe the Gospel, we must do all that is requisite for such a faith.

Our text is an index, pointing to the true source of information on the subject, "The Gospel which we preach." It shuts us up to this one gospel, and excludes every other.—"If any man preach any other gospel than that which Paul preached let him be accursed."

The gospel may be perverted. It has already been perverted. "I marvel that ye are so soon removed from him that calleth you into the grace of Christ, unto another gospel, which is not another, but there are some that trouble you, and would pervert the gospel of Christ." This text was written because the gospel had been perverted, and as a caution against its perversion. I have chosen it for the same reason. The gospel has been and is now perverted. And this perversion enters into and guides all the interpretations of the Bible, to the extent to which the gospel is perverted. The belief of the gospel unites us to God, to his purpose and to his plan, the belief of a perverted gospel separates us from God, from his purpose and from his plan.

In one case the gospel becomes the power of God unto salvation.—In the other the perverted gospel becomes a snare and lures on to destruction those deceived by it, while

they "verily think they are doing God service." My object in writing upon this subject is to show exactly what the gospel is, so that we need not be mistaken or deceived on a subject of such vital importance.—To show its purpose, its plan and its adaptation to the wants of the world. In the first place I will inquire, HOW WE MAY KNOW WITH CERTAINTY WHAT THE GOSPEL IS.

Just as we know with certainty any other enterprise. 1st. By its purpose. 2d. By the means to be used to accomplish that purpose.

In all the enterprises in which we engage, we ascertain, 1st, What we want, and 2d, How to obtain it.—These questions being satisfactorily answered, we are prepared to engage in or reject any enterprise to which they relate. This process is essential to determine our choice, or conclusions. We cannot enter into any business whatever without it.—It is a rule of universal application, without exception. 1st. What do we want to do? 2d. How shall we do it? The thing we want, suggests and controls the means by which to attain it. The means are used only for the sake of the end. Without the end the means would not be needed. To illustrate: I want a home. This suggests the necessary means to procure one. I want means because I want a home. If I did not want a home I would not leave the means. Again: I want to be in New York. To reach this end I must go there. I want to go to N. Y. because I want to be there. If I did not want to be in N. Y. I would not want to go there. Again: I want a trade, a profession, a position. These ends suggest appropriate means by which to reach or attain these ends. But I use the means to obtain the ends. But if I did not want the ends, I need not use the means. Thus it is in all that we do. And what we do, can be understood with certainty by others, as only the end is understood which we have in view. Thus it is that we may understand with certainty what the gospel is. The rule that never fails when applied to what man does, will be equally certain when applied to what God does.

We must, in the first place, understand what object God wants to accomplish by the gospel? What does God want to do? What will be when the gospel is consummated?—What is its final end? Whatever this end may be found to be, it will suggest, call out and control means exactly appropriate for its accomplishment. Every means will be for the attainment of its one final end. When we understand definitely, 1st, what God wants to do, and 2d, The means by which he will reach that end, we will understand with certainty what the Gospel is, I will now proceed to the examination of my subject.

PAUL PREACHED THE ONLY TRUE GOSPEL.

What did he preach? He preached the promise made to the fathers, Abraham, and Isaac, and Jacob "and we declare unto you glad tidings (the Gospel) how that the promise which was made unto the fathers, God hath fulfilled the same to us their children, in that he hath raised up Jesus again." The resurrection of Christ, and all things pertaining to it, was in fulfillment of the promise made to the fathers.—Acts 13: 32, 33. Again he said, "And now I stand and am judged for the hope of the promise made of God to the fathers. Acts 26: 6, 22. Again he said, "For the hope of Israel I am bound with this chain."—The hope of Paul and the hope of Israel are the same, being based on the same promise. Acts 26: 7, and 28: 20. Again he said, "For when God made promise to Abraham, because he could swear by no greater, he swear by himself. Wherein God, willing more abundant to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us."

In this passage, the apostle represents that the hope of all Christians, and all their consolation and comfort, rests upon two immutable things.

1st. The *promise* made to Abraham, and 2nd the oath by which it was confirmed. Heb. 6: 13—18.

Again he said, "Now to Abraham and to his seed were the promises made. He saith not and to seeds as of many, but as of one, and to thy seed which is Christ." He said also to christians, "If ye be Christ's then are ye Abraham's seed and heirs according to the *promise*. In this passage Christ is the seed of Abraham, and because he is the seed of Abraham he is heir to the *promise*, and because christians belong to Christ, they are also the seed of Abraham, and joint heirs with Christ to the same *promise*.—Then Christ and all that pertains to Christ, and *christians*, and all that pertains to christians are the result of the *promise* made to Abraham.—Gal. 3: 16—29.

Christ did not originate the Gospel, but the *promise* which gave Christ his position in the plan of the Gospel, was to Abraham. This *promise* was the hope of Paul, and the hope of Israel, and is the hope of all christians. According to the testimony of him who said, "If any man preach any other Gospel than that which we have preached unto you let him be accursed." And who said farther, that this *promise* of which he made so frequent mention, *is the Gospel*, and is comprehended in this saying, "In thy seed shall all the nations of the earth be blessed." Thus it is that Paul preached the Gospel. He did not preach a code of laws given to Abraham, or to Moses, or to any one else, but he preached the *promise* made of God to Abraham.

S. M. EBY.

To be Continued.

THE POWER OF THE CROSS.—In what direction—what line—may I so place myself, as to find omnipotence coming forth to draw me to the Lord? In the line of the cross. In your looking unto Jesus. "I, when I am lifted up, will draw all men unto me." Through the blood of the dying surety, Almighty Power comes forth on all them that believe.

For the Companion.

Family Worship.

It is always desirable that this service in christian families should be a delightful and attractive one, in which the children feel a personal interest, and of which they may have pleasant memories in future years. There are some important suggestions in the following paragraphs.

"It is strange that fathers do not perceive that their children do not understand or enjoy long prayers in which the language is above their comprehension. Now family prayer is a home prayer, and the wants of the home circle should constitute the principal part of the petitions.

Not that selfishness should be encouraged any more in our worship than in our acts; but that all present should feel that the prayer is for them, that they may be truly obedient to God, faithful at home, at school, or in business; kind, truthful, generous; that they have personally a work to do for the poor and for the rich; and all done for God out of love for Jesus. Is it not better that the language should be simple, so that the child of four years can understand, than that it should be so lofty that none under fourteen can comprehend it.

I now think of a family, where the morning and evening worship seems to be enjoyed by all, and all have a part in it. A portion of scripture is read, and then any one present asks questions upon it. The children inquire about anything they do not understand, if they have been attentive. Then they sing a short hymn or a Sunday School song, and the father offers a short prayer, simple, earnest and perfectly understood by children and servants, and the latter are remembered in the petitions, and seem to feel that they are a part of the family. They often close the morning prayer by all the family joining with the father in repeating the Lord's prayer aloud.

I fear that still in many families the worship of God is considered a burden and a hindrance. Now let parents think of this and ask themselves if the fault does not lie partly

with themselves? Make it a cheerful service—not long and prosy, but let your children see that your heart is in it—that you love to pray with them and for them.

Carlisle, Pa.

J. SITES.

For the Companion.

Feet Washing.

It is not my object in this brief notice of this divine institution, to notice the various objections that are urged against it. The one objection, which in the eyes of many professors of christianity seems to have entirely annulled this part of the law of Christ is what I wish to consider. This objection is that it never was practiced by any of the Apostles after the day of Pentecost. Many of the professors of christianity tell us that if it is proven that feet washing was practiced after the day of Pentecost they will never say another word against it.—Well may they tell us so, for there is no other proof necessary to establish in the mind the great necessity of a liberal observance of this sacred rite. Hence we will refer the reader to the passage of Scripture which plainly teaches that the followers of Christ really did practice this ordinance after the day of Pentecost. "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19—20. That Christ had commanded them to wash one another's feet cannot be disputed; hence they were under obligations to teach them to observe the ordinance of feet washing, and also to teach them to teach it to others. In this way it would reach all succeeding generations. "Teaching them to observe whatever I have commanded you." "Hee commanded us a verb in the second past tense, and implies a past action, completed in the present. Hence we see that the apostles were commanded, in the commission to teach the nations to teach the commands of our blessed Redeemer. Now plainly this shows to the intelligent mind that no part of the law of Christ was abrogated on the day of Pentecost. If this is so, then these things are laid down by the wise and prudent and revealed authorities. Christ commanded what we poor mortals should obey.

And the intelligence to our friends never; No service of the Lord to us should seem too small.

To save our friends from the sinner's dreadful fall.

E. UNBAUGH.

We cannot guard too much against indulging in thoughts and actions, which, trivial as they may at first appear, would give a cast to our whole character, should they become settled habits.

It is only those who have done nothing who fancy they can do everything.

*For the Companion.***The Holy Ministry.**

A LETTER TO BROTHER SAMUEL LONG-
NECKER, OF NORTHUMBERLAND CO.,
PA.

In addressing the Corinthians, the Apostle expresses his determination "not to know anything among them, save Jesus Christ, and Him crucified," 1 Epis. 2:2. This is a great theme. It includes the stupendous fact of Redemption in all its mysteries and complications. The Cross is the point where all the glory of Deity converges to a focus. There the Divine Goodness is revealed, the Divine Justice satisfied, and the Divine honor upheld. Before the Altar of Calvary Mercy and Truth have been betrothed. "Righteousness and peace have kissed each other," Ps. 85:10. The marriage-covenant between the Bridegroom and the Bride can never be disannulled. The blood of the Cross cements and ratifies it. This is the instrument of salvation. In it inheres a mystery, and from it streams a glory, which fills the hosts of Heaven with wonder. Eph. 3:8, 9, 10. 1 Pet. 1:12. The minister who rightly apprehends it, and is upborne and carried along by the might and magnitude of it, will be "mighty through God to the pulling down of strongholds." He will have "power with God and prevail." He will have power against the Prince of Darkness to pluck his victims as "brands from the burning." He will have power with the Church to edification. To preach the Cross is to preach Christ, and to preach Christ is to preach the Gospel. Acts 8:35. 1 Cor. 1:18. Rom. 1:16. He that knows nothing in his ministry save Jesus Christ, and Him crucified, will be a "workman that needeth not to be ashamed." 2 Tim. 2:15. To preach the Cross is to "declare all the counsel of God." Acts 20:27. Such a minister will be "meek and lowly in heart," "not puffed up," "not easily provoked," but will "*take heed unto himself*," and to all the flock over which the Holy Ghost hath made him overseer, to feed the Church of God, which He

hath purchased with His own blood." Acts 20:28. He will study to shew himself approved unto God," willing to "spend and be spent," that God may be glorified in his ministry. 2 Tim. 2:15. 2 Cor. 12:15. To preach the Cross, and nothing but the Cross, is to cross the minds of all who cherish false views of religion, whether in our out of the "One Body," and brand many a beautiful theory as "damnable heresy." To preach the Cross is to protest against protestantism. Infant sprinkling is "the enemy of the Cross of Christ," and yet without it protestantism would die of inanition. To preach the Cross as Paul preached it is to cut the traces and take off the chariot-wheels of not a few in the Church of God, and cause them to drive heavily. Ex. 14:25. If you would incur the charge of being a "busy-body in other men's matters," preach the Cross. It is "sharper than any two-edged sword," and will rip open many a gall of bitterness and bond of iniquity which serve the same purpose in the Church as the dead fly in the apothecary's ointment. Eccl. 10:1. If you would "stand perfect and complete in all the will of God," and keep your hands unstained with the blood of souls, preach "Jesus Christ and Him crucified."

Preaching the Cross is an arduous, solemn, responsible work, for which Jehovah alone can qualify. To erect the Cross, and make it "the power of God," Christ had to "suffer many things." For thirty-three years He moved toward Calvary in the face of Satan's batteries, sanctifying with a perfect self-sacrifice every step, so that He could bring to the Cross a life without impeachment in the Court of Heaven, and blood that would atone for the sins of the world. On that little spot on Golgotha Lucifer and his hosts were discomfited, death was abolished by death, and sin defeated by its own devices. Power thus gained is Omnipotent, and with it the ambassador of Christ is panoplied, in it he is to go forth "conquering and to conquer."—Wherever the Cross goes, or is taken, in its proper sense, there is "the power of God unto salvation."

"Behold the Lamb of God," "the Light of the world," a Sun without a spot. In Him the ambassador must stand like the Angel in the sun—casting no shadow. Rev. 19:17. "Christ Jesus, and Him crucified," or no Saviour. A Cross-preaching, Christ-honoring ministry, or none at all. Temporizers are not God's ministers. The fear of man bringeth a snare. The fear of God bringeth liberty and power before which the emissaries of hell cannot stand. Stephen is a sublime model of christian heroism in relation to those outside the Church. Christ crucified was his theme, and with Heaven open to his vision, and a glorified, Almighty Saviour waiting to receive him, what were threatening gestures, gnashing teeth, false accusations, whizzing stones, and a martyr-death! Peter bared the adamant element of his character against the primitive liars in the Christian Church, in a way that may well inspire with fear all them that hear it. Acts 5:1—11. These plenipotentiaries of Heaven preached the Cross, steeped in the gore of Infinite Love, and flaming with the rigor of Infinite Justice, and therefore the authority and power of Heaven were in their words. Miraculous power was never lost, but withdrawn, for reasons as potent and necessary as Christ's personal absence. But the moral power, which comes from love to God and confidence in His word, has measurably subsided. "The Saints of the Most High" need a thorough baptism to beget a deeper sense of the power of faith and the efficacy of prayer. We do not pray down blessings and outpourings from the Divine Treasury as we might. Mal. 3:10. It is refreshing to hear a minister who forgets himself in the fulness of the Divine inbeing. While one has the Cross fairly before him, hiding himself in its glory, another has it behind him, displaying himself instead of "Christ Jesus and Him crucified." "I write not these things to shame you, but, as my beloved" brethren, "I warn you," 1 Cor. 4:14. No one can preach a crucified Savior, unless he be first crucified himself. The more of his

own the minister brings to the discharge of his holy office, the less will he exhibit of the power of God in a crucified Propitiator. Brilliancy of wit and scholastic acumen may do with those who brew their ideas in the caldron and coin their words in the mint of unsanctified intellect, but the Heaven-taught, Heaven-sent minister must have his inner, most hidden being wholly occupied by the Holy Ghost, stirring the emotions, firing the intellect, touching the lips with a live coal, swaying the entire man, making his natural endowments, and his scanty stock of acquired knowledge, an outlet for the saving power of the Cross.

The life of Jesus was *not taken from Him: He laid it down of Himself.* John 10:18. He laid it down for the sheep and gives it to the sheep. John 10:11, 28. This life comes from the Cross, and must be preached "in demonstration of the Spirit and of power." The words uttered on the cross are an epitome of the volume of Divine Grace, the autobiography of the "Shepherd and Bishop of souls." "I am the good Shepherd." That monosyllable "*good*" had the *Cross* in it, for his death in behalf of the sheep was referred to as the evidence of the truth of his assertion. Christ is the "Chief Shepherd," and all his ministers are under-shepherds.—They must have his life, love their work, and maintain their life by crucifixion in it. "Take *heed* to all the flock, and feed the church of God." Here is the Shepherd's mission. "Fear not little flock." Luke 12:32. Here is a reassurance of that "Great Shepherd of the sheep," that "they shall never perish, neither shall any man pluck them out of my hand." John 10:28. "Feed the flock of God, which is among you taking the oversight thereof, not by constraint, but willingly." 1 Pet. 5:2 This shows the devotedness of the Shepherd to the great work of saving souls. We "were as sheep going astray." To you and your brethren in office is committed the solemn momentous charge of instructing, guiding, feeding, and the comforting the heritage of God. He

has not promised you the *fewce* a the reward of your labor but has graciously engaged to give you a hire of ransomed souls as your "joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming." 1 Thess 2:19. "Filthy lucre" is compatible with the character and motives of a "*hireling*," but the *good* Shepherd *laid down his life* for the sheep, and the under-shepherd will do the same. 1 John 3:16. They will preach the Cross, and give themselves wholly to the work which has it life, and glory, and reward in the Cross. Their "hearts are fixed" to "endure hardness as good soldiers of Jesus Christ." They are ready to climb the mountain, or roam the desert to call back to the fold those that have strayed into the thickets of sin, and tread the hot, barren plain in quest of cooling fountains and green pastures. "Feed my lambs, feed my sheep, feed my sheep," is the charge given to all whom the Holy Ghost hath set over the flock of God. The faithful shepherd "handleth not the word of God deceitfully," but "meditateth day and night" therein, so that he may give to each his meat in due season and proportion—milk for them that need milk, and stronger meat for them that can bear it. He will preach Christ, and him crucified, for in Him, in that character, "dwelleth all the fulness of the Godhead bodily." The want of that soul must be great indeed that cannot be satisfied with the plentitude of Infinite Grace; and the ignorance and incapacity of that Shepherd must be equally great who cannot see in a crucified, self-resuscitated Savior full salvation for the chief of sinners." It is the function of the minister to "comfort the feeble-minded," "fill the hungry with good things," by "declaring the unsearchable riches of Christ." "God so loved the world that he gave his only-begotten Son." The *giving* of the Son involved all that the Son did. He was "obedient unto death, even the *death of the Cross*." Well may the loving John exclaim "here in is love." It is Christ crucified. The "breadth, and length, and depth

and height" of this mystery of grace and bliss is what the minister is to unfold in "tribulation, distress, persecution, famine, nakedness, peril, sword, life, death," and be a "savor of life unto life," to the great Shepherd of the sheep.

The Cross of Christ speaks of *gentleness*. "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth." Is. 53:7. Here is an Exemplar for the under-shepherd. "We were *gentle* among you." 1 Thess. 2:7. "The servant of the Lord must not strive, but be *gentle*." 2 Tim. 2:24. "*Gentle*, showing all meekness." Titus 3:2. Christ is the wisdom of God, subjectively in the Eternal Purpose, and objectively in the Cross; and "the wisdom that is from above is first pure, then peaceable, *gentle*."—James 3:17. Paul found in this characteristic of the Cross a persuasive motive to self-denial and self-sacrifice: "Now I Paul myself beseech you by the *meekness* and *gentleness* of Christ." 2 Cor. 10:1. The Comforter is the gift of the crucified, risen, triumphant Mediator, and "the fruit of the spirit is *gentleness*." Gal. 5:22. The gentleness which Jesus exhibited, and Paul so often reiterated, is a prime quality in a good shepherd. If our greatness is the result of the Divine *gentleness*, Ps. 18:35, how can the minister of the New Testament reasonably expect to bring the flock entrusted to his care into the pasture-ground of glory without it?—Would you have your sermons, and counsels, and pastoral ministrations the echo of Eternity's Sovereign—a controlling, moulding, sanctifying power in the church? Then repair to the Cross and read there—"the gentleness of Christ." Preach and live, "Christ and him crucified."—This *gentleness* has in it all the authority of God. There is nothing tame in it. It is *salvation* purchased by the *blood* of "God manifest in the flesh." It does not wink at sin. It is a quality of peerless worth, as it could not reach us before the trance of Eternity was broken by the awful words, "Awake, O sword,

against my Shepherd and against the man that is my fellow." Zech. 13: 7. When occasion calls, it looks around about on the multitude with anger, and is all the more terribly effective because of its pure, Deific austerity. Mark 3: 5. All greatness and majesty culminate in gentleness. It *exhorts, reproves, rebukes*, with all *authority and long-suffering*. 2 Tim. 4: 2. Titus 2: 15. The Universalist's conception of it is a mawkish, driveling thing. It makes God bind his left hand so that his right hand may have fair play. Such Shepherds are aptly portrayed by the Spirit in Isaiah 56: 11. You have not so learned Christ. The gentleness that wept over Jerusalem, had to utter thro' its bitter tears, "behold, your house is left unto you desolate." All views of the gentleness of Christ that derogate from his essential glory and majesty, are more injurious than those which represent Him as sporting with human misery, and doing his sovereign pleasure in the unconditional reprobation of immortals, though both views are shocking enough. Gentleness is full of tears, and heart melting utterances, even while it smites. It goes before the sheep, and points them to the footprints of Infinite Love. It breathes the tenderness of the heart that bore up Calvary's slope the blood that pacified God and reconciled man. It allures the sheep, not drives. It "seeks not its own," and rises no higher than the Cross lifts it, and aims, in this way, to draw the flock to sweeter fare, more blissful communion, and a wider separation from goats and wolves.

In gentleness there is no display of violent, autocratic manner, to show the authority and dignity of position. Will not some of the undershepherds take the hint? All considerations of self are lost sight of, and the divine glory and the salvation of the flock generate every motive, prompt every action and dictate every word. All haste and violence that has not in it the holy, loving sacrifices of the cross, is only a pitiful exhibition of littleness and self-pleasing. The sovereignty of

the "Great Shepherd of the sheep" is not remorseless absolutism, but a nurture and discipline in which the rod of correction grows out of the bosom that bleeds to save the world. Every stroke of divine chastisement is only a bud out of the rod of the true Aaron, the Everlasting High Priest, the Good Shepherd. Let the minister carefully note the dealings of Christ with His chosen ones. "He shall feed his flock like a shepherd; He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Is. 40: 11. What a picture! None but the Holy Ghost could have painted it. Sinless love alone can offer a bosom tender and capacious enough to insphere so varied a flock, gathered from every nook and haunt of corruption and wretchedness and none but those who are called and accoutred by the shepherd of Israel, may be entrusted with the priceless jewels which cost the Son of God so much. O, ponder your momentous mission, ye shepherds of Immanuel! A strict account will be required of you.

The shepherd is no idler. Devotedness to the pastoral office is an essential quality of his character.—Jesus went about doing good. The great work of caring for the spiritual welfare of others is anything but a sinecure. If the pastor labors all day and prays all night, a greater than he did the same before him.—The harvest is great, and millions of souls are reaped which the Sun of Righteousness never shone upon.—Many are yet stumbling on the dark mountain beyond the shepherd's voice. Let the undershepherds give all diligence to bear the glad tidings of salvation to "as many as the Lord our God shall call." Wait not for great congregations and itching ears, but make any spot a pulpit, and let any sinner that is weary or heavy laden, or any footsore, fleece-torn lamb be a sufficient audience. Be wise as serpents and harmless as doves. The Chief Shepherd was not so prudish as to decline sitting at the well's mouth to open the door of Heaven to a woman of ill repute.—She was one of the lost sheep, and

when she heard the shepherd's voice she ran and roused a whole city to the blessed announcement that the Messiah was come. In the temple, on the mountain brow, on the sea-shore, in the ship, or at meals, did the Savior of sinners fulfill his mission. He was never corroded with ennui for want of occupation. He had a work given him to do, and he faltered not until he could exclaim, "*it is finished.*" The whole world lieth in wickedness, and the lambs already gathered are environed by prowling enemies. To save the fold and augment its number, is a work that will allow the shepherd no time to sleep at his post.

A shepherd must be loving, watchful, wise, strong and energetic.—There are wounds that require moli-fying, broken hearts must be bound up, self-willed, half tamed sheep must be kept back from poisonous herbage, disputes must be settled, ravenous beasts must be kept at bay, and a vigilant "oversight" must ever be had over the entire flock and its surroundings, lest some poor, lame, weary wanderer be left in the rear, and fall a prey to the dogs of Apollyon. The balm of Gilead must be carried to the bedside of the sick and dying, the name of Jesus poured forth as ointment on the passing soul, the froward must be curbed, the proud taught humility, the aged—whose ears are deaf and eyes dim—must be cheered with the glories that brighten and the music that gladdens the upper fold. Here is work, noble, elevating, glorious; work in the Lord, in which the shepherd must abound, and that *always*. 1 Cor. 15: 58. Is it not to be feared that some of the shepherds—but few, I trust—care more to fill their bellies, occupy the uppermost rooms at feasts, and hear themselves commended, than touch the cross with one of their fingers, and bear reproach for Christ. They cannot take up the glowing, Divinely-attested eulogy of Jesus, "*The zeal of thine house hath eaten me up.*" Some are ashamed with one talent, and others are proud with ten. Some can laugh at the vulgar, ribald jests in which the name of Jesus is blasphemed, and weep

when their own name is made a by-word. Any fold will grow less when in care of such a shepherd. A small vessel full of Jesus affords a sweeter draught and a better cordial than a large one full of self. A handful from Mount Calvary contains more nutriment than an armful from the barren crags of reason. Your crook is just as long and strong as your faith in the crucified. The more devoutly and reverentially you contemplate the sacrificial work and atonement of the Great Shepherd, the more will you be animated in the holy work of feeding the sheep.—*"Sit down and watch him there."* Matt. 27: 36. If you would be a good shepherd, learn of Jesus. If you would know the vileness of sin, bring it side by side with the holiness of the immaculate Shepherd suffering its penalty on the cross.—If you would be inspired with the true dignity of your office, open your inner ear to that wondrous cry of suffering innocence, *"Father, forgive them; for they know not what they do."* This was uttered while enduring the unmitigated rigors of the law. O, what a blending of Justice and Mercy! Lay thy crook gently but firmly on thy charge, tear not the fleece nor penetrate the vitals, lest blood be found on thy garments. Go before, and let your voice be but the echo of the "Shepherd and Bishop of souls," so that the sheep may safely follow it. "Be thou faithful unto death," "and when the Chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away."

C. H. BALSBAUGH.

For the Companion.

The Beauties of Nature.

MR. EDITOR:—I have never been more impressed with the beauties of nature as exhibited in the variegated hues of rich and changing colors of the foliage of the trees, of the woods and swamps, than I have during the few weeks; the constant and ever-varying changes which are going on, the new and brighter tints which are being added to the picture, the succession of different shades from the dull green of the

yet unchanged leaves to the sombre brown, the plain and sober drab, going on from shade to shade until it reaches the bright yellow, or brilliant crimson, and then the contrast with the lively life-like green of springing wheat, gives an interest and beauty to the country at this time, which will repay our citizens who are fond of the beautiful, for the labor of a walk or ride beyond the confined streets of the town to the surrounding country. We are too apt to be insensible to objects of beauty and interest, which immediately surrounds us while we are looking away from home for sources of pleasure; from home we are struck by the beauties of nature as exhibited in the scenery of the country we pass through; at home we are too apt to be insensible to their beauties, and to overlook their claims to our notice. We have, without properly appreciating it a beautiful country, sufficiently rolling and alternated, with hills and valleys to give interest to the view and permit of an extended prospect; true, we have also rugged mountains rising boldly towards the heavens to impress us with the grandeur and sublimity of nature's gigantic operations: striking evidences of the mighty changes which have been wrought by the irresistible energy of the world's convulsions, and in another direction we have the quiet orderly exhibitions of a world at ease, undisturbed by those great convulsions and revolutions which have upturned other sections of country. We are not, however, without the evidences too, of the changes which have in days gone by, been wrought by the wonderful operation of nature's energy. Our marl beds away in the interior filled with shells and bones, the remains of marine animals, of shell-fish and other productions of the ocean, proves that in some period of the world's history, old ocean has held its sway where now the plough instead of the ship is navigated, and directed by the plough boy instead of the sailor.

As our country is more cleared up, more of the soil is appropriated to the purposes of agriculture, our

productions become more luxuriant and improvements in building, &c., increases, its beauties are more developed and we become more sensible to their influence.

J. S. GITT.

Bangor, Maine.

HALF THE WIDOW'S MITE.—A gentleman called upon a rich friend for some charity.

"Yes, I must give you my mite," asked the solicitor.

"Certainly," was the answer.

"I shall be satisfied with half as much. What are you worth?"

"Seventy thousand dollars."

"Give me, then, your check for thirty-five thousand; that will be half as much as the widow gave; for she, you know, gave her all."

The rich man was cornered. Covetous people often try to shelter themselves behind the widow's mite, and under the cover of her contribution give meanly to the Redeemer's cause. Her example, indeed, rightly interpreted, would pluck selfishness out of the soul and fill to overflowing the channels of true benevolence.

Truth.

Truth is an eternal element. It is an essence of divinity. Man must grasp this essence; he must press it to his soul; it must be his spiritual life, and rule all his thoughts and actions. Truth must ever be with him, continually abiding with him.—Only in this way can he be natural. Only so can he resemble the Redeemer. To be like God is to be unnatural. 'Tis true, opposites exist.—Light has its shade, cold is opposite to heat; hate is antagonistic to love. Truth is opposed by error. But with one path, one genuine course remains for him to follow. It is the path of right, of truth, of justice, of love, and of unswerving fidelity to God. Only so can the soul live out its noblest attributes, and harmonize with the purposes of the Creator.—Moral purity can only qualify us for this mission.

To live, nature affordeth; to live content, wisdom teacheth.

For the Companion.
Starry Worlds.

On starry worlds, on starry worlds,
 I love to gaze at dead of night,
 When nature furls, when nature furls
 The clouds that hide her living light;
 And sweet as childhood are the dreams
 That o'er my drowsy visions roll,
 While fancy makes each star that gleams
 A home of pleasure to the soul.

And what are they, and what are they,
 So bright, and oh! so beautiful,
 That seem to say, that seem to say,
 Thro' fleecy clouds as white as wool,
 "Come weary one, come weary one,
 When life's short toilsome day is o'er,
 And here, when ne'er is seen the sun,
 Thy soul shall sink to gloom no more."

And is their light, and is their light,
 The gleam that mercy sends to earth,
 To cheer the night, to cheer the night,
 And tell to man his noble birth?
 Yes, you have shown—yes, you have shown
 On man with light ineffable,
 Since shepherds heard the angel's song
 Upon the heights of Israel.

Hail, love'y star, hail lovely star,
 That lingers lonely o'er yon hill,
 That guided wise men from afar
 To Beth'le'em's lowly stable sill;
 What thinking one, what thinking one,
 Can see the gem the azure heaven,
 And not remember Joseph's son,
 Who died that man might be forgiven?

J. S. GILT.

Adams Co., Pa.

For the Companion
Ministry—Educated.

In No. 31, current Volume, we have a communication from brother J. S. Flory, under the above caption, in which he criticises my sentiments as published in No., 26 under the same heading.

From the manner in which he wrote I am inclined to believe he was prompted by pure motives, but I hope he will not be offended if I review his article; for although I have perused it carefully and scrutinized it minutely, it failed to convince me that my views are altogether erroneous. I may, however, not be able to express myself with as much lucidity, and with the same degree of moderation as he did, yet I assure him that I write in the spirit of love, and in vindication of what I honestly believe is right.

The brother says, "we should be careful lest in an arbitrary manner we undertake a work that belongs to God, that of preparing our ministers' minds for the ponderous work

assigned them by the Lord. Now I know that man is a frail, helpless mortal, and that he cannot act independent of God in the ministry, or in any other calling. And while I acknowledge our dependence upon God at all times, I also believe that he calls men to the ministry, and prepares their minds for the work assigned them, in one sense; but that the infinite Jehovah by some special act of Providence, bestows upon those called to the ministry, all the essential qualifications to enable them to accomplish the work assigned them, without an effort on their part I do not believe. And I cannot see by what system of ethics or by what principles of exegesis such a belief could be sustained. I know we can "go to God for wisdom," and the christian minister above all things should implore the Lord for wisdom from above; but when we ask of God we must ask in faith, and "faith without works is dead." When we ask God to "give us this day our daily bread," we do not expect him to rain bread down from Heaven, but we cultivate the soil, sow the seed, and do all we can, and if he sees fit to give the increase, and we reap a bountiful harvest, the honor and thanks are due to Him. So no man can expect God to exert his miraculous power, to bestow special wisdom upon him unless he is willing to improve those talents God has endowed him with, and make use of the means at his command to acquire wisdom.

We are told that "those who were first called to herald the glad tidings of peace," were uneducated men. Let us suppose they were; does it then follow, because the Savior called illiterate fishermen and made them "fishers of men" that our ministers need not acquire knowledge as a means to expound the Gospel and persuade sinners to turn to God? Do we use nothing but water to make wine, because the Savior changed water into wine? Do we make no preparations for feeding the people at our Love-feasts and Conference meetings, because the Savior fed five thousand with five barley loaves and two small

fishes? The discourses of the apostles are referred too by good writers as models of the most sublime and persuasive eloquence adapted to the understandings and imaginations of men; but then it must be remembered they were Divinely inspired and therefore had no need of intellectual acquirements, to enable them to present the truth in the most efficient manner; but they spoke as the spirit gave them utterance.—The supposed fact that those who were first called to preach the Gospel were illiterate men, is no argument against educating our ministers, unless it can be shown that they have the same power and Divine wisdom as the apostles had.

He further says, "It surely does seem a presumptuous step for a poor, frail, mortal man to set himself up, or be set up by his friends as a candidate for the holy ministry." If he intimates that I have been urging or advocating this "presumptuous step," he certainly must have misunderstood the tenor of my article.—Neither did I say that men will "expect to preach, or study for having a correct knowledge of the language in which they intend to preach before they are called to the position!" But I do now say, the man who is called to such a highly important and greatly responsible position as the "holy ministry," should have such a religious and moral character, and such literary qualifications as to correspond in some degree with his high calling; and if he has not a correct knowledge of the language in which he is to preach, he will, if he is faithful in his calling, study to acquire that knowledge. Religion comes from Heaven, and is revealed to man through the medium of language, and how could men teach the world christianity as revealed, if they did not understand the language in which they were to teach.

There are certainly many highly educated ministers in our church, and so far as I know they can "keep in their proper sphere" as well as some of our most illiterate preachers, and I do not believe that there are any more "men called, or

self-called" among the former than there are among the latter. Neither do I believe that the former are the "high things" which we shall not mind, and the latter the "men of low estate," to whom we shall condescend. But if any of them do "place the feed so *high* the lambs cannot reach it, or throw out portions so hard that thousands cannot digest it," it is not because they have too *much* but because they have too little of the right kind of education.

The idea which many of the brethren unfortunately entertain, that education will make men proud and lead them away from primitive simplicity is indeed not very well founded. I believe brother Flory to be a man of considerable education, still I presume he would not be willing to acknowledge that he thinks himself above those who are not his equals in mental culture. I admit there are many learned men in the world (many bearing clerical credentials so far as the world can give them those credentials) who employ their great gifts in behalf of error. But these were not properly educated while young. "Train up a child in the way he should go, and when he is old he will not depart from it." Here it should also be borne in mind that the "abuse of a thing is no argument against its use."

And on the other hand it must also be admitted that a great majority of those vicious characters who are found in the pot house, in the Bacchanalian circle, in the prison cell, on the gallows, &c., are men who have never pursued the beautiful paths of science, and many of whom owe their sad fate perhaps to a want of education. And again, the many millions of heathen who bow down to gods of wood and stone were not born and bred in a land of schools and learning; but they are brought up in ignorance and superstition, in countries where education is not prized, where wisdom is not sought after.

The brother gives us to understand that we need an illiterate element" in our church to check this "restless spirit of progress" which

perchance would lead us from the "old land-marks." What restless spirit of progress? Can he mean the missionary spirit that is awaking among the brethren? Is there danger the church will make too much progress in proclaiming the "glad tidings of great joy" to the multiplied millions who have never heard anything of the beautiful charms of the Gospel? Since our church has been established in America, the gospel, as understood by the brethren, has been preached in two languages, and to less than one-fourth of the people in this our land of liberty. A land in which there is no impediments to preaching the gospel in all its primeval simplicity to every inhabitant. The government is mild, religion is free, the church is strong, the brethren are rich.—Think of these facts, then listen to the mandate of Heaven, "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL UNTO EVERY CREATURE." The statistics of mankind go to show that this "every creature" includes at present about 1,288,000,000 of human beings who speak 3,648 different languages. Of this vast number of souls, there are 5,000,000 Israelites, 75,000,000 of the Greek faith, 90,000,000 are of the Asiatic religions, 160,000,000 are Mohomedans, 180,000,000 profess the Roman Catholic, 200,000,000 are Pagans, and only 80,000,000 profess the Protestant faith. Now if the "spirit of progress must be checked, how long will it require by our present slow means to preach the gospel as understood by the brethren to all these nations and tongues? *How long will it require?* Aye, how long? This is the solemn question that rebounds to the heart with sorrow, and dashes to dust the fond dreams of those who believe the gospel will yet be preached to every creature without increased efforts on the part of the church.

When our church was organized in its present form, it consisted of but a few souls, who were driven to America by persecution, and were no doubt in rather destitute circumstances. This sacred little band of

Christians could then not be expected to support their ministers, nor could they send out missionaries to preach the gospel to all the world, but the best thing they could do was no doubt to proceed just as they did proceed. And this constitutes the old "land marks" from which the brother is afraid we might be led away. Now I like conservatism in its proper sense, and at its right time and place, "holding fast to that which is good;" but this holding fast to that which was the best thing under existing circumstances, at the time of its adoption, and this continuing to hold fast under a different state of affairs, when the church has grown large and has abundant means at her command to comply with the great commission is not merely conservatism. It is that standing still which is sure to throw those who indulge in its quietisms, far in the rear in the never pausing course of events. How, or why is it, that while all around us is bustle and speed, elevation and advance and while the brethren are not slow to adopt all the modern inventions to facilitate labor and acquire earthly treasure, the "ministry" and the "missionary cause" alone must be left undisturbed, by aid or improvement. Perhaps it is because too many of us entertain the idea that the only orthodox way for spreading the gospel, consists in the holding fast to the old land-marks.

Now, I would not write as I do, did I not honestly believe the times are loudly calling for reformation on this point. And I believe the church might "imbibe the idea" that thousands of missionaries should be sent out, supported by the church, and that all shall be "wise as serpents and harmless as doves," without causing the "glory of Israel" to depart.

J. L. FORNEY.

While you are getting rich, try to get hold of that kind of wealth that brings content with it, or you will be rich to little or no purpose.

Superstition is but the fear of belief; religion is the confidence.

MISCELLANEOUS.

To Young Men.

There is no object so beautiful to us as a conscientious young man.—We watch him as a star in the heavens; clouds may be before him, but we know his light is behind them, and will beam again. The blaze of others' popularity may outshine him, but we know though not seen he illuminates his own true sphere. He resists temptation, but not without a struggle, for that is not a virtue, but he does resist and conquer; he hears the sarcasms of the profligate, and it stings him, for that is the trial of virtue, but heals the wound with his own touch. He heeds not the watchword of fashion, it leads to sin. The atheist who says not only in heart, but with his lips, "There is no God," controls him not, he sees the hand of a creating God and rejoices in it.

Woman is sheltered by fond arms and loving counsel. Old age is protected by its experience and manhood, by its strength, but the young stands amid the temptations of the world like a self balanced tower; happy indeed is he who seeks and gains the prop and shelter of morality.

Onward then, conscientious youth! raise thy standard, and nerve thyself for goodness. If God has given thee intellectual power, awaken in that cause, never let it be said of thee, he helped to swell the tide of sin by pouring his influence into its channels. If thou art feeble in mental strength, throw not that drop into a polluted current.—Awake, arise young man—assume the beautiful garb of virtue. It is fearfully easy to sin, but it is difficult to be pure and holy. Put on thy moral armor then; let truth be the lady of thy love, and ever cling to her; she will protect thee, lead thee over the rough billows of life's sea, and bring thee to thy long sought haven of rest. While living she will crown thee with honor—when dead she will not forget thee, but inscribe on thy tomb-stone the honorable title of purity and virtue. How eminently superior is a life of

this description to a life of debauchery and vice, in which so many of the young indulge.—*Tyrone Herald.*

Bishop Soule on Dancing.

One of the best things out of late, was recently given in the *Memphis Christian Advocate*. "A friend," says that paper, "sends us the following incident:"

"Once in Alabama, in a parlor filled with an intelligent and refined company, while the Bishop was conversing with a group of friends, another group in a corner was discussing the innocence of modern dancing—most of them being in favor of it. At length they agreed to leave it to the Bishop, and approaching, asked his opinion. (Silence.)—"Well I never seen dancing but once. and I must confess I *was pleased with it.* (Great surprise and glances exchanged,) I have been to Paris and to London, and over most of our own land, but I have never seen the exercise but once. [Eager attention.] While I was in Paris, among other things, I saw several monkeys, taught to dance and keep time, and I *must confess I was pleased with it,* for I thought it *became them very much.*"

Is it in the Hearer or the Sermon?

Archbishop Whately once wrote to Mrs. Arnold, "I remember one of my parishioners at Haleworth telling me that he thought a person should not go to church to be made uncomfortable. I replied that I thought so too; but whether it should be the sermon or the man's life that should be altered so as to avoid the discomfort, must depend upon whether the doctrine was right or wrong."

Many a conscience driven fugitive from gospel truth, who fears nothing so much as that he may be convicted and converted, might profitably remember the response of the Archbishop.

A NOBLE ANSWER.—"Why did you not pocket some of those pears?" said one boy to another, "nobody was there to see."

"Yes, there was—I was there to see myself; and I don't ever wish to see myself do a mean thing."

FERVOR.—If when the lowry cloud in inky darkness hangs o'er the earth and forked lightnings dazzle the eye, and crashing thunder shake the earth, and the darkening storm cause the forest trees to reel to and fro, make the timid heart quake with terror, how shall it be able to stand when the trump of God shall sound, when the thunder tones of Jehovah shall rend the earth from end to end and eternal fire shall envelope this world in devouring flames. Terrible shall be the destruction of the wicked, "I will laugh at your calamity, I will mock when your fear cometh," saith the Lord.

PRIDE—HUMILITY.—Behold the tall, stately and towering poplar—body erect and branches unbending because unfruitful. Proud tree, no fruit expected of thee. Wave in thy glory, by and by "thou shalt surely die."

Yon fruit tree bows its branches downward because year after year it produces fruit. So with the humble mind that bows in accordance with the will of God and bears fruit unto the Lord. Reader, learn wisdom from the fields of nature.—Be wise unto salvation also.—J. S. FLORY.

Virtue in youth is the safest insurance for a long life, and happy old age! Beware, then, in your youth, of your every thought, word and deed, of the habits you form, of the principles you fix, while in this eventful period of life.

A gospel professed may lift a man up to heaven; only a gospel possessed can lift him into heaven.

As men of sense say a great deal in few words: so the half-witted have a talent of talking much, and yet say nothing.

A wise son maketh a glad father, but a foolish son is the heaviness of his mother.

To mourn without measure is folly; not to mourn at all, insensibility.

To Our Correspondents.

Under this head we will notice and reply to correspondents, and give other notices, when it is thought advisable to withhold the real name. We demand, in all cases, the writer's name, and reserve to ourself the privilege of determining the propriety of publishing names.

PRIVATE LOVEFEASTS.—It *would* appear to be more like the example of the Lord to hold our Communion meetings privately. We are not aware that there is any passage of scripture from which it could be inferred that there were any others present at that last supper but "the twelve." And we have thought the "breaking bread from house to house" by the apostles, was in the presence of the believers and their families only. Our Brethren, also, at first, probably met in private houses and held private meetings on communion occasions. But as their numbers increased, their children, neighbors, and friends would multiply, and they being admitted would open the door for others. And thus it is that our meetings are entirely public. Nor are we prepared to advocate that it is not right that they should be held publicly. It sometimes has a very good effect upon the congregation to witness the exercises; and we do not see that it could, ordinarily, have any contrary effect.

We have thought when we sat down with our brethren to a bountifully served table to eat the Lord's Supper, with hundreds of persons around us, who had tarried with us during the afternoon exercises, and whose appetites craved refreshments, on such occasions we have thought that we might be accused—at first sight at least—of selfishness, and we have felt as though we would gladly give the *food part* to our friends. And on one occasion we

felt moved to speak to the people while supper was being eaten, and would have done so, had we been sure that it would not have been considered out of place by our brethren. We would not think it at all out of place to do so. If a brother could deny himself and eat but a small portion, and employ part of the time in feeding the multitude with the bread of Life, we think there could be no harm done. We have pitied the people in our heart when we saw them quietly and patiently looking on when we were feasting.

Under such circumstances if we were to speak, we would probably give expression to the emotions hinted at above, and remark that the congregation would more readily bear with us when we were properly understood; and especially so when we would remind them that very probably they were present as intruders, not however from any impertinence or fault on their part.—We had assembled to eat the Lord's supper with the children of the Lord. The door was left open and they also came into the house. They may even be here by *invitation*, nevertheless we are not sure that they are not intruders, for we know of no one who is commissioned to give the invitation. We are not sorry that you are here, because we do not love you, but because we cannot give that manifestation and expression of our regard for you which our humanity would prompt us to do. When the Lord instituted this supper which we are eating he took "the twelve" with him, to be his witnesses. They (or some of them at least) have given us their evidence, and that testifies that they ate a supper; hence we eat a supper. In eating this supper we desire to set before our minds how

bountifully the Lord has provided for all our wants, and to anticipate that great feast which he has prepared for his people in his kingdom. And just as we have not now the *privilege* to admit any to his table who are not his disciples, so we will not have the *power* to admit any such to the "marriage supper of the Lamb." Then if you are found in the "guest chamber" without the "wedding garment," it will be said of you, "bind him hand and foot and cast him into outer darkness." Then all expostulation will be in vain. Therefore "now is the accepted time; behold now is the day of salvation." "To-day if you will hear his voice, harden not your hearts." If you are now grieved because you cannot participate with us in these temporal comforts, oh, how painful must be that regret when the Master will say to his people "enter into the joys of thy Lord."

ENLARGEMENT.—We do purpose to enlarge our paper as soon as we can possibly afford it. We want to be liberal, and think our friends will grant us this reputation. We notice that our brethren of the *Visitor* do not propose to reduce their price, or enlarge their paper; and we are now giving nearly twice the amount of reading for \$1.50, that they give for \$1.25, besides incurring the extra expense of a weekly publication. We make the comparison to show what we are really doing.

As soon as our list reaches 3000 actual subscribers, we will give 12 pages weekly, and add 4 pages as a cover, and for advertising and secular notings. We should be pleased to enter into this arrangement at the beginning of our next volume, but nothing short of 3000 subscribers would secure us against the expense of such enlargement.

From the Tyrone Herald.
Life's Trials.

There is no position in this life, let it be lowly or exalted, which is exempt from trials, either more or less severe. We can imagine no situation where they do not intrude themselves. Although we may often indulge the fond hope that we will ultimately reach the goal of our desires, and be freed from the vexations to which all are subjected throughout the entire duration of life; yet every one has found by bitter experience that this expectation is a mere delusion, a fleeting fauey, which long years of sorrow will banish and constrain us to base our hopes on a surer foundation than any which is offered us in this life. It is utterly impossible to avoid them. They have been entailed upon us ever since the time the supreme edict went forth commanding man to depart from the delightful Eden, in which he was originally placed. They form a part of the just penalty which an offended Deity required to be paid. No earthly power is sufficient to ward them off. Even the potent wand of wealth avails little in driving them away. Their power is felt by all ages and classes of humanity. The monarch upon his throne, who holds the destinies of his subjects in his own hands, and rules an empire with undisputed sway, is as much liable to the trials and vexations attendant upon his circumstances as the poorest peasant in the land. Each one has his own peculiar ones.—They differ in different persons, and very often, though they may rend us to the heart's core, yet there is that within us which prompts us to bear them silently, and confine their knowledge to the secret chambers of our own hearts. Like deadly enemies they come upon us with darkening visages, and when least expected, and sometimes wound the poor tried heart, oh, most severely. When we imagine ourselves most secure from their fiery visitations, and sheltered from their deadly onsets, then it is that they come upon us as a flood, threatening to annihilate every source of happiness which

is accessible to us. Ah, who has not, when everything has worn a pleasing aspect and life seemed to glide on smoothly, entertained a flattering hope that henceforth all will be peace and pleasure. Alas, how soon that hope was destroyed! How soon some dark cloud of sorrow loomed up before the heart, shutting out the sunlight of joy and happiness. Although we frequently murmur at the all-wise hand which dispenses them, yet we can not for one moment suppose that they are sent to us without a purpose. They teach us the frailty of human happiness and drive us beneath the shelter of a higher power. It is their object to refine our natures and implant within us a desire of reaching a place from which they will be forever excluded. Many are slow to heed the instruction they convey. Ah, it is a long and weary lesson. Many are ready to cry out in frenzy:

"Tell me not that all is sadness
 Ceaseless woe and pain and madness,
 and that not a ray of gladness
 E'er will cheer the bitter strife.
 Tell me not that I may wander,
 Seek and sigh, and vainly ponder,
 For a balm to ease me under
 Burdens which are hard to bear."

But oh, ineffable joy, listen as the soothing promise falls on the ear, comforting the weary soul with the assurance of a bright day.

"There is a world exempt from sorrow,
 Where earth's weary ones may borrow
 Bliss to-day and joy to-morrow
 That will never know decay.
 Blessed Lord of life and glory,
 Teach my soul to heed the story
 Of the cross, bloodstained and gory,
 Where the blessed Savior lay."

V. M. WARREN.

Tyrone, Pa.

TEACHING CHILDREN.—Do all in your power to teach your children self government. If a child is passionate, teach him by gentle and patient means to curb his temper; if he is greedy cultivate liberality in him; if he is sulky, charm him out of it by encouraging frank, good humor; if he is indolent accustom him to exertion; if pride makes his obedience reluctant, subdue him by counsel or discipline—in short, give your children a habit of overcoming their besetting sin.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 12, 1867.

CORRESPONDENCE.

FAYETTE CO., W. Va.,
 Oct. 23rd, '67.

Brother Henry;—Having returned from a visit to some of the churches in Va., I will give you a short outline of my travels. Left home the 12th of September, traveling on horseback in company with brother Andrew Hutchinson and sister Sarah Sanger. First day had meeting in Raliegh Co. Next day passed through Mercer Co., to the settlement of the Brethren in Monroe Co., with whom we attended their Communion meeting the following day. Preaching also on Lord's day, and an election for a minister and two deacons. The choice for minister fell on brother James M. Hutchison, and for deacons on bro. G. W. Hutchison, and brother Joseph Hutchison. After meeting brother A. Hutchison took leave of us for home.

Sept. 18th, in company with brother J. M. Hutchison, we crossed the State line into Giles Co., Va. Thence into Montgomery Co. 19th in company with brother A. Crumpacker and wife, set out for Floyd Co. 20th, attended meeting near the Allegheny Springs. 3 added to the church by baptism. 21st, attended Communion meeting with the brethren in Floyd, in the West arm of the church. Following day public preaching and an election for ministers. Lot fell on brother Peter Bowman and brother John Spangler. 23rd, set out for Franklin Co.; crossed the Blue Ridge mountain, and tarried several days with the brethren in Franklin. 26th, recrossed the mountain into Roanoak Co. Tarried with the brethren until the 28th; then went to the Communion meeting in Montgomery Co.; also meeting following day.

Oct. 2nd, returned to Roanoak Co.; 4th went to Botetourt Co.; heard good news from home by letter. 5th, attended communion meeting at the Valley church, Bote-

tourt Co.; attendance was large; about 300 members communed.—Following day preaching in the house and in the grove—about 2000 persons present; 3 persons baptized. Oct. 9th, in company with brother John Moomaw, set out for Greenbrier Co., W. Va. First day took dinner with our dear blind sister, Lydia Gish. Agreeably indeed were we entertained while in her company. She can read fluently from the Bible, and is well versed in the Scriptures. One never grows tired of hearing her talk of heavenly things. And to hear her sing and play on her piano, spiritual songs, such as "sweet home," or "the blind girl"; one almost imagines he hears angelic voices and strains of music from the choir around the throne of Jehovah. Duty bade us say farewell. Sister, may we meet where every eye will sparkle with holy love, and radiate the language of unspeakable joy.

Crossed the Alleghany mountains the 10th; passed by the "Sweet Springs."

11th, visited the celebrated White Sulphur Springs, and in the eve arrived at Meadow Bluff, Greenbrier Co., W. Va. Next day held a communion meeting at the house of brother Frantz, the first of the kind in the Co. Continued meeting for four days; had 6 additions by baptism, and two applicants not yet baptized. Much interest was manifested during the meeting.

Arrived at home the night of the 16th and found my family all well—greatly rejoiced to meet them after an absence of five weeks. Many thanks to the Lord for his goodness. Having traveled through parts of 13 counties, and met with many dear brethren and sisters who were everywhere I met them, kind to me—ever ready to administer to the comfort of the body and consolation of the spirit. My prayer for one and all is, *may the Lord abundantly bless them.*

I found the churches in a healthy prospering condition, and her ministers zealously fulfilling their calling. There seems to be an increasing demand for ministerial labors more ro-

mote from the body of the churches. May the good seed be sown farther and farther into Satan's domains, causing thousands to rebel and come out on the side of the Lord Jesus Christ.

J. S. FLORY.

ECLECTIC MEDICAL COLLEGE, }
CINCINNATI, O., Nov. 3rd, '67. }

Dear Brother Holsinger; For the satisfaction of my friends, I wish to inform them, and your readers that I left my home in Tenn. on the 23d of September, in company with bro. John C. Moomaw; came on to Bon-sacks depot, laid over one train, and had one meeting at Bethel; was much rejoiced to meet the brethren and friends there. From thence I entered upon my journey alone, for Philadelphia and on to Germantown on the 25th, having been requested by church there, before I left home, to come and hold a series of meetings, which we did as the Lord gave us ability. We found the good members here, earnestly contending for the *good old order*—I mean the Apostolic order. And as there are many in the brotherhood who contend for their order, claiming it to be the order of the old Brethren, when in fact, some of them do not know what that order was, which we will have occasion to speak of hereafter. But, dear reader, permit me here to remark that I am a strong advocate of the Apostolic order, whether it was my father's or grandfather's order or not. God's eternal word is *the order*. But to the history of my travels: Having as we hope, spent the time profitably in Germantown and Philadelphia, and especially at the old Mother Church of North America, which seemed quite encouraged and built up in the Gospel. With our thanks to them for their kindness, on the 3d of October we left for South Bend, Ind. Attended a love feast on the 10th of October, on Portage Prairie, and held meetings in South Bend and vicinity. On the 17th October I left my father in law's (Samuel Witters) with my wife and brother-in-law; took cars at South Bend enroute for Cincin-

nati, where we now live, and expect to remain for eight months, or until the close of the Medical Lectures, which I came here to attend. Those who write to me will please notice my address being changed, and direct to me, in Cincinnati, Ohio, care of Eclectic Medical Institute.

P. R. WRIGHTSMAN.

Brother Holsinger; Below is a statement of the amount of money received for purchasing Bibles for the poor in the South. As we remarked in our last report the donations are liberal when once the object is rightly understood and fairly presented. The churches which so liberally donated are the one from which I came and the one in which I now reside, but this I attribute to the fact that I being better known by them and the subject was more forcibly presented. To these churches and to the brethren and sisters who contributed so liberally from other congregations, I desire to say, in the language of Paul to the Philippians, "Having received the things sent from you an odor of sweet smell, a sacrifice, acceptable and well pleasing to God. But my God will supply all your need, according to his riches in glory in Christ Jesus. I should also state that the American Bible Society, learning how this money was obtained and where the Bibles are to be sent, made me a handsome donation of Bibles also to be sent South.

Report for the month of October, 1867, of money received for the purchase of Bibles:

E. Longanecker, N. Lisbon, Ohio,	\$1.00
From a sister (no name),	5,00
Eld. P. S. Myers, in behalf of Lewistown congregation	17,10
Eld. J. Mohler, in behalf of same congregat'n east end,	12,08
Bro. J. Steman in behalf of White Oak congregation, Lancaster county, Pa.	68,00
	<hr/>
	\$103,18
Paid for check at bank,	,08
	<hr/>
Am't invested,	108,08
S. Z. SHARP.	

Dear Bro. Samuel Longenecker :

—It has been a long time since we had a word from you ; but quite recently I received a letter from the little group of brothers and sisters who had gathered around the old homestead. How sweet the sound of home ; the place of our earliest enjoyments. Oh, how I would have loved to have been one in the number of them at home ! But however pleasant that meeting may have been, it was soon interrupted by the parting farewell. But there is a home more lovely than that, in our Heavenly Father's mansion, uninterrupted by the parting hand. This home is much more desirable, for here we have no continuing city, no abiding place, no permanent resting spot.—With some of us our homes are ever changing, and we are tossed about amidst the breakers, and sigh for the haven of eternal rest ; the quiet resting place ; the peaceful abode of calm contentment and joy ; the home where sorrow and death can never enter, and disappointments can never come. But here we can scarcely find a family that has not been visited by the grim messenger, death, who holds some loved one in his embrace ; or one heart that has not felt the bitter pangs of disappointment and sorrow. But oh, blessed hope ! *Christ* is soon coming to destroy the works of the devil and make an end of sin and sorrow, and to set up his everlasting kingdom and to reign upon this earth, for the kingdoms of this world shall become the kingdom of our God and his *Christ*, for by his blood shed on the cross He not only purchased our redemption from the curse, but also the earth, which through disobedience of our first parents was cursed for their sake. Hence says Paul, "all creation roameth and travaileth in pain until now, not only they, but we ourselves groan within ourselves, not that we would be unclothed, but clothed with immortality." For it is written, and truly too, that the earnest expectation of the creature waiteth for the manifestation of the children of God ; to wit the redemption of our bodies, when they shall come up out of the wilderness, lean-

ing on the arm of her beloved, fair as the morning, clear as the sun, bright as the moon, and terrible as an army with banners, to enjoy their promised possessions, of which they here have only the earnestness. God in his wisdom has reserved the possession itself in heaven for them.—Wherefore as the Apostle Peter said let us gird up the loins of our minds ; be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.—Wherefore seeing that we look for something let us be diligent that we may be found of him in peace without spot and blameless. That we may be partakers of the precious promises of which the gospel so richly abounds. This leaves us all well, for which we bless God, for with many other like precious gifts, of which he has made us the happy recipients.

I remain as ever your sister in hope of eternal life,

LEAH CRONCE.

Brother Holsinger : As I love to read church news in the *Companion* I will also write a word from old Beaverdam. After the death of our dear Elder Jacob Sayler—within a few days two years ago—we seemed to have a weak ministry, only two young brethren, namely, Daniel Sayler and David R. Stitely, and myself. A year ago we had a choice and elected brother David Grossnickle, and a month ago we again had a choice, and elected brother Henry Sayler, a son of Elder Jacob Sayler. Since our first election we had an addition of 35 members by immersion ; 23 since the 5th of May last. We thank God, for we feel that the Lord was with us. I pray that we be right humble and faithful, that the good Lord may continue his blessings and mercy on us and all the Israel of God.

ISAAC PFOUTZ.

Brother Holsinger : I wish that some kind brethren might be aroused to their duty toward us in this part of God's moral vineyard. One year ago last April my father-in-law (P. Messner) and brother M. Moist moved their families here, in Cal-

houn county, and I have heard no brother preach since. They desire and need spiritual food. Myself and wife are staying with my father-in-law's, four miles North of Albion at present, and desire to make our home in some part of Michigan, but as far as we have come yet we have found no brethren, and feel too much like being lost where there are none. The work of the Lord is very urging here. The harvest indeed is great but as yet we have found no laborers here. Other denominations labor here with much success. Why could not the brethren who preach the word in gospel purity share as favorable a fate. I desire brethren who live in this State, where land is cheap, to give me a description of it by letter. And if there are brethren in this or any adjoining counties to let us know of their whereabouts, and the condition of the church.

ALBERT S. LIGHTWALTER.

Albion, Mich.

Remarks.—We receive many calls for ministerial aid from the State of Michigan ; in fact invitations are received from nearly all parts of our country, but more especially from the great West ; and we would rejoice if all could be gratified.—For the satisfaction of brother Lightwalter we give him the following addresses of our subscribers in Michigan from whom he may be able to learn more particularly by writing, in regard to the location of brethren in this State. If we succeed in making our proposed enlargement of the *Companion*, we purpose having a special department for the full addresses of our ministering brethren, as a standing matter in the cover. This we think would be very acceptable.

The following names are on our list in several different counties :

Buchanan, Berian Co., John Judy.

Dowagiac, Cass Co., Joel Barnhart.

Bloomington, Van Buren Co.,
F. P. Loeher.

Niles, ——— Co., Samuel
Marra.

Charlotte, Eaton Co., George
Kepner.

Fawn River, St. Joseph Co., Ja-
cob First.

Monterey, Allegan Co., Mariah
Hoffmaster.

Proposed Visits to Somerset co.

To Davidsville, Thursday 5th of
December; one meeting at David-
sville.

Friday the 5th, and evening, at
Quimabone meeting house.

Saturday the 7th, to Shanksville;
meeting over Sunday.

Monday the 9th, to Somerset;
stay in Middle Creek branch until
Friday morning the 13th. Thence
to Berlin Branch over Sunday.

On Monday the 15th to Elklick
branch, and stay till Sunday evening
the 22d. I expect Brother D. M.
Holsinger, or somebody else, to go
with me. I want help on this trip.

GRABILL MYERS.

Editorial Observations.

We met sister Shelly, wife of
brother Abraham Shelly, on the
train at Altoona, on Thursday last,
on her return from Illinois, where
she had been on a visit to see her
son, who had been very severely
injured by the kick of a horse some
time ago. She reports him rapidly
recovering. She brought us the
love and greetings of our dear uncle
David Holsinger, and other friends
in the West. She also brings an in-
vitation to my father to visit Ogle
Co., with a view to locating in that
place, which she committed to my
charge, and which we hereby trans-
mit.

With this number we send out
our subscription lists for volume
four. We send them as far as we
are able to know, to those who have

been working for us heretofore. In
most cases we believe those to be
our fellow laborers in the ministry,
to whom we are under lasting obli-
gations for their kindly assistance in
giving their influence in favor of
our work. If they still believe the
Companion to be an auxiliary (help)
to the great work in which they are
engaged, we hope they will contin-
ue to aid us in its circulation. We
know we cannot remunerate them
for the trouble we are to them, but
we hope they will receive a reward
from the same source whence they
expect their remuneration for minis-
terial services. Let all, then, who
feel favorable to our enterprise, go
to work at once, and obtain as many
subscribers as possible, and re-
turn us the lists as soon as con-
venient. A few hundred dollars
about the first of December would
afford us quite a relief.

And should our lists fall into the
hands of any who have grown tired
of us, we hope they will still aid us
by handing them to some one who
will do the work.

Printers love liberality, and hence
they offer their acknowledgements
for the smallest favors, but we con-
sider it no *small* favor when a sub-
scriber brings us 3 or 4 pounds of
butter, a bag of corn, a bushel of
turnips, and a bushel of potatoes, all
for one year's subscription to the
Companion.—This is the way broth-
er Joseph Grazier, of Arch Springs,
this Co., pays us. Many thanks.

The barn and stable belonging to
the farm and tavern stand of Perry
G. Trout, (Leamer's old stand) in
the Southern part of this County,
were entirely destroyed by fire, on
Friday night a week ago. Three
horses and two mules suffered in the

flames. The house barely escaped.
Loss perhaps exceeds \$6000; no in-
surance. Supposed to have been
fired purposely.

On Lord's day, 3rd inst, we at-
tended preaching at brother Conrad
Imlers, near Altoona, and had the
pleasure of hearing an interesting
discourse by Elder Jacob S. Burk-
hart, of El Dorado, this county, from
John 1: 1—4. We were sorry to
learn from him that his son, brother
Alexander, is still sorely afflicted,
and, in the course of nature, beyond
recovery. Brethren and sisters re-
member them in your prayers.

We have received the announce-
ment of the death of sister SNOW-
BERGER, wife of brother Daniel Snow-
berger, of Morrisons Cove, on the
3rd inst. Particulars in our next.

Those who have ordered Hymn
Books from us, will please have pa-
tience. We are entirely out, though
we sent for a supply several weeks
ago.

An Editor's Daily Food.

A religious exchange remarks:
"Weariness, reproaches, miscon-
prehension, these are daily food to
an editor; but they are ever spiced,
flavored with countless kindnesses,
and a glorious consciousness that we
are mighty through God to the ac-
complishment of noble ends."

Probably almost every editor of a
religious paper can attest the truth
of this. Yet, for our own part, we
are compelled to say that, through
the unspeakable and undeserved for-
bearance of our patrons, the flavor
of kindnesses has been to us much
more constantly present than the re-
proaches. Only occasionally some
brother becomes so sorely aggravated
with our stupidity or willful folly
that he cannot resist boiling over.
Then of course we catch it.

Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

At \$1.50 Per Annum

VOLUME III.

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Number 46.

For the Companion.

"A Genuine Hope" Described.

Hope is an anchor to the soul,
Hope—may it all my life control.

"But the hope of the wicked shall
be as the giving up of the ghost."
Job 11 : 20.

Hope makes the Christian's armour bright,
Hope, oh my hopes be they right.

"For what is the hope of the hypocrite,
though he hath gained, when
God taketh away his soul." Job
27 : 8.

Hope without trust in Christ our Head,
Hope without works like faith is dead.

For "when a wicked man dieth
his expectation shall perish; and the
hope of unjust men perish." Prov.
11 : 7.

Hope, when defer'd, makes sick the heart,
Hope, when obtain'd, doth life impart.

"Hope deferred maketh the heart
sick: but when the desire cometh it
is a tree of life." Prov. 13 : 12.

Hope, like the flag in yonder's plain,
May fall, may wither without rain.

"For "so as the flag and the rush
die without water; so shall perish
the hope of the hypocrite." Job
8 : 11, 12, 13.

[One who talks of his hopes in
heaven while engaged about his
"Father's business" is thus a light
to the world and a salt to the earth;
while a disobedient sinner who talks
of his eternal hope is like a slug-
gard who dreams all day that he
had arisen and gone in the dis-
charge of his day duties.]

Kingston, Mo. C. C. ROOT.

For the Companion.

Fourth Letter to H. R.

Beloved Fellow Member in the
Brotherhood of Emmanuel: Ten days
ago a new name was inscribed in the
Book of Life, and a "white stone"
given to the added member of the
elect, "and in the stone a new name
written, which no man knoweth sav-
ing he that receiveth it." To no one
on earth has this transaction been a
deeper joy than yourself. The name
in the "Book" I know; but the new

eternal beatitude. John 17: 21. Gal.
3 : 28. Such indwelling of the Infi-
nite Beauty and Godness, turns self
name in the "white stone" is the in-
ner mystery of the open vision of
your soul of the "chief among
ten thousand," the altogether lovely
One. The standard of revolt has
been abandoned, the black flag of re-
bellion cast away, the peculiar livery
of the Redeemer has been put on,
your life consecrated to Jesus at the
foot of the cross and in the flowing
stream you have ratified your enlist-
ment for time and eternity under the
white banner of Peace and holiness
and love. If the angels in heaven
are jubilant over the recovery of one
sinner, well may we. Your burial
with Christ in baptism was witnessed
by "an innumerable company" of in-
visible spectators, and the new dis-
play of Divine Grace in your redemp-
tion, of which baptism is the type
and seal, was hailed with unutterable
delight by the retinue of the king
of kings. Of the "little ones" who
come into the kingdom by "water and
blood," Christ says "in heaven their
angels do always behold the face of
my Father which is in Heaven." Matt.
18 : 10. Not only do they
sing together and shout for joy when
a sinner is reclaimed to Christ, and
clothed with divine righteousness,
but they attend our footsteps, minis-
ter to our wants, mingle in our wor-
ship, and at last escort us to glory.
Heb. 1 : 14. I Cor. 11 : 10. Luke
16 : 22. In this "ho "elect angels"
come into the sphere and joy of the
elect redeemed by the blood of the
Lamb. If they, without any experi-
mental knowledge of the bliss and
glory of salvation from sin, partici-
pate in our joy, and swell the hosannas
of heaven "over one sinner that
repenteth," what deep, pure, loving
rapture ought to thrill the heart of
the Church when a fresh trophy of
grace is brought within its threshold.
In Col. 1 : 3, 1, the Apostle breaks

forth in a strain of profound joy, say-
ing, "*We give thanks to God and
the Father of our Lord Jesus Christ,
praying always for you, since we
heard of your faith in Christ Jesus,
and the love which you have to all
the saints.*" Herein is contained
the true idea of ownership which the
elect of God have in each other, an
ownership of love, sympathy and
joy. When through faith we are
permitted to call Christ our own, and
we are at the same time inspired
with a feeling of property in all the
Israel of God. The sense of amalga-
mation with a common life, a com-
mon love, and a common interest
which characterized the early disci-
ples, will predominate in us. We be-
lieve in the son of God, are of "one
heart and one soul, do not regard
"aught of the things which we pos-
sess as our own; but we have all
things common." Acts 4 : 32. If we
are Christ's "all things are ours."—
Whether Paul or Apollos, or Cephas,
or the world, or life or death, or
things present or things to come." I
Cor. 3 : 22. We feel Christ in
the church so much the complement
of our better selves, and have in the
way of sweet prelibation, such a
sense of our munificent dowry in
Christ Jesus. Rev. 2 and 3d, that
the blissful Eternity to come of the
redeemed, a miniature of which we
carry in our bosoms, constrain us "to
give thanks to God and the father
of our Lord Jesus Christ" for the
beauty of holiness in the living shrine
of the Holy Ghost, and to pray always
for the steadfastness, perfection and
final salvation of every saint. To
be born of blood may result in many
noble qualities, but it cannot elevate
us above the sphere of nature. To
be born of God, sets souls on a high-
er platform, blots them in the sweet
endearing communion of holy love,
defecates their nature of its impuri-
ties, and overtops all distinctions in
the one common bestowment of God's

into nauseous lees, and prompts to prayer for each other. The renewed nature of the follower of Jesus is like an eolian harp, which emits a tender, ravishing sound from the softest breeze that sweeps over its strings. The soul of the saint has all its fibers adjusted by the hand of Omnipotence, so that every event in which God and Christ and the angels rejoice, of which the Church Militant is cognizant, is like a zephyr that comes floating down from the bowers of Paradise passing through the heaven-tuned chords, and waking up its music to the ear of harmony's Great Author.

The Apostle not only thanks God for their "faith in Christ Jesus," and their "love to all the saints," but also "for the hope which is laid up for you in heaven." Like a bird without wings, so is a soul without hope. When the saint is cast down and convulsed with anguish, misgiving, and sorrow, there is but one antidote—"hope thou in God. Ps. 42 : 5. It is a hope not yet realized, and yet in part possessed. A sealed faith in Christ Jesus "lays hold upon the hope set before us." Heb. 6 : 18. If we are conscious of being out of right relation to God, faith will not give us the "peace which passeth all understanding." Phil. 4 : 7, and as long as this peace is wanting, we cannot rejoice in hope of the glory of God." Rom 5 : 2. The Apostle in our text speaks of faith, and love and hope, and these three he affirms, in another place, abide. I Cor. 13 : 13. It is "the hope of eternal life." Tit. 1 : 2. It is promised by God that cannot lie," and is therefore "an anchor of the soul both sure and steadfast." Heb. 6 : 19. It "maketh not ashamed," even when the world wags its head and utters its cutting gibes. Rom. 5 : 5.—"When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth." Prov. 11 : 17. But the righteous hath hope in his death." Prov. 14 : 32. We are "saved by hope." Rom. 8 : 24. It cannot exist without patience and painful discipline. I Thessa. 1 : 3. Rom. 5 : 4 : 15 : 4. It is a "lively

hope," because it is "in God." I Pet. 1 : 3, 21. It is based on "the resurrection of Jesus Christ from the dead," and can be cherished by those only who "have been planted together in the likeness of his resurrection." Rom. 6 : 15. It comes out of the grave of sin, leaving the habiliments of death behind it in the sepulchre, "looking steadfastly toward Heaven," "seeking those things which are above, where Christ sitteth on the right hand of God." John 20 : 7. Acts 1 : 10. Col. 3 : 1. Hope is one of the great bands which hold together the Church of Christ.—without it the elect would be as a keg without hoops, like a nation without an armory, like the husbandman without rain or dew. As there is "One Lord, one faith, one baptism, one God and father of all," so also "we are called in one hope of your calling." Eph. 4 : 4, 5, 6. All who have put on Christ concur in declaring its excellence. It is a lamp that ever flames on our path, throws its gleams into the gloomy realms of Hades, and opens transporting vistas through the pearly gates of the new Jerusalem. My flesh shall rest in hope." Acts 2 : 26. If in this life only we have hope in Christ, we are of "all men most miserable." I Cor. 15 : 19. It "entereth into that within the veil." Heb. 6 : 19. Each believer can say as Paul, "I have hope towards God." Acts 24 : 15. Yea, more, it is his privilege to "abound in hope, through the power of the Holy Ghost," and to be always "looking for that blessed hope and the glorious appearing of the Great God, and our Savior Jesus Christ." Rom. 15 : 13, Tit. 2 : 13. The Christians hope is no idle dream, no vain expectation. It has the unchanging, immutable oath and covenant of Jehovah for its foundation. Heb. 6 : 17, 18. Well may the apostle say we have a *strong consolation*, who have fled for refuge to lay hold upon the *hope set before us*." No wonder "that we may have *boldness in the day of Judgment*." 1 John 4 : 17. When *hope* lays hold of the perfections and government of God, love will be perfect, and fear cast out. Vain,

carnal hope springs up spontaneously, but "we *through the Spirit*, wait for the *hope of righteousness by faith*." Gal. 5 : 5. The "One hope" is the fruit of the "One Spirit," is centered on the "One Lord," and is the "helmet" of every member's armor in the "One Body." It is the "*hope of salvation*." It is the sheet-anchor of every tempest-tossed mariner, and enables the believer to outride every wave of trial and sorrow that rolls between his soul and the haven of Eternal Rest. Hope scatters the clouds from our sky, enables us to see our Beloved, and the "glory that excelleth," through the most gigantic mountains, and holds up the "unfading inheritance," and the "crown of life," enchantingly to our view, that for the joy that is set before us, we endure the cross, despise the shame, gladly suffering the reproach of Christ, "knowing in ourselves that we have in heaven a better and an enduring substance." 1 Pet. 4 : 13, 14. Heb. 10 : 34.—God gives to his saints "the valley of Achor for a *door of hope*," Hosea 2 : 15, so that the Star of Bethlehem never shines brighter than when the earthly sun has set. That which is to the worldling "darkness that may be felt"—a prelude to the "blackness of darkness,"—is the condition of the believer's most sublime triumph in Christ. A genuine hope bears the soul above the mists of sense, and gives her rapturous visions where others are blind. It has the Infinite for its object, Heaven for its consummation, and the present life with all its tribulations and adversities as the arena for its development. It comes from God, tends to God, has the sense of God, and will be satisfied when it awakes with the likeness of God, Ps. 17 : 15, so that we have courage to open the gates of our own souls, sit in council with God, make solemn inquisition with our hearts in seasons of trouble and darkness, and "are not afraid with any amazement" during the scrutinizing consistory of the All-Holy and All-Merciful.—When "we are in heaviness through manifold temptations," it looks confidently up to God and pleads his

own promises. "Remember Thy word unto Thy servant, upon which Thou hast caused me to HOPE." Ps. 119: 49. How wretched is the state and how dismal the prospect of those who are "without Christ, *having no hope*, and without God in the world." Eph. 2: 12. "Happy is he that hath the God of Jacob for his help, whose *hope is in the Lord*." Ps. 146: 5.

Our entertainment of "*the hope of the gospel*" has for its concomitant a constant longing for an effort after *purity of heart and life*. This is the test by which it is distinguished from all that is spurious. "Every man that hath this *hope* in him *purifieth himself, even as he is pure*." 1 John 3: 3. The immaculate Jesus is the model toward which it ever rises, and by which it ever tries itself. When its weakness, defections, and impurities sink it down into the dust of self-condemnation, it *looks toward Jerusalem* through the telescope of its tears, and "*against hope believes in hope*." Rom. 4: 18. "Sanctify me through thy truth," is ever its cry. Purity of heart and the beatific vision are twin-desires of *Hope*. Matt. 5: 8. It hates sin with perfect hatred, and esteems nothing so transcendently lovely as the "*beauty of holiness*." "Keep thyself *pure*;" then mayest thou *rejoice in hope* of the glory of God." 1 Tim. 5: 22. Rom. 5: 2.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

A Supported Ministry.

In a copy of the *Companion* dated Oct. 1st, 1867, I noticed a criticism on an article which I had written upon the above subject, and I feel a little timid about saying any thing in opposition, when I take into consideration the contrast between our powers of reasoning and the regard which I have for my respected brother. But laboring under the conviction that it is right that we should criticise *one another* I will attempt to point out some errors in the brother's criticism. In the first place I will acknowledge that I should not have said that money is

the root of all evil, but if brother Wise would have read the preceding sentence, he would have learned my sentiment. In addressing me the brother says: "I hope brother E. you would not send "missionaries" who are not "ministers." Indeed brother Wise I did not say that I would. "Well then if you will pay their *time and expenses* you will "support ministers, missionaries." I did not and will not deny it, but the word "missionary" somewhat modifies the meaning of the word minister, for if it did not, all ministers who have preached in their own town *only* would be missionaries.—"How can you reason so contradictory." I think that the above explanation plainly shows that there is nothing contradictory about the reasoning mentioned.

Now brother if you know a brother who preaches to please *men* for \$400 per annum, inform the brethren who pay that, and no doubt they will *stop* him in his "mad career." To this I would say, that if brother Wise will point out in my essay a sentence in which I said that any brother is preaching for \$400 per annum, I will inform the brethren who pay it. "Now brother E. U., and all of the same sentiment, please look at us of the 'new system,' as you call it, *not* as being in favor of *salary* preaching; but simply in favor of supporting the ministry." "Such ministers as have not sufficient income to support them and their families when the are called away from home to preach."

Now brother Wise will you please point out *one* instance in which I said a solitary word against supporting poor ministers who are called away from home to preach? If you do I will acknowledge the error.—You ask me to look at you as being simply in favor of supporting the ministry, and then say, "such ministers as have not a sufficient income to support them and their families." You say that you do not plead for men whose income is greater than their expenses. Do you exclude them from the ministry? You must do so, for if you support only those who have not a sufficient income to

support them and their families, you do not support the ministry but only a part of it. "How can you reason so contradictory?"

Yours in hope of eternal life,
E. UMBAUGH.

Pierceton, Ind.

A Fable.

When we hear the liquor-dealers talk about "oppressive excise laws" and "puritanical legislation," and see them appealing to the constitutional convention for redress against an "invasion of their rights," and for protection against the "cruel injuries inflicted upon them" by unjust legislation against the trade in which they have invested their all, we are reminded of the following fable;

A very fat old duck went out early one morning in pursuit of worms, and after being out all day, she succeeded in filling her crop, and on her return home at night, with her crop full of worms, she had the misfortune to be met by a fox, who at once proposed to take her life to satisfy his hunger. The old duck appealed, argued, implored, and remonstrated. She said to the fox; "You can not be so wicked and hard-hearted as to take the life of a harmless duck merely to satisfy your hunger? She exhorted him against the commission of so great a sin, and begged him not to stain his soul with innocent blood. When the fox could stand her cant no longer, he said: "Out upon you, ma'am, with all your fine feathers! You are a pretty thing, indeed, to lecture me for taking life to satisfy my hunger! is not your own crop now full of worms? you destroy more lives in one day to satisfy your hunger than I do in a whole month!"—*National Temperance Advocate*.

Prefer the private approbation of the wise and good, to the public acclamation of the multitude.

Seeing that a man is more happy that has nothing to lose, than he that loseth that which he hath, we should neither hope for riches, nor fear poverty.

*For the Companion.***"Let the Peace of God Rule in Your Hearts."**

Colossians 3 : 15.

These words describe the happiness of the believer. He is at peace because his conscience tells him he is pardoned for Christ's sake. The peace of God is a great fountain of supply, from which come down many good and perfect gifts. As to their conversion, Christians confess that they owe it to the work of the holy spirit while their subsequent spiritual life is supported and made fruitful in holiness equally by his grace. By the grace of God they are what they are, and by the grace of God they continue to be what grace made them. Now the Christian life has many hinderances to its purity and strength, its comforts and productiveness. Divine aid alone can cast up and remove these. In the word of God we are taught that the spirit of God works in this direction, and works successfully; and that the grace of Christ is ever made sufficient, as that a free course is at length opened up for every genuine soul going Zionward. We are taught that God's perfections and promises are all engaged in this work of sanctification, and continue to insure the Christian in successive victories over all his foes. In what then does the idea suggested by the above proposition, that the peace of God is this source of supply, differ from this plain and well understood doctrine, it is not by might nor by power, but by my spirit saith the Lord. There is in truth no essential difference between them. In the one case we say that grace, in the other that peace is the source of supply. This second view is figurative or allegorical, tracing Divine influence to a mode of thinking about God as the friend of sinners, or to that peace with him and with conscience which follows such a conviction. Having been wrought by the spirit this conviction remains a source of spiritual strength, and when all other considerations fail to move us, this one, when properly handled, invariably succeeds. There is no conceivable

vicissitude in the life of faith for which this happy persuasion does not provide suitable supply. Take for example our most anxious concern, our progressive purity of mind and heart it is already a settled point with us that we must bear a far more striking resemblance of the likeness of our heavenly Father.

We have heard the call: "Be ye holy for I am holy," and we must be determined to comply with it. We can have no hope of engaging the friendship of God apart from such holy efforts, and we have no idea of being able for such effort apart from the persuasion that the indignation of the Lord has passed away from us. We must become cleansed of our impurities; we must bring them to this fountain of living water, and as one thought after another rushes into our minds, of God's most merciful provision for, and gracious complacency in him, these impurities are sunk under a sense of shame; they are covered with confusion; they flee away from the region of the heart, and for the time lofty and sanctifying contemplation of Divine love exert a sublime ascendancy. How can our hearts indulge in carnal delights, in unchased thoughts at the very time that it draws water with joy out of this well of salvation! Impossible; this stream is living and pure, and carries away in its flow all uncleanness; washes thoroughly and makes white the interior of the new man. If then purity be (and purity is the very strength of the Christian as well as our most beautiful ornament) it is evident we can have no source from which to feed and increase it, like the consciousness of being at peace with God through the blood of Christ. For illustration, take the solicitude of our growth of faith. We are sometimes the victim of spiritual disquietude, and are so frequently overtaken by our enemies as to lose, for a season, our sight and sense of the gracious Ruler in our hearts—the peace of God—the voice of that Ruler. We do not hear as we once did. The touch of his pacifying sceptre is not felt, and the influence of the charm-

er is weakened if not withheld.—Then it is that we are heard lifting up our voice weeping. "O my God my soul is cast down within me."—In such a season night overtakes us. Our spiritual adversaries gain upon us; the weapons of our warfare are wrenched from us, and our hope of mercy well nigh disappears. But through wrestling we are not defeated, and though comfortless we do not despair. In a happy moment for us the memory of the past like a faint echo of soft music comes stealing over our spirits; we remember God, and God in Christ.—We recollect the Lamb of God, the blood of that lamb, the infinite efficacy of that blood and the pledge divine that makes this efficacy sure for our pardon and acceptance.—To such reminiscences our fainting faith clings and gradually raises itself up again to former power.—In the confusion of some spiritual combat we have just turned our eyes from the umpire, and consequently the influence that descends from the smiles and encouragements of that high authority was lost we have for a moment let slip from our minds that we are children of God, and suddenly our old carnal nature made a plunge to regain lost honor and spiritual weakness was the result. But in a blissful instant our looks rested anew upon the tribunal of the Judge—even upon the mercy seat—from thence we inhaled new vigor. Then springing to our feet we seize again the whole armor of God and put our foes to rout. The delightful assurance that God is at peace with us, and we are at peace with God, carries us triumphantly to the end of our course on earth.—There is not a weakness which it cannot strengthen; not a temptation which it cannot disenchant; no sorrow which it cannot heal; not a difficulty which it cannot solve; not an enemy which it cannot defeat or slay, and not a well founded hope, whether as to this or another world, which it cannot realize. Herein lies the secret of all eminent piety. The peace of God rules when it is made the pattern after which our hearts are conformed. We are called up-

on to be followers of God as dear children, and also to let the same mind be in us that was also in Christ. Such injunctions are no doubt very comprehensive. They take in the wide range of all that is lovely in the Divine character.

A peaceful temper is placed high in the Bible catalogue of Christian attainments. The peacemakers are said to be blessed, and they are called the children of God. To be consistent, then, with their filial relationship to God as the God of love and peace, we must be the children of peace, cherishing toward each other the kind, forbearing, and forgiving tempers which God has manifested toward us; tempers of an opposite character cannot dwell in justified and pacified bosoms; cannot rule where the God of peace reigns. No child of God can remain long in sullen passion, or keep up a system of vile suspiciousness or annoyance against others. Yea, rather when they are for war we are for peace, being at peace with ourselves and with God. Our natural propensities undergo perpetual chastening and discipline from the meek and lowly Jesus.—Behold how good and how pleasant it is for Brethren to dwell together in unity was the testimony of Godliness under the old dispensation, and behold how these Christians love one another exclaimed they of the fulness of the times; and is it not most befitting that all we of the household of the faith should be also of the family of peace and love; that every one of us should be beautiful and characteristic illustrations of the Savior's school of kindness. May God grant unto us his peace to rule our every hearts at all times, is my prayer.

A. J. CORRELL.

Mountain Valley, Tenn.

Blessed and Happy.

Six Greek words in the New Testament are translated, BLESS, BLESSED: *Eulogeo*, *Eneulogeomai*, *Eulogeomenos*, *Eulogeetos*, *Makarizo*, *Makarios*.

The first four have a common origin, being compounded of two words, *eu*, well, and *lego*, speak.

The verb *EULOGEO* signifies, to speak well of, to praise, to bless.

Eneulogeomai (also a verb) has *en*, in, added, and is passive, signifying to be blessed in. *Eulogeomenos* is a passive participle of *Eulogeo*, and signifies blessed.

Eulogeetos is a participial adjective, also signifying, blessed, and is confined in the New Testament exclusively to God and Christ.

The other two words have altogether a different origin, being derived from *Makar*, happy, blissful; as "The blissful gods."

Makarios is simply an adjective, having none of the peculiarities of a verb, a participle, or a participial adjective. Its proper signification is happy, and it is ordinarily so translated. Its equivalent in Latin is *felix*. In the common English version it is translated happy in such passages as these:

John 13 : 17. "If ye know these things, happy are ye if ye do them."

Acts 26 : 2. "I think myself happy, King Agrippa, because I shall answer for myself this day before thee."

Romans 14 : 22. "Happy is he that condemneth not himself in that thing which he alloweth."

I Cor. 7 : 40. "But she is happier if she so abide."

1 Peter 3 : 14. "But, and if ye suffer for righteousness' sake, happy are ye."

1 Peter 4 : 14. "If ye be reproached for the name of Christ, happy are ye."

In every instance in which *Makarios* is used in the New Testament it is equally proper and grammatical to translate it happy.

Makarizo is a verb formed from *makarios*. It signifies: To call, or count, happy. It is so translated in the common version.

James 5 : 11. "Behold, we count them happy which endure."

It is found in the New Testament only in one other case, where it should be similarly translated, as it is in the Revised Testament:

Luke 1 : 48. "Behold, henceforth all generations will call me happy."

To bless, & to solemnly pronounce

good, or a wish for good, concerning any person or thing. This has no equivalent in *makarios*, which, as already stated, is a mere adjective, signifying, happy. The revised version very properly distinguishes such words, and always translates *makarios*, happy, except when the word relates to God or the hope of his appearing, when it very properly employs the word, blissful.

1 Tim. 1 : 11. "According to the glorious gospel of the blissful God."

1 Tim. 6 : 15. "Who is the blissful and only Potentate, the King of kings and Lord of lords."

"Titus 2 : 13. "Looking for the blissful hope and appearing of the glory of the great God and our Savior Jesus Christ."

The strict laws of translation forbid the confounding of such terms as *eulogeetos* and *makarios*, or of such English words as *blessed* and *happy*. The best scholars of the present age all agree in observing the distinction, and they uniformly translate *makarios*, happy, and not blessed.

In order that the propriety of this course may clearly appear to the English reader, we will compare the common version with the revised:

COMMON VERSION.

1 Peter 3 : 14. "But, and if ye suffer for righteousness' sake, happy are ye."

1 Peter 4 : 14. "If ye are reproached for the name of Christ, happy are ye."

REVISED VERSION.

Matt. 5 : 10. "Happy they who are persecuted for righteousness' sake."

Matth. 5 : 11. "Happy are ye, when they shall revile and persecute you, and shall say all evil against you falsely, for my sake."

Here is perfect consistency, but in the common version there is the most marked inconsistency in using *happy* in Peter and *blessed* in Matt., when the same Greek word *makarios* is employed in each case, and the idea expressed is the same.

To further demonstrate the distinction between these two words, we adduce cases of the use of *eulogeo* in the New Testament: Luke 24 : 30. "He took bread and blessed it."

It would be impracticable to employ *makarios* in such a case, or even the word *makariozo*. Christ did not make the bread happy, nor did he call it happy.

1 Cor. 10: 16. "The cup of blessing, which we bless."

Here is no idea like that of *makarios*, and it would be impossible to express the views of the apostle by the employment of such a term.

Heb. 7: 7. "Without any contradiction, the less is blessed by the better."

Here we get the true idea of *eulogeo*, the solemn pronouncement of a blessing. *Makarios*, happy, can not be employed for any such purpose. We see in such passages the manifest and marked difference between the words.

The English term, benediction, comes from a Latin word, compounded of *bene*, well, and *dico* speak, and it conveys the same idea as the word *eulogeo* and its derivatives. *Benedico*, in Latin, is constantly used as the synonym or equivalent of *eulogeo*. But no scholar would confound benediction, the idea of *eulogeo*, with *makarios* or with *felix*, happy. The sum of the argument is this,

Here are two classes of words; four in one class, and two in the other; all used in the New Testament. The first class is all manifestly of one origin. The second class is just as manifestly of a different origin. The first class conveys the idea of benediction; the second, the idea of felicity. The two ideas are perfectly distinct, and in some respects different, and they can not properly be interchanged with each other.

In respect to *makarios* itself, the sum of the particular argument is this: *Makarios* is an adjective. The words which signify *bless*, or *blessed*, are two verbs, a participle, and a participial adjective. A participle and a participial adjective both partake of the nature of the verb from which they came. Therefore the verbal idea of some act, or the effect of some act, is always contained in them. It is not so with a simple adjective. It denotes merely quality, or attribute, or property. The English word, *blessed*, is sometimes a verb, sometimes a participle, and sometimes a participial adjective, and therefore may properly & grammatically

be used to translate *eulogeo* and its derivatives, but not *makarios* which requires a simple adjective.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 19, 1867.

CORRESPONDENCE.

Brother Holsinger.—The brethren and sisters in Adams Co., Ohio, are tolerably well. I have only been here two years. I was raised in Eastern Virginia, and moved here since the war; have only been a subscriber to the *Companion* a short time, and in the last No. I received I see the announcement of the death of our old and well beloved brother Christian Bowman, who died in Floyd Co., Va., East arm of the church. I feel like giving you a few of my meditations on hearing of the death of a brother.

My mind is carried back to my youthful times when I was received into the church in '41. He was then present. Well do I remember how carefully he counseled me. O, had I lived from that time till now, closer to the words of eternal truth than I have done. Since that time I have often seen tears flowing down his cheeks while he would be warning sinners to turn from the evil of their ways, and point them to the blood of Christ that cleanseth from all sin.

I was in company with the old brother last Fall, in Floyd Co., Va., at our communion. He is now gone to a land of spirits; I am yet in a world of trouble. Beloved brethren if we possess the love of Christ in our souls, all is well. Let us be also ready for in a day when we think not the Son of man cometh; let us have our lamps burning, and oil in our vessels. When we hear the cry: "Behold the Bridegroom cometh, go ye out to meet him," that we may be ready to rise, trim our lamps and fill them afresh with oil. Let us not have to go to them that sell and buy, or we will be too late to go into the marriage supper of the Lamb.—I feel that I am not abandoned to my own weakness; Jesus is our

friend; he guides us through this wilderness of woe, and fills our hearts with fresh courage; he has eased us of our oppressive burdens, telling us with loving words, "Son, be of good cheer, thy sins are forgiven thee." Here we reach the end of our course; our last combat is the most painful, but we receive new strength. We can repeat with the Psalmist to the praise of our Almighty Redeemer, "though I walk through the valley of the shadow of death, we will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Night dawns, and darkness surrounds us, but already at a distance we perceive distinctly the dawn of a new day. At last we reach the termination of our labors; we fall asleep; we slumber in our dusty beds for thousands of years, but O, brethren, let us not sorrow as those that have no hope. The trump of God, the voice of an arch angel will awake us from our silent chamber. Then we will behold the new heaven and the new earth, wherein dwelleth righteousness, and God shall wipe away all tears from our eyes. There shall be no more death, neither sorrowing nor crying; neither shall there be any more pain, for the former things are passed away. What a solemn thought, that at the end of time every thing that has been created shall be summoned to proclaim before the whole universe the glory of God.—O Lord, I prostrate myself before thee in the dust, I hasten while there yet is room to fall at thy feet full of bruises and putrified sores, crying, have mercy on me O Lord; and the prayer of my soul is that the thoughts of my heart, as well as all my actions in life, may repeat, Glory to God on high, "he taketh away the first that he may establish the second."

HIRAM HOFF.

West Union, Ohio.

A visit to North Carolina.

I left home Oct. 3rd for Ashe Co. N. C. The third day, was joined by brother H. P. Hylton, a minister, and brother H. Weddell, a private member. We had 27 very pleas-

ant meetings; much interest manifested, held two elections; forwarded three ministering brethren.—Elected one speaker, and one visiting brother. Attended the funerals of twenty persons, the oldest 91 years of age, the rest from that age to infancy. Were present at three communions, baptized one, and left several applicants for the brethren to attend to. Was absent 19 days, traveled 320 miles, through a very broken and rugged country. We had a meeting at one place from which we could see from 30, to 60 miles in all directions, the most romantic, and picturesque mountain scenery, I ever beheld. Though this country is rough, the people are very hospitable, courteous, and orderly. This is the field for the advocates of a "supported ministry" as the trip did not cost me one dollar. The people heard the gospel gladly, followed us from one appointment to another. Women walking 7 and 8 miles carrying their babes over the hills and mountains. One old sister and her daughter, with one horse and a man's saddle on it, traveled 75 miles alone, through this rugged country, and had several considerable rivers to ford.—This is an ancient looking country, and was settled principally by the Quakers, a long time ago; but few of them are to be found there now. There are but few houses for public worship, and those, as well as the dwellings, are exceedingly humble, and contrast widely, with the gorgeous and fashionable residences, and churches, in other parts of our country. I could not but conclude, that there was probably, more true piety, and happiness existing in the former than in the latter class of society.

D. H. PLAINE.

Bonsacks, Va.

Distribution of Bibles.

Brother Holsinger: On the 30th of Oct. I received from brother S. Z. Sharp, 45 bibles for distribution among the poor. I would say for the information of the donors, that on the same day we received those bibles we started to Johnson Co.

some 50 miles from here to attend some appointments; took a few books with us for distribution. We told the brethren and people at our meeting that we would like to know how many poor widows and families there were in their neighborhood that had no bibles and was not able to pay for them. On the next day they reported to us 22. One widow with eight children had none only when she would borrow from her neighbors. An other widow told us that she had no bible in her house for eight years; this is in the outskirts of the country. May God put it in the hearts of those who have enough and to spare, to help to supply those who have not the word of God, that they may be left without excuse.

Yours truly,

M. M. BASHOR.

FAMILY CIRCLE.

"If I Live.

Whether it is right or not I do not pretend to say, but when I am quite well and everything goes right with me I generally feel happy, and am apt to show my feelings by a bit of pleasantry. If it is right, then it is also right that a short season of solemnity should immediately succeed it, for it seems morally certain to follow. "A time to weep and a time to laugh."

To-day when I came to dinner, finding all busy about the house, except little Lottie, who was cozily seated in her arm-chair, humming an indifferent tune, I said to her: "All busy but you; you have too good times; while your mother and I are working hard, and through the cold, you are by the warm stove playing."

After her reply that she would work if her mother would let her, I continued. "Ah, well, dear! take your ease now when you may, for who knows what you may have to pass through yet. Who knows what

pain, what anguish, what trouble of mind and body, what labor and toil, and anxiety may yet be your lot to endure." To all of which she gave close attention, and coolly replied: "If I live!"

If I live. What an elaborate text. When we look at the ills of life, its griefs and sorrows, hope affords relief by proposing that we may not live. "Death sets the prisoner free."

When fate decrees a life of toil,
And life itself its witness bears,
Then hope, man's ablest advocate declares,
We may not live.

If I live. Surely there is a doubt in the matter. You may not live. Not one of your age in twenty does live; so you have nineteen chances of dying to one of living.

In view of these solemn truths, how kindly should we treat our children. If they live our kindness will follow them through life. It will smoothe down the ruffled brow, calm the troubled mind, and still the angry tongue. *If they do live, we must die*; and O, how pleasant to remember our kindness. And if they do not live, it will be a source of exquisite delight to remember that we did our whole duty toward them.

Editorial Observations.

An obituary notice of a little daughter of brother John Y. Metzger, of the Clover Creek congregation has been mislaid. The circumstance of its death was a very sad one, the child having fell into a cistern and drowned before it was missed by its parents. We hope to obtain the name, age, &c., again, when it will appear in its proper place.

We are now partly moved into our new office, making the third time we have fitted our printing material since publishing the *Companion*, and our family two times. The building is three stories high, 20 x

28, brick front, with a two story back building, 20 x 16, and affords ample room for our business. Our Press is still in the old building, and will remain until we ascertain whether our patronage will allow us to get a small steam-engine, as we find it very expensive to keep a horse in town, as well as no small task to attend to him properly. Besides we find horse-power rather irregular for printing purposes, and very hard on the animal to be treading a whole day. Inanimate power will be less straining upon our sympathies, and our increasing nervousness.

Should we have failed to send our subscription lists to any of our friends who would wish to work for us, we hope they will apprise us of the fact and we will forward them immediately. We did the best we knew, but may have missed some.—We found that in many lists we had not marked the name of the agent, and so had to go by memory. In some such cases the first name on the list was taken to be the agent. We have sent a great many to our sisters, they having worked nobly for us last year, and we hope will do so again. Let us see who will send us the largest number of subscribers by the 15th of next month.

Double Numbers.—We shall not be able to get out the full number of double sheets due our subscribers, in this volume. We promised to give five double numbers for 2000 subscribers, and two for every one hundred above 2000. Our subscription for this year will average about 2500, hence we should give fifteen double sheets. We have given five and hope to be able to get out two more, leaving us eight numbers in debt. This we expect to make up in volume four.

The Governor of Pennsylvania has issued his Proclamation appointing Thursday, 28th inst., a day of thanksgiving and praise, that all secular and worldly business be suspended, and the people assemble in their various places of worship to acknowledge their gratitude and offer up prayers for a continuance of Divine favor.

We are pleased to receive very encouraging outside evidence of the good effects of the Communion meeting held in Stone Valley, Huntingdon Co., last month. Quite a favorable impression is said to have been made upon all classes. Our brethren and sisters at that place are also highly spoken of. They have been teaching and advocating the "all things," but have not had many opportunities of observing them. May they continue obedient and the Lord will surely give them success.

By suffering we may often avoid sinning, but by sinning we can never avoid suffering.

If you can live free from want, and have wherewithal to do good, care for no more—the rest is but vanity.

DIED.

Fell asleep in Jesus, in the Yellow Creek branch, Bedford Co., Pa., Nov. 2nd, sister CATHARINE SNOWBERGER, wife of bro. Daniel Snowberger; aged 54 years, 3 months, and 16 days. Occasion improved by the brethren, from 1 Thes. 4: 13 to the end, to a large concourse of people. Though her affliction truly was tedious, being diseased for about 6 years, and the greater part confined to her home; yet she bore all with Christian fortitude and resignation.

LEONARD FURRY.

In St. Clair Co., Mo., Oct. 3d, ELI, son of brother David D. and sister Esther WAGONER; aged 9 years, 9 months, and 27 days. She was buried on brother Samuel Wagoner's land by himself. His parents need not weep as those that have no hope, for their loss is his great gain.

ANDREW NEHER.

In Perry branch, Perry Co., Pa., Nov. 2d, sister SABINA SWARTZ (widow); aged 57 years, 8 months, and 24 days. Funeral services by the writer, from Rev. 14: 13.

PETER LONG.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, NOV. 26, 1867.

Number 47.

For the Companion.

Lines to Brother —.

Shall we meet our Savior, brother,
On that bright celestial shore?
Shall we praise his name together
In his kingdom evermore?

Shall we meet our bless'd Redeemer
In his own eternal home?
There to dwell in bliss forever
Where no pain shall ever come?

Oh, how glad when we can gather
When no foe shall ever come,
Where the saints are all together
In their blest eternal home.

There life's river ever flowing
'Midst the Palm trees fair and bright,
There the tree of life is growing,
In that glorious world of light.

When life's fleeting hours are ended
And our breath begins to fail,
When no stay for us is granted
In this dark tempestuous vale.

There in Eden's bright forever
Where the angelic legions dwell
Shall we meet and live together
Help the rapturous anthems swell?
ISAAC KILP.

For the Companion.

The Character of St. Paul.

"And Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."—BIBLE.

The traits of character which distinguished the Apostle Paul from his contemporaries are so prominent and peculiar that each in itself is sufficient to excite our warmest admiration, and capable for furnishing material for interesting and lengthy panegyrics. We have reason to doubt whether his peer existed in the generation to which he belonged; in fact the store of historical and biographical records will be searched in vain to find his counter-part. As our space is limited, we will select for our subject his love for the soul, and the cause of the Lord Jesus.

His love was peculiar to himself. Others have loved, but who has given such unmistakable, unremittant, continuous evidences of self-sacrificing love. It absorbed his whole being, and run uninterrupted through-

out all his actions. He loved with his whole soul and it embraced the whole wide world. Shall we produce the evidences? Where in all the long list of personal sacrifices in either ancient or modern archives, can such an expression be found as the following: "I could wish myself accursed from Christ for my kinsmen the Israelites." When we consider the terrible meaning of being accursed from Christ, who can fathom the boundless, bottomless sea of love that flowed in the soul of that truly great man. He wept and prayed, he toiled and bled, he battled against the whole power of the adversary, for the conversion of sinners, for the establishment of his brethren and the kingdom of his master. For the love of sinners he gave his comforts, his enjoyments, his ease, his entire self, a hearty, willing sacrifice. For them he endured perils such as it has never been the lot of man to suffer. Read from 23d to 28th verse of 11th Chap. 2 Cor. And where will we find such a catalogue of sufferings. It makes the heart sick to contemplate the magnitude, the height, depth and breadth of his afflictions, and yet he is encouraged and sustained by his ardent, burning love for the souls of the people.

There must be a great "falling away" since that day, for where would we find one that would follow his footsteps, suffer as he suffered, endure what he endured. The simple contemplation of it is sufficient to appall the stoutest heart. But Paul with characteristic coolness and moral heroism, terms them light afflictions; but these light afflictions which are for the moment work out for us a far more exceeding and eternal weight of glory. We hear one say, surely he must be speaking in irony. To be pelted with stones, scourged repeatedly, imprisoned, betrayed, insulted, shipwrecked, beaten with rods, half-famished, clothed in

rags, and yet term these "light afflictions." This was the character of the holy apostle, and with a full knowledge of the temper of the people among whom he had traveled, he proposes to go again and visit the brethren in every city where they had preached. He will go back to Lystra where he was stoned, to Antioch from whence he was unmercifully expelled, to Philippi, where he was whipped and imprisoned, and to Iconium, from whence he fled to escape the wrath of the populace.—But his desire to see the brethren was strong enough to surmount all obstacles. He wanted to visit them at their homes, to sit at meat with them, to bow around the family altar and pray to God with them; to talk about their trials and temptations, their persecutions their hopes and fears. Doubtless, in these family meetings the real character of this eminent man of God shone more brilliantly than it was possible for him to exhibit in his writings. The expression, "To see how they do," O, how it uncoils and opens his affectionate heart. As those cities, to which he refers, were situated in adjoining countries he had means to hear from them frequently, yet he wants to see them, and hence he proposes to Barnabas to accompany him.

We would like to follow the great and illustrious preacher into one of these families, if it would not be imprudent. As he approaches the suburbs of Antioch, for instance, he hears the muffled hum of her tens of thousands engaged in trade and commerce, and his great soul heaves and groans as he remembers that they are neglecting the precious interests of the immortal soul, and that the day was not far distant when, notwithstanding she was the emporium of the Eastern world and numbered a hundred thousand souls, she would be utterly destroyed for her great wickedness. He is busied with these

reflections when he enters the streets—probably the main business thoroughfare, and trudging wearily along he hears on either side, oaths and curses, and all manner of filthy conversation. The children, too, like those that followed Elisha whom the bears destroyed, doubtless would run after him and jeer and ridicule, laugh and hoot, and hallo because of his peculiar appearance and high pretensions.

He draws near to the house of one of the brethren, probably Niger, and the family espy him from the window. With great joy they exclaim, here comes bro. Paul of Tarsus, and bro. Barnabas. They enter the house and the usual salutations are exchanged, the little children getting a full share of their affectionate caresses. Inquiries follow after their spiritual welfare; how far they had progressed heavenward; how fares the immortal soul. No commonplace remarks and observations are admitted in that little company. We hear nothing about the state of the weather, the condition of the crops, the tendency of the market, the state of the currency, the result of great political combinations, &c. He tells them that after these things the Gentiles seek but let *your* conversation be in Heaven from whence you look for Him. Meat is now prepared—not that sumptuous magnificent fare containing dyspepsia, gout, and all other diseases that lurk among the rich and costly viands common now-a-days. They sit around, but before partaking they give thanks to God; Paul instructs them in all things to give thanks.

Night approaches and they cluster around to hear the scriptures discussed and explained, and probably some of the neighbors have come in who chose the hour of night as Nicodemus did. They prove from the Scriptures that Jesus is the Christ, the Wonderful, the Counselor, the Mighty God, the Prince of Peace, of whom Isaiah prophesied; and that it was needful for him to suffer and die, that we, through him, might be saved. The time for slumber and sleep is near, probably about the hour of midnight, and they bow

together in prayer. Paul stretches his hand towards heaven and prays. Oh, how he prays! What soul-stirring, moving appeals for mercy in behalf of sinners. Oh! spare them yet awhile, perchance they may bring forth fruit. Knowing the terror of the Lord he could pour his whole soul into his prayers. He wrestles long and earnestly for strength to support and uphold believers, that their faith fail not. He prays for the brethren, rulers and magistrates of the surrounding countries; for the sick and the bereaved, and concludes with ascriptions of praise, honor and glory to God through His Son Jesus. What a contrast with the lifeless, soulless, drawling, studied, sleepy prayers we not unfrequently hear in these days. Truly the Lord might say to these people, I am full of your prayers, they are an abomination unto me, and a trouble, I am weary and cannot bear them.

We fear to contrast the spirit of the disciples now with it in the days of Paul, yet there are some among us that are willing to say, let us go and visit our brethren and see how they do. Thus bro. Trossel of Maryland, and bro. Good, of Pennsylvania desired to visit us to see how we do. In the power of the spirit they came and preached the word of the Lord and shunned not to declare the whole counsel of God, edifying and encouraging us on our way to Zion by their admonitions and warnings, and their soul-stirring appeals to Heaven in our behalf, and departed laden with our blessings and our love. But suppose they had been scourged, beaten, stoned, cast into prison, &c., would they ever return?

It would be very profitable for us to search the scriptures for example and pattern in all things; for these things were written for our ensamples upon whom the ends of the world are come. More especially the holy ministry, in these days of moral and religious corruption and turpitude. Let them, like their great exemplar, traverse sea and land, over mountains and rivers, through heat and cold, danger and trouble, and surmount every hindrance and oppo-

sition, that they may clear their skirts from the blood of all men. And we of the flock, like our brethren of ancient days, must bring them on their way, assist in bearing their burdens, Aaron-like holding up their hands while they plead for salvation for the people, lest we fall into the condemnation of the Laodiceans, who were rich and increased in goods, and had need of nothing, yet knew not that they were wretched, and miserable, and poor, and blind, and naked.

D. C. MOOMAW.

Clover Dell, Va.

THE FOOL'S REPROOF.—There was a certain nobleman, says Bishop Hall who kept a fool, to whom he one day gave a staff, with a charge to keep it until he should meet with one who is a greater fool than himself. Not many years after the nobleman fell sick unto death. The fool came to see him; his sick lord said to him—“I must shortly leave you.”

“And whither art thou going?” said the fool.

“Into another world,” replied his lordship.

“And when will you come again? within a month?”

“No.”

“Within a year?”

“No.”

“When then?”

“Never.”

“Never!” said the fool; “and what provision hast thou made for thy entertainment there, whither thou goest?”

“None at all.”

“No!” said the fool, “none at all! Here, take my staff, for with all my folly, I am not guilty of such folly as this.”

Luke, xii., 20, 21.—But God said unto him, Thou fool! this night shall thy soul be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

Useful knowledge can have no enemies, except the ignorant: it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

*For the Companion.***Generation—Regeneration.**

Dear Brother Holsinger: Your kindness will please give us space for the expression of a contrast between the subjects of *Generation and Regeneration*.

1st. By Generation we mean the manner of reproduction naturally born of the flesh, which is flesh, and carnal, sold under sin. This kind of character receiveth not the things of the spirit, neither can they know them. We know all those of a natural birth by the fruit they bear; many of whom are professors of religion, but strangers to the life and power of the very religion they profess, and sad to say we need not leave our own denomination to find specimens of this character. When we speak of being born again, of enjoying sweet communion with Christ, and happy seasons, they seem to stand amazed; however, most generally, such are remarkably strenuous, with regard to some outside appendage, about which the word of God is silent. And at the same time neglect family prayer; let the tongue slip the bridle. Thus straining at a gnat and swallowing a camel. By their fruits ye shall know them.

They seem unconcerned whether members are expelled or received. They complain of having no memory or talent. But just turn the scale to that of a worldly character, where dollars and cents are involved, and such persons, in such matters, scarcely ever forget. Why? Because their affections are set upon things of the earth, having never been born again, but brought into the church by generation, because their friends and parents perhaps were members, and through their influence, as they call it (join meetings) without ever feeling the terrible and awful consequences of living and dying in sin; of looking into the wounds of a bleeding Savior, by an eye of faith, confessing and really forsaking sin, from a sense of its damning nature, and being odious to God, and thus step off the crumbling verge of time in the dark future. Such are specimens of generation.

The *Regenerated* are also known by their fruits. They feel that God is a flaming fire; that by nature they are lost, ruined and undone, and with Paul, "Wretched man that I am," they read, they pray, they believe, they obey. The influence of connections is not considered, but the burden of the soul is, "Give me Jesus or I die." With Peter they exclaim, "Lord save, or I perish." Thus by a sense of guilt, atoning blood, and pardoning mercy, accompanied with a living faith, they pass from death unto life. This the world soon discovers by us loving one another and keeping Christ's commandments. Regeneration means to be brought back to Christ a second time. Man left God in the fall; Christ brought the race back, for while infants we were made alive; but by growing no man and womanhood and becoming sinners by actual transgression, we lost the moral image of God; hence the necessity of regeneration to bring us back the second time to God.

O, the boundless love of God to his creatures. Sinner will you come back to God? Reader, have you made your peace with God? if not, O delay not, for the fire of God's wrath will burn up the wicked, yea all the proud and the ungodly shall be as stubble. He shall leave of you neither root nor branch. For the day will come that shall burn as an oven.

Just a few days ago a terrible fire broke out in this city, burnt up and greatly damaged many buildings, whilst we were looking at the curling flames, the house-goods in part being removed, the crowded streets, and the many engines pouring forth many volumes of water to extinguish the devouring flames, we were struck with the thought, This is terrible; but O, how much *more* terrible will the end of the world be. Sinners, just think of it! Not only your earthly home be set on fire, but your goods. Is this all? No! no; worse of all, if a sinner, your own body, and perhaps your wife and children will be subjects to this devouring liquid flame. No crowded streets of spectators to weep for you, and

instead of burding a few hours, eternity only can measure the length of that suffering where the worm dieth not and the fire is not quenched. Where the smoke of the damned ascendeth up forever and ever. O, think of it sinner. Here in the city most of property is insured, and many persons have their lives insured. But sinner you have no insurance either for yourself or property; there is no insurance for you outside of Christ.

Then be entreated to repent and became cleansed by the washing of regeneration. When the times of refreshing shall come from the presence of the Lord, and thus have your soul and body insured for an inheritance incorruptible, undefiled, and that fadeth not away.

Yours, in the hope of immortality,
P. R. WRIGATSMAN.

Cincinnati, Ohio.

A BEAUTIFUL THOUGHT. — Life is beautifully compared to a fountain fed by a thousand streams that perish if one is dried. It is a silver cord twisted with a thousand strings; that parts asunder if one is broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which makes it much more strange that they escape so long, that they all perish at last. We are compassed with accidents every day, to touch the mouldering tenements which we inhabit. The seeds of diseases are planted in our constitutions by nature. The earth and the atmosphere whence we draw the breath of life, is pregnant with death. Health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by vivifying fire, tends to wear its own action; death lurks in ambush along our paths. Notwithstanding this the truth so palpably confirmed by the daily examples before our eyes, how little do we lay it to the heart! We see our friends and neighbors perish among us but how seldom does it occur to our thoughts that our knell shall, perhaps, give the fruitless warning to the world.

Little said is soon amended.

Selected for the Companion.
Over the River.

I have heard of a land that is ever bright,
 Where friends never change, nor fade from
 our sight,
 To meet my dear Savior who thither will
 come

With all the redeemed my spirit doth long

I want to cross over, don't you where he
 reigns,
 And join the bright angels on Eden's fair
 plains?

I want to be gath'ered with all the redeemed,
 'Tis over the river where the fields are all
 green.

I have heard that there flowers are always
 in bloom,
 And always send forth the sweetest perfume.
 I have heard that no sickness or death will
 be there,
 No sin to molest or fill with despair.

I have heard there are pleasures unspeak-
 ably sweet,
 And tones of affection both holy and deep;
 The light of the city that sweetly hath shone
 Proceeds from the Lamb who sits on the
 throne.

I have heard that the blest on that happy
 shore
 Shall never be hungry or thirst any more.
 I have heard that all tears shall be wiped
 from the eye,
 For that happy land my spirit doth sigh.

Then let us press on, for Jesus is near
 And strengthen each other with words of
 good cheer,
 With zeal ever buoyant, and courage ne'er
 slack
 Let's be true to our king and never draw
 back.

KATIE KEEFER.

To the Readers of the "Companion."

All life has in it the law of *expansion*. Every birth is the result of desire in the nature from which it springs. A felt want precedes all generation. "Let us make man in our image," has in it the principle first mentioned, and in a certain sense the second. There was a profound reason in the divine mind, and a profound necessity as well as related to the *actualization* of his purposes, for the creation of a being, who notwithstanding his Divine origin and immaculate nature, should so mightily increase the disorder and suffering of the universe. The divine prescience of the evil possibilities that slept in man, did not *prevent* his creation, nor did the baleful eruption of this evil result in annihilation.

Several years ago a goodly num-

ber of our brethren felt the need of a weekly paper in the Church, and by prayer and consultation came to the conclusion that the advancement of the cause of Christ required, and the spirit of Christ sanctioned it.—"The Christian Family Companion" came not into being as the offspring of the editor's desire alone, but as the fruit of many prayers ascending from many hearts. This indicates the nature that gave it birth. The desire that formed the matrix of its existence was not to gather "filthy lucre," not to amass silver and gold, nor to win fame, but to establish a medium of weekly communication in the brotherhood of the glory of God. The members of Christ's body who travailed to usher it into being can attest the truth of this assertion. Its imperfections militate not against this statement, any more than the degeneration of man does against the purity and benevolence of the divine purpose in our creation. Man was made upright, and the fact of his apostasy and degradation is no reproach to the divine wisdom and holiness. The "Companion" is an emanation of the life of the church, and therefore we hope it is under the fostering care of the Most High, although it is but a babe, and has much to learn. If God owns it, let the brethren carry it in the arms of a divine motherhood, cherish it with christian sympathy and tenderness, and sing over it the lullaby of holy welcome and good will. Those who have watched its history, have seen souls brought to light, and invested with the righteousness of Jesus, through its instrumentality. Its friends rejoice in the knowledge of such blessed results. There are those who thank God that the scales of error were lifted from their eyes in its perusal.

It may perhaps in some instances have talked too pertly, as children will, but it has in the main displayed a wisdom beyond its years. If it has sometimes been too garrulous, or exercised itself in matters that it understood not, such blemishes belong to its age, and we hope better things as it grows older. The church has given it life, and it wants

not only to live but to grow. It came not of itself, and it looks for nourishment to the body from which it sprang. Its life must be *supported* from the source whence it came. If it is its privilege to *be*, it is its duty to *grow*, and as the church is its mother, it looks to her for the elements that are to give it a vigorous and holy manhood. Its mission is to edify the church, and stay up her arms in her unceasing efforts to fill up the number of the elect. If the holy spirit prompted the brethren in its origination, it ought to have in it the law of development and expansion which God has implanted in the Church; not apart from the church, but as an outgrowth of its life.—Once born under such circumstances its support is a Heaven imposed obligation to all who have no doubt of the Divine over-brooding in its origin. Condemn it not more severely for its faults and errors, than you would be condemned for your own. Some things it said that caused pain in good hearts, but have we not all done the same thing? I wished, in a few instances, that the editor had laid his hand on its mouth and checked its childish prattle, or its passionate impulses. But we must not on this account, hastily cast it out of the family, but give it better nursing and more abundant aliment, so that it may "increase in wisdom and stature, and in favor with God and man." Let the subscriptions be sent to Tyrone by the thousands, and the prayers to heaven by tens of thousands, and the day of judgment will put the seal of approbation on our work. Instead of growing indifferent, let us redouble our efforts, and do all in the Lord and for the Lord. Let both editor and contributor crucify the "old man" and speak only as the "oracles of God," and let the subscribers cast their money as into the treasury of the Lord, and let every one be instant in prayer for the divine blessing, and the "Companion" may become a "power of God." Let every one who is friendly to the object for which the paper was established, pray for the editor. He is but a man, and a weak one at that, and his po-

sition is one that requires abundant grace. Meekness and patience as specially needed. From God he must have wisdom to decide on the kind of matter to be published, and from the church he ought to have the liberty of rejecting what his sense of duty discards. More than one of my articles found their way under the editor's table. Nothing of mine is to go into print contrary to the wishes of him whose functions it is to decide the fitness of matter committed to his judgment. I will not withhold my "God speed" to our papers because I am denied a hearing. The "Companion" is not in all respects what we would have it, and the editor has doubtless the same concession to make, but a sense of incompleteness in ourselves will not allow us to condemn it on that ground. Its last issue is swelled to double size, as though it were impatient of its narrow dimensions, and is big with promises of increased usefulness. Let us not put clamps upon it and hinder its growth, but let all hands be open to scatter the good seed through the ministry and the press, and all hearts imbued with the love that never faileth, all lips redolent of prayer for the prosperity of Zion, all self mortified, and the "Companion" will no more be put under the ban than a child will be thrust away because in its headlessness and ignorance it smote its mother in the face.

When first brought to my notice, I disliked it for two reasons: First, I feared it might be a rival to that dear, sober, saintly *Visitor* which monthly brought such good tidings to many households. Secondly, I doubted its paternity. But when I learned that the "pillars in the Church" were beseeching God's interest in it, and that it was taking form under the prayers of eminent saints, I feared to work against it, lest I should contract guilt. Brethren, if you believe that God has any use for it, make renewed efforts to increase its size and widen its circulation. If you are satisfied that it owes its existence, not to selfish motives, but to the life of the All-Wise stirring in the bosom of

the Church, plead with God and man for its extension and usefulness. He that giveth, let him do it with simplicity and cheerfulness, let him that writeth, first closet himself with God and minutely search the ground of his heart, and let every one that aids the work do it as unto the Lord, and we shall in no wise lose our reward. If the *Companion* grows co-extensive with the Church, fairly representing the character of the Church, it will still be an imperfect paper. But if the Church pours her best life into it, and saturates it with heavenly love and wisdom, it will bear fruit that will be gathered into the garner of glory. Let not those who have hitherto given their patronage relax their efforts in its favor, and let not its friends be discouraged because it presents the mixed character which attaches to all life in its probationary state. He that puts his hand to the plough, and looks back to see the zig-zag furrow he makes, will be sure to render matters still worse.

C. H. BALSBAUGH,
Union Deposit, Pa.

Enjoying Life.

I must pity that man who, with a little finery of dress and recklessness of manner, with his passions all daggerreotyped upon his face, goes whooping through the streets, driving an animal much nobler in its conduct than himself, and who swaggers into some haunts of shame and calls it "enjoying life!" He thinks he is astonishing the world; and he is astonishing the thinking part of it, who are astonished that he is not astonished at himself. For look at that compound of flash and impudence, and say if on this earth there is anything more pitiable? He know anything of the true joy of life? As well say that the beauty and immensity of the universe were all enclosed in the field where the prodigal lay among the husks and swine.—*Chapin.*

Wisdom and virtue are two infallible specifics against all the crosses and accidents of human life.

LOCAL MATTERS.

Tyrone City, Pa., Nov. 26, 1867.

CORRESPONDENCE.

Brother Holsinger: On the 13th of October last I left my home for a visit among the brethren in the West, accompanied by brother David Murray of Dayton and brother Samuel Murray Covington, Ohio.—Arrived at Cedar Rapids, Iowa, on the 14th, and attended the debate between brother Quinter and a Campbellite, on trine immersion and the Lord's Supper, and feet-washing. We think brother Quinter did the subject justice. Remained in Lynn Co. until Saturday morning, and thence to Iowa Co., where we had one meeting and visited a sick sister. Brother Samuel then went to Marshall Co., while brother David and I remained over Sunday, and on Monday (21st) we followed, and stopped in Elder John Murray's branch, where we tarried over their Lovefeast on the 23rd and 24th.—Had a good meeting; held a choice resulted in calling brother Wm. Hilbery to the ministry, and brother Nehemiah Murray to the office of deacon. Brother Alexander Ives was advanced in the ministry.

From thence we returned to Illinois, arriving at Dixon by the morning of the 25th. Thence to Haldane to a Lovefeast, in Elder Samuel Garber's branch, on the 25th and 26th. On Saturday morning brother David Murray gave us the parting hand and left for home, we remaining for meeting on Saturday and Sunday, and on Sunday evening had meeting some 16 miles distant, being conveyed by brother Peter Eisenbise. Thence to Elder John Sprogles, where we had several meetings. Thence to Elder John Forney's, and had one meeting.—Thence conveyed by brother David Royer, to Arnold's Grove. Stopped with brother Henry Blough. Attended several meetings. Thence to Hickory Grove, and had one meeting in a school-house. Thence to brother Michael Cissler's and had two meetings, conveyed by brother

Michael Harnish. I then visited Elder Christian Long, who took me to Waddens Grove to a Lovefeast on the 5th and 6th of November.—Then visited Elder Enoch Eby's branch and stayed until the evening of the 6th. Taken to Lena by brother Wetzel. That evening to Foreston; one meeting on the 7th. Evening meeting at Polo. Thence to Dixon. Taken by brother Levi Raffensperger to Franklin Grove meeting house; one meeting. Then visited some relatives.

Attended four meetings in Elder Andrew Deardorff's branch.

In all the meetings I attended we had good order. I never saw better. Seven were added by baptism during our travels which is quite encouraging.

We received the following gifts for the relief of our church, for which we tender our heart-felt thanks.—May the Lord bless the givers. I did not keep account of what I received from each member, or district, but will give account as near as I can from the different branches:

J. Murray, Marshall Co., Ia.,	\$30.00
Sam. Garber Ogle Co., Ill.,	95.00
M. Myers, Milledgeville, Ill.,	17.50
John Forness District,	50.00
John Sprogle, Cherry Grove Ill.	35.00
C. Long, Hickory Grove, Ill.,	40.00
E. Eby, Wadams Grove, Ill.,	60.00
Lee Co., Ill.,	9.00

Total am't. rec'd. in my travels \$336.50

RECEIVED BY LETTER AND EXPRESS.

Henry Cassel at Mingo,	\$29.00
Indian Creek	34.00
Isaac Miller, Laporte Co., Ind.	10.00
Daniel Mohler, Ind.,	1.00
Dan'l Keller Cumb. branch, Pa.	30.25
James Leckron,	4.00
Yours in love,	5.00
Jeremiah Kitterman,	13.00
Abraham Deetrich,	16.00
—Canton, Ohio	29.20
Joseph Arnold Dayton, Ohio,	10.00
A Brother, Franklin co., Pa.,	1.00
Samuel Lupold,	5.00
A Brother	1.00
C. P. L. Robert,	1.00
Jonathan Whisler,	14.50
C. G. Lint,	9.25
Adieu,	3.00
John Snowberger Bachelor's Run	5.10
Levi Andes, Lancaster, Pa.	1.00
Gift of charity,	1.00

Total by letter and express, 223.30

\$559.80

Found all well when I arrived home.

JOHN KNISELY.

Plimouth, Ind.

Brother H: It occurred to your deponent that, business being dull and your correspondent in his moods, you might not take it amiss if we would send you a familiar letter.—The dull monotony of routine life often generates a disposition in our fallen natures to rebel against constant restraint and perpetual drudgery; so that many have strong temptations many times for the sake of change to go off on a "drunk" or some other "fandango," in order therefore to pacify this nature's revolt against the dominion of the spirit life which we have endeavored to describe we have felt to write you this free and easy letter.

We notice that you are preparing to enter upon your fourth subscription-raising campaign, and in this we wish you abundant success. We believe that we can probably do a little better for you than last year. It requires a prayerful cautious discretion on your part to conduct your journal properly and successfully.—It is not best to allow yourself to be hampered and gagged too much. Error must be tolerated in order that it may be combatted with scripture, truth and sound reason. When error is thus confounded it will finally sink away into insignificance, and obscurity. We are in favor of free discussion. If our faith cannot bear the open daylight of public, moral discernment, how can it obtain public sanction and approval; or is the preacher to preach a part and keep a part back, like some of our final restoration advocates do; and speaking of this dogma, it would please us exceedingly if some of the brethren would point out to us the essential ultimate difference betwixt this doctrine of "final restoration" of all sinners, and that of the Universalist's doctrine of the "universal salvation" of all sinners.

And since we feel in humor to be a little snappish, we must be allowed to have our "say" on this other subject—the adultery question. We believe brother Wise to be quite wrong on that subject; we believe that a divorce is a divorce, and nothing short of it; a full unqualified abrogation of the marriage con-

tract, and that amongst believers it is allowable only in a single instance. This point is just as clear and plain to us as a "turnpike." The exception of fornication is not limited but universal; it runs through every phase of the question.

There is another matter upon which we wish to drop a passing remark, it is the prevalent practice of some brethren appropriating other persons literary productions, verbatim, without giving credit therefor, and without even affixing quotation marks. This is a reprehensible practice, it is plagiarism—literary theft. It sometimes also looks very ridiculous. We noticed an article in the "Companion" not over a few numbers back, from a Western correspondent, in which the authorship was plainly manifest in about the first half of the article, and the most of the latter half was simply ridiculous—about as sound as "mud."—We do not wish to wound the feelings of brethren unnecessarily nor rudely, as we believe that the brethren mostly contribute their articles with honest intentions to promote good and wholesome doctrine, according to their several gifts, but stupid disquisitions and extreme conclusions as well as forced applications should not only be avoided but also properly rebuked.

While some of our poetical brethren are trying to "split a hair" as to the exact signification of a word, it would be more edifying to deponent in his present void and barren state of mental and spiritual illumination, if those brethren would point out to us first whether the sufferings in death of the Savior are to be understood in a singular or plural sense. Come, brethren, do illuminate this point first, and if we thought we could, we would then promise to help you a little on the other.

We had a happy, and trust a blessed lovefeast season in October, in the Buffalo congregation. Brethren were here in love united with us, from Adams, Cumberland, Juniata, Mifflin, Clinton, Northumberland, and perhaps other counties. We had two admissions by immersion. Two deacons were elected, the one was

Win. R. Moore, a worthy brother, and the other we cannot even name, much less praise.

Some of the brethren when speaking of the church universal say "our church." "A hint to the wise, &c." But we see that you still display that "Party name" in your "Prospectus." Very well, you will do what you will at any rate, but we are none of them. We hope and trust that you will do well—that you will obtain 3000 paying subscribers, do good love the brethren and pray for us.

With best wishes, truly,

P. H. BEAVER.

Cameronia, Pa.

Brother Henry: If you please, I will give through the *Companion* a brief account of our visit to Philadelphia:

I left home on the 12th inst. On the morning of the 13th met Bro. G. Myers and Bro. D. M. Holsinger, at Altoona. Arrived at Philadelphia same evening. On the morning of the 14th (Thursday) opened our business in council, the entire committee present. We had a pleasant council, and succeeded in reconciling the difficulties, as far as came under our observation. There was public preaching in the Crown St. Joseph Church on Saturday evening, and Sunday morning and evening. Sunday morning at 9 o'clock the Sunday School met. We had the pleasure of meeting with them. The school is in good condition. Brother J. S. Thomas is the present Superintendent. Bro. Robert Evans Assistant Sup't. They are assisted by 15 able teachers. When I sat in their school, and heard the children sing, I remembered that Jesus said, "of such is the kingdom of heaven." I could but think what happy voices, what innocent, happy spirits. Would to God we could see more schools in good working condition among our brethren.

I received of the Secretary the following report:

Sunday, Nov. 17th, 1867.—Opened by John S. Thomas. Collection: Boys 13c, Girls 31c.—Total 44c.—Addresses by John Wise and Grabill Myers. Lesson 1st Chapt. John.—

Officers and teachers present—Males 9, Females 8. Scholars present, Males 22; Females 43; Total 65. Opening hymn, "My sun is sinking fast." Chorus:

O, come! angel bands!
Come and around me stand."

The recitations were very interesting. Some of the Junior classes recited in concert. A very pleasant exercise. On Monday morning 18th we took a final leave of our dear brothers and sisters in Philadelphia. All apparently in good spirits. And I hope a new era is begun in the church in "Brotherly Love." I hope all may "see from the cross of suffering, to the crown of glory."

I arrived at home on the 19th after 1 P. M., found my family all well. Thank God for his mercy.—And many thanks to our dear brethren and sisters for their kindness.

JOHN WISE.

Oakland, Pa.

Brother Holsinger: I will say for the satisfaction of the brethren generally that we are well, and still trying to contend for the faith. We had a church meeting on the 16th of November, at Pleasant Hill. Every thing was conducted in an orderly manner, and we trust in the fear of the Lord. Next day had preaching at the same place, at which time the funeral of brother John Cole and his two children was attended to, by brother Henry Garst, and Joseph Wine, from 1st Thess. 4:4, to a very attentive congregation. The brother's age was about 29 years, one child about 4 years and the other about 2.

We generally have good meetings and are trying by the help of God to do all the good we can. We crave an interest in the prayers of the brethren and sisters everywhere, for some of us are young in the ministry, and desire to be guided by the high and holy One.

We have established a Sunday School in our branch of the Church, and would like to know where we could get the cheapest books: as we are not able to pay much, for we are poor so far as this world's goods are concerned.

Brethren traveling from the East, would do well to remember us in Sullivan Co. Stop off at Bristol on the V. and Tenn. R. R. For further particulars address, Joseph Wine or Henry Garst, Blountsville, Sullivan Co., Tenn.

JACOB WINE.

Blountville, Tenn.

In br. G. Myers' proposed visit to Somerset Co. read Sipesville, (Berkley's meeting-house,) instead of Shanksville.

Errata.—In No. 46 in the "Fourth Letter to H. R.," after reaching the word "new," at the end of the first column, connect it with the word "name," beginning the fourth line of the second column. After reaching the end of third column, connect "God's" with *eternal* at the head of second column. After reading three lines in second column, turn to the first line on page 394.

Editorial Observations.

Brother Peter S. Myers informs us that he expects to pay a visit to Cumberland county, landing at Mechanicsburg on Friday evening 29th inst, and will be at the disposal of the brethren there until Sunday evening. On Monday at Shippensburg, and will remain in the Ridge branch until Wednesday morning, if desired. He will then probably pass through the brotherhood, en route to Antietam, but can make no definite appointments as he is unacquainted with the range of the country and the address of the brethren. Brother Wm. How will accompany him to Mechanicsburg.

Brother Myers has a very successful remedy for cancer, and all those who are afflicted with this dread disease would do well to consult him. We have made special inquiry in regard to this cure, from persons in whom we have confidence and have ever heard it highly recommended.

While returning from Bellefonte, Centre county, on Friday last, we met brother Lewis B. Fishburn, of Derry Church, Dauphin county, in the train. He is on his way to Miami county, Ohio, on a visit and business. We found him quite an agreeable companion. Brother F. expressed a desire for an explanation of John 10:9: "I am the door. If any one enter in through me, he shall be saved, and shall go in and out and find pasture." He wants to know whether we may go out of the church and still find pasture. Who will explain?

We had expected to issue a double sheet this week, but the sickness of several of our printers prevented it. If we fail in getting out any more double numbers we shall strive to issue an extra sheet making 51 numbers to the volume. We will give all the reading matter our compositors can set up in the remaining part of the year.

A. V. will please notice that the poetry beginning

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair,

may be found in our new Hymn Books, hymn 351. Please do not send us hymns selected from works that are to be found in almost every family, or ought to be at least.

We have now again an assortment of the different styles of the new Hymn Books, and can fill orders at short notice.

Back numbers of the *Companion* will be sent free as specimens to all who desire to act as agents for us.—Others should send a few cents to prepay postage. We have quite a stock on hand, not regular files but scattered Nos., and would be pleased to dispose of them advantageously. The postage is 2 cents for 4 ounces, or 8 cents per pound. Send 8 cents and get a pound of reading matter.

Brother George Witwer, after sending his support and a word of encouragement to the "*Companion*" says: Please publish through the "*Companion*" our change of address from Plittsburg, Mo., to Hamilton, Mo. Hamilton is fifty miles east of St. Joseph City on the H. & St. Joseph R. R., and is quite a thriving little place. Healthy and good society.

Query.

Why do the brethren sometimes spend so much time at lovefeasts, to explain that "rising from supper?" Why not have the supper on the table and spend that time in inviting sinners to the gospel feast, just as it is in Jesus? How can we ever expect to regain the lost power, while we have more faith in custom than in the plain word of God. Well might Jesus say, "shall I find faith when I come again?"

HANNAH KNAUFF.

Covington, Ohio.

Selected for the Companion. Bible Riddle.

There was a man of Adam's race,
Who had a certain dwelling place;
He had a house well covered o'er,
Where no man dwelt since nor before.
It was not made in human art,
Nor brick nor lime in any part,
Nor wood, nor rocks, nor nails, nor kiln,
But curiously was wrought within.
'Twas not in Heaven, nor yet in Hell,
Nor on the Earth where mortals dwell,
Now if you know this man of fame,
Tell where he lived and what's his name.

A. H. SNOWBERGER.

Huntingdon, Ind.

MARRIED.

November 14th, in Richland co., Ohio, by brother Christian Wise, brother George Cocanower, to sister Sarah E. Leedy.

At the same place on the same day, by brother A. H. Leedy, Zachariah Burgett to Esther Grubb, Butler, Ohio.

A. H. LEEDY.

DIED.

Nov. 9th, in the Elk creek branch, Somerset co., Pa., of apoplexy, Bro. JACOB OLINGER: aged 75 years, 8 months, 7 or 8 days, he not knowing whether he was born on the 1st or 2d day of the month, there being two days mentioned. The subject of this notice is one who spent his days in the vicinity in which he died, with integrity. So much so that he had won the admiration of all who knew him. After his family, which consisted of three sons and four daughters had nearly grown up, two gone to join the disembowed saints, he himself not having as yet made any profession, commenced to look into the future considering the uncertainty of life, the enjoyments of heaven and the wretchedness of the condemned moved him to search the scrip-

tures, which resulted in his connecting himself with the church, to which he proved an ornament by his chaste conduct and gave him in his dying day a bright hope for the future. He leaves a widow, somewhat feeble, 3 daughters and one son. Occasion improved by the writer in the Brethren's meeting house.

C. G. LINT.

In the Clover Creek branch, Blair county, Pa., Oct. 10th, HANNAH daughter of brother John Y. and sister Polly METZGER; aged 1 year, 5 months, and 7 days. We have seldom witnessed a more painful bereavement. The child was a special fondling of its parents, because it was the only daughter, second child, and about ten years younger than the other. Adding to this its sudden and unnatural death, cast a sorrow upon the parents almost too heavy to endure. While it was amusing itself in the yard it accidentally fell into a cistern and was drowned. The parents should remember that "Earth has no sorrows that heaven cannot heal," and that though their child cannot come to them, they may go to it. Funeral services by Elder George Brumbaugh and

JOHN W. BRUMBAUGH.

Of Consumption, in the Covington branch, Miami county, Ohio, on the 23d of August, sister NANCY MILLER, wife of brother David Miller; aged 47 years, 4 months and 9 days. She was confined to her bed the most of her time for 2 years and nearly 5 months. She was very patient in her suffering, and having attended to all the ordinances of the Lord, she longed to go to Jesus. She was a shining light in her daily life, meek and humble, never forgetting the needy. Having lived a near neighbor to her about 17 years, we know her worth. She leaves a husband and 4 children, 2 are members of the church.

HANNAH KROUFF.

List of moneys received, for subscription to the Companion, since our last.

Mary A. Nail, Sabbath Rest, Pa.	1.50
Benjamin Lehman, Germantown, Pa.	1.50
Nancy Ream, Huntingdon, Ind.	1.50
Alex. Hoover, " "	1.50
Nelson Bennett, " "	1.50
Jacob Eckman, " "	1.50
Andrew Klepaer, " "	1.50
John H. Ulrich, " "	1.50
Anthony Miller, " "	1.50
Jonathan Hardman, " "	1.50
Daniel Smith, " "	1.50
Thos. Downey, Mejenica, " "	1.50
Samuel Hart, " "	1.50
Daniel Shideler, " "	1.50
Elias Shideler, " "	1.50
Jacob Funderburg, Laketon,	1.50
Solomon Davis, Warren,	1.50
A. H. Snowberger, Huntingdon, Ind.	1.50
Anna Oaks, Craneville, Ohio,	.75
Catharine Frantz, N. Hampton, Ohio,	1.50
O. M. Letherman, Scenery Hill, Pa.	3.50
Henry Funk, Sabbath Rest, Pa.	1.50
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Christian Family Companion.

BY H. R. HOLSINGER.

"Whosoever loveth me keepeth my commandments."—JESUS.

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VOLUME III.

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Number 49.

For the Companion. **Where?**

Where is mercy? Where is love?

When cruel words are said,
That censure hard each other
And make the heart so sad.

Where is the heart of sympathy
That beats for the troubled one?
Is it helping to bear the burden
Or is it gone with the evil tongue?

And where is the beautiful angel peace?
Is it soothing the passioned mind?
Or is it where they talk about
Each other so unkind.

Not there but where
God's love is beaming o'er
The assemblies of the righteous ones
These lovely angels are.

M. A. GROVE.

Preston Prairie, Ill.

For the Companion. **Are they Christians?**

In all christian churches is a class of members, more or less, who in scores of ways and on scores of occasions cast a silent yet unmistakable vote against christianity. Though they may utter ever so loudly their protests against such a conclusion, nevertheless there it stands a fact; for actions speak louder than words sometimes. So little do they deport themselves like Christians that seriously we are led to consider whether they are christians or not. Giving so little evidence of Christianity (if any at all) by the Savior's test: "If ye love me ye will keep my commandments," or by the beloved disciple's supplementary test: "he that doeth righteousness is righteous," we are led to feel and think that by the lack of fruits they are unquestionably unregenerated still. No candid observer, whether he live in the church or out, discovering daily the incongruities and inconsistencies in their lives between Christian profession and Christian living, will fail to pronounce the verdict: "They forsake Christianity, having loved this present world." When some speakers come from abroad, or the time comes round for the "big meeting," as they denominate every spe-

cial work of grace they are found among the most demonstrative—are loudest in their attestations, and most vehemently declare before God and men to the Savior, "though I should die with thee yet will I not deny thee." But because the word has not rooted itself in their hearts they continue but for a while, "for ween tribulation or persecution ariseth because of the word," by and by they are offended and "the cares of this world, and the deceitfulness of riches choke the word," and they become unfruitful. Confessedly it would be no easy task to draw the line of distinction, and decide as to who are christians or not, but there are some who unquestionably do manifest that they are not the children of God, who give no sign of spiritual life or spiritual vigor in the soul. Aye their whole life is a living contradiction of the profession they make. They are rarely found in the christian congregation on the Sabbath day—never are seen at the place of prayer; the members of the family are utter strangers to the family altar or prayer, and when gathered around the family board, spread with the blessings of the earth, no spiritual blessings are sought and no thanks escape the lips to the "bountiful Benefactor." What verdict shall we render concerning them? Shall we call them Christians? Shall we teach them to cherish the idea (for it is only an idea in the head, not a life power in the heart) that they are Christians, and walk with them hand-in-hand through life, go with them to the judgment seat, stand side by side with them there, and hear that irreversible decision pronounced by the lips of the Throned Judge, "Depart from me I never knew you." Or shall we not rather be faithful to them now, and say as Peter did to Simon, kindly but earnestly: "I perceive that thou art in the gall of

bitterness and in the bond of iniquity." I am assured that such faithfulness shall be rewarded, and from full many an anxious sinner there will salute our ears the earnest plaudit: "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." Act 8: 24. And a soul shall be saved from a perilous shuffling off of life under the garb of Christianity; for no sinner will receive his doom with a worse grace or enter hell in a more pitiful plight than the life-long bare-faced hypocrite, (if I may use the word.) To one thoroughly in love with souls for their own worth, how pitiable is the sight of these professors—for they are only such—with one consent making excuse for the incongruity of their lives with their profession—offering an incessant palliation for the thousand wrongs that flesh is heir to! Poor souls! Poor deluded ones! How can they live Christian lives when there are no Christian desires to actuate? How can they sing—

"Prayer is the Christian's vital breath,

The Christian's sustenance,

when not once have they ever drawn a full fresh inspiration in God's spiritual kingdom? Let us not ask how came they members or how shall the church get rid of them, but dear brethren and sisters exercise more earnestly mutual Christian faithfulness. Labor first to save them where they are. You who are faithful Christians, who enjoy Christian obligations as Christian privileges, use all the influence you have to win them back to Jesus. They are peculiarly situated; they are in Israel yet not of Israel; use all the means in your power to make them partakers of Christ. Remember that it is only by this mutual fidelity that the church is continued pure and thus enabled to accomplish the object of its organization.

FRANKLIN FORNEY.

For the Companion.
Paid, or Supported Ministry.

I observe much has been said upon this subject pro and con. But why waste so much time in giving our opinions about it? Why not refer the matter to God and see what he has said, as he is the great criterion for us in *all things*. He says in Mark 16: 15. "Go into all the world and preach the Gospel to every creature," &c. This means the reverse of staying at home all the time as some contend. Mark 13: 10. The good news must be preached among all nations. Luke 9: 60. "And he said to him, let the dead bury their dead; but do thou go and announce the kingdom of God." Rom. 10: 14, 15. "How shall they call on him on whom they believe not? And how shall they believe on him of whom they heard not?—And how shall they hear without a preacher? And how shall they preach unless they are sent forth?"

1st. Cor. 9: 13, 15. "Do ye not know that they who ministered about the holy things eat of the temple, and they who wait at the altar partake with the altar? So also did the Lord appoint to those who preached the gospel to live by the gospel."

It would be great presumption and sin for us to set up our opinion against so plain a scripture as the above, and to try to set at naught what the Lord hath appointed.—Amos 6: 1. "Woe to them that are at Zion and trust in the mountain of Samaria, which are named chief of the nations," &c.

Let us be careful that we are not found upon the stool of do nothing, and that we are not looking and trusting to man for our land marks, more than to the Lord. The apostle says we should follow *no man* any farther than that man follows Christ. Truly there is a great work in the Lord's vineyard for us all to do, and there is no time to be lost in discussing the right or wrong of the Missionary Cause, for Jesus says do, and that ought to be enough for any one. Let the church sending a poor brother, decide how or in what way they will sustain

him in his labors; but let him be sustained fully and cheerfully,—for "the Lord loves a cheerful giver," and "'tis more blessed to give than to receive," and "the laborer is worthy of his hire."

The minister's hire is the souls of men, and all he wants is a mere support to keep soul and body together and 'tis a hard case if this is denied him. There would be a great want of wisdom in the Church if they can't by their united council and having the scriptures for a guide, prevent their ministry from making merchandise of the Gospel. A supported ministry is what God requires. The purse is a tender point with many, and if called upon to let some of their money go to support the ministry, they begin to cry aloud with one accord about the fashionable world and the old land-marks, &c., but at the same time we find that anything which will fill their coffers, such as getting the highest price for grain and produce, &c., and availing themselves of all the inventions of the age, &c., we hear nothing about the old land-marks, or the fashionable world, notwithstanding the world participates largely in these things.

Some of the old brethren's land marks were to go to church on foot or on a cart, a plank for their bed & a stick of wood for their pillow.—Instead of an easy carriage, a soft bed and downy pillows. Now you brethren who are so tenacious about observing the old land marks, why don't you observe these things yet? May the Lord open our eyes, and enlarge our understandings, that we may see clearly into his perfect law of liberty. Amen.

ASA WARD.

Sykesville, Mo.

For the Companion.
Salvation.

I would cite the readers of this article to the great Salvation spoken of in Heb. 2: 3. This salvation is vested in the great head of the Church, Jesus Christ. When old Simeon took the infant Savior up in his arms, he proclaimed: "Now let thy servant depart in peace, accord-

ing to thy word, for mine eyes have seen thy salvation." Jesus Christ brought this salvation into the world and offereth it to all true believers, who are willing to deny themselves, take up the cross and follow him; as he is the only way to God and glory, and there is salvation in no other name under heaven by whom we can be saved. All men by the fall and actual transgression, are in a lost condition and must be saved or lost. As in Adam all died, so in Christ all may be made alive again, by faith in Jesus Christ. By faith I mean all the requisites to life and salvation. Everything that God requireth at our hands, to be done.—Faith alone is a dead work, having nothing to carry out its requirements. James tells us that the devils believe and tremble. They know that there is a God, but have not the works to meet God's favor.—They tremble because they are lost beings, without hope of salvation!

Salvation is the great prerogative of God, who so loved the world that he sent his only begotten Son into the world, that whosoever believeth in him should have the light of life. As salvation is differently spoken of in the scriptures, namely: such as temporal salvation to the children of Israel; "and Moses said unto the people, fear ye not, stand still and see the salvation of the Lord." Thus Israel was saved from their enemies. Exodus 14: 13. This I consider as a temporal salvation. Many more such deliverances have been wrought by God for his people.

Next comes a "present salvation. To be delivered from our sins by faith in our Lord Jesus Christ; for he shall save his people from their sins; his blood cleanseth from all sins.

3rd. A salvation by fire. On this I would like to write considerable, but do not want to intrude upon the columns of the *Companion*, and therefore will give my views of the subject in few words. You can read it for yourselves in the 3rd chapter of 1st Corinthians, 15th verse: "But he himself shall be saved as by fire." Paul in speaking of the materials, such as gold, silver, pre-

cious stone, wood, hay, stubble, every man work shall be made manifest," that is, the day of trial will try the work with which we have been building. The apostle Peter says, "Beloved think it not strange concerning the fiery trial which is to try you." We read in Malachi, 3: 2, that Christ shall be like a refiners fire; he will consume our wood, hay and stubble; all our vain hopes, self-confidence, and self-righteousness, will be consumed when Christ shall purge us from dross.

The great and eternal salvation for another time.

J TOY.

For the Companion

Lyceums.

"Would you suppose it to be safe for young brethren to participate in debating at lyceums or debating societies, when conducted in good order and according to parliamentary rules; and, provided no political and sectarian questions are discussed?"

The above question was addressed to me a short time ago by a brother in a private letter, but as the subject is of general interest, I prefer to answer it through the *Companion*.

The right or wrong of every act, design, or scheme, must be determined from three things, namely: The design itself, the means employed in accomplishing it, and the result obtained. Now bring lyceums to the test and see if they will bear it.

1st. The object of every deliberative body of this kind is stated in a *preamble* accompanying their constitution, and is generally something to this effect:

"The object of this society shall be the improvement of its members in writing, and public speaking, and to elicit truth from whatever subject may be discussed."

2nd. The means employed in securing the above object, or the manner of conducting the exercises is partly indicated by the "preamble," but may be more fully stated to consist in orations, declamations, essays, and debates, and sometimes the exercises are enlivened by singing; and in most lyceums there is a

library of useful books which the members can read for their improvement.

3rd. The result is, that those who have had such drill as above indicated, usually far excel others of similar talent in general knowledge; and when called upon to tell a fact in a company of friends, to give evidence at court, or in council meeting, or to preach the gospel, they can at once tell what they already know, with clearness and force, to the comprehension and edification of the hearers.

Now it will be admitted by every honest judge, that if no objection can be urged to any of the preceding, or if the good outweigh the evil then the decision must be given in favor of lyceums.

Let us review the whole. Is writing or public speaking injurious? No, they are the chief business of life. Is debating wrong?—If so there are few guiltless. When ever two persons converse about any subject and express different views, there is a debate; the only difference is that in a lyceum there is a moderator who keeps the speakers upon the question, and to be courteous to one another, and a judge who weighs the arguments on both sides and decides who presented the stronger. While in private discussions there is none to check the excited spirit, hence sometimes it runs very high, and even on subjects which true followers of Christ ought not to discuss. Now which is better, restricted discussions at lyceums, or unrestrained private discussions on every kind of subjects?

I never heard more than one argument presented against literary societies, and that was, that persons sometimes go there who do not conduct themselves properly. This may be true sometimes, for where are such persons not found? They come even to our places of worship.

But must we not go where they go, I fear we must needs leave this world. Do not all our brethren go where they are found? Do not men get drunk and fight at vanities, and do they not drink and play

cards at hotels, and do christians never go to such places? In judging others let us be careful not to condemn ourselves. Much might be said in favor of lyceums which we omit for the present, and will only add that having been a member of several for eleven years we have nothing to regret, but very much to be thankful for. S. Z. SHARP.

Millersville, Pa.

LOST TIME.—Let any man pass an evening in vacant idleness, or even in reading some silly tale, and compare the state of his mind when he goes to sleep, or gets up next morning with its state some other day when he has spent a few hours in going through the proofs by facts and reasonings of some of the doctrines in natural science, learning truths wholly new to him, and satisfying himself by careful examination of the grounds on which known truths rest, so as to be not only acquainted with the doctrines of themselves, but able to show why he believes them, and to prove before others that they are true, will find as great a difference as can exist in the same being—the difference between looking back upon time unprofitably wasted, and time spent in self-improvement; he will feel himself in one case listless and dissatisfied; in the other comfortable and happy.—In the one case, if he did not appear to himself humble, he at least will not have earned any claim to his own respect; in the other case he will enjoy a proud consciousness of having by his own exertions become wiser, and therefore a more exalted nature.

BUNYAN AND THE QUAKER.—John Bunyan while in Bedford Jail, was called upon by a Quaker desirous of making a convert of him. "Friend John, I have come to see thee with a message from the Lord; and after having searched for thee in all the prison in England, I am glad that I have found thee out at last."

"If the Lord had sent you," returned Bunyan, "you need not have taken so much pains to find me out; for the Lord knows I have been here twelve years."

*For the Companion.***A Daily Walking with God.****A LETTER TO THE BRANCH CHURCH,
MISSOURI.**

"Be thou in the fear of the Lord, all the day long." Prov. 23:17.

My dear brethren:—Since you desire (at least some of you) my thoughts in writing, and at large, on the subject of our former intercourse to each other, namely, "By what particular methods, in our daily conduct, a life of devotion and usefulness may be most happily maintained and secured," I set myself with cheerfulness to recollect and digest the hints which I then gave you; hoping it may be of some service to you in your most important interests, and may also fix on my own mind a deeper sense of my obligations to govern my own life by the rules I offer to others. I esteem attempts of this kind among the pleasantest fruits, and the surest cements of friendship; and as I hope ours will last forever, I am persuaded a mutual care to cherish sentiments of this kind will add everlasting endearment to it.

The directions you will expect from me on this occasion naturally divide themselves into three heads: How we are to regard God in the beginning, the progress, and the close of the day. I will open my heart freely to you with regard to each, and will leave you to judge how far these hints may suit your circumstances; aiming at least to keep between the extremes of a superstitious strictness in trifles, and an indolent remissness, which, if admitted in little things, may draw after it criminal neglects, and at length more criminal indulgences.

In the beginning of the day it should certainly be our care to lift up our hearts to God as soon as we wake, and while we are rising; and then to set ourselves seriously to the secret devotions of the morning.

For the first of these it seems exceeding natural. There are so many things that may suggest a great variety of pious reflections and ejaculations, which are so obvious that

one would think a serious mind could hardly miss them. The ease and cheerfulness of our minds on our first awakening; the refreshment we find from sleep; the security we have enjoyed in that defenceless state; the provision of warm and decent apparel; the cheerful light of the returning sun; or even—which is not unfit to mention to you—the contrivances of art, taught and furnished by the great author of all our conveniences, to supply us with many useful hours of life in the absence of the sun; the hope of returning to the dear society of our friends; the prospect of spending another day in the service of God, and the improvement of our own minds; and above all, the lively hope of a joyful resurrection to an eternal day of happiness and glory; any of these particulars, and many more which I do not mention, may furnish us with matters of pleasing reflection and cheerful praise while we are rising. And for our farther assistance, when we are alone at this time, it may not be improper to repeat sometimes to ourselves, and sometimes to our Heavenly Father, in the natural expressions of joy and thankfulness. Permit me, brethren to add, that if we find our hearts in such a frame at our first awakening, even that is just cause for praise, and the rather, as perhaps it is an answer to the prayer with which we lay down.

For the exercise of secret devotion in the morning, which I hope will generally be our first work, I cannot prescribe an exact method to another. You must, my dear brethren, consult your own taste in some measure. The constituent parts of the service are, in the general plain. Were I to propose a particular model for those who have half or three-quarters of an hour at command, which, with prudent conduct, I suppose most may have, it should be this:

To begin the stated devotions of the day with a solemn act of praise, offered to God on our knees, acknowledging the mercies we have been reflecting on while rising, never forgetting to mention Christ as

the great foundation of all our enjoyments and all our hopes, or to return thanks for the influence of the blessed Spirit, which has led our hearts to God, or is then engaging us to seek him. This, as well as other offices of devotion afterwards mentioned, must be done attentively and sincerely; for not to offer our praises heartily, is, in the sight of God, not to praise him at all. This address of praise may properly be concluded with an express renewal of dedication to God, declaring our continued repeated resolution of being devoted to him, and particularly of living to his glory the ensuing day.

It may be proper, after this, to take a prospect of the day before us so far as we can probably foresee, in the general, where and how it may be spent; and seriously to reflect, "how shall I employ myself for God this day? What business is to be done, and in what order?—What opportunities may I expect, either of doing or of receiving good? What temptations am I likely to be assaulted with, in any place, company or circumstances, which may probably occur? In what instance have I lately failed, and how shall I be safest now?"

After this review it will be proper to offer up a short prayer, begging that God would quicken us to each of these foreseen duties; that he would fortify us against these apprehended dangers; that he would grant us success in such or such a business undertaken for his glory; and also that he would help us to discover and improve unforeseen opportunities, to resist unexpected temptations, and to bear patiently and religiously any afflictions which may surprise us in the day on which we are entering.

I would advise you after this to read some portion of scripture; not a great deal, nor the whole Bible in its course, but some select portions out of its most useful parts, perhaps ten or twelve verses, not troubling yourself much about the exact connection, or other critical niceties which may occur, though at other times I would recommend them to

your inquiry, as you have ability and opportunity, but considering them merely in a devotional and practical view. Here take such instructions as readily present themselves to your thoughts, repeat them ever to your own conscience, and charge your heart religiously to observe them, and act upon them, under a sense of the divine authority, which attends them. And if you pray over the substance of this scripture with your Bible open before you, it may impress your memory and your heart yet more deeply and may form you to a copiousness and variety both of thought and expression, in prayer.

It might be proper to close these devotions with a psalm or hymn; and I rejoice with you, through the pious care of our sacred poets, we are provided with so rich a variety for the assistance of the closet and family on these occasions, as well as for the service of the sanctuary.

The most material directions which have occurred to me relating to the progress of the day, are these: that we be serious in the devotions of the day; that we be diligent in the business of it, that is, in the prosecution of our worldly callings; that we be temperate and prudent in the recreations of it; that we carefully mark the providences of the day; that we cautiously guard against the temptations of it; that we keep up a lively and humble dependence upon the divine influence, suitable to every emergency of it; that we govern our thoughts well in the solitude of the day, and our Discourses well in the conversations of it. These, brethren, I presume were the heads of some things which you have heard me preach, and to which I think you referred in that request in your letters which I am now endeavoring to answer. I will therefore touch upon the most material hints which fall under each of these particulars.

For seriousness in devotion whether public or domestic, let us take a few moments before we enter upon such solemnities, to pause and reflect upon the importance of the business we are coming about, on the pleas-

ure and advantage of a regular and devout attendance, and on the guilt and folly of a hypocritical formality. When engaged, let us maintain a strict watchfulness over our own spirits, and check the first wanderings of thought. And when the duty is over, let us immediately reflect on the manner in which it has been performed, and ask our own consciences whether we have reason to conclude that we are accepted of God in it. For there is a certain manner of going through these offices, which our own hearts will immediately tell us "it is impossible for God to approve;" and if we have inadvertently fallen into it, we ought to be deeply humbled before God for it, lest "our very prayer become sin." Psalm 109: 7.

As for the hours of worldly business, whether it be that of the hands, or the labor of a learned life not immediately relating to religious matters, let us set to the prosecution of it with a sense of God's authority, and with a regard to his glory. Let us avoid a dreaming, sluggish, indolent temper, which nods over its work, and does only the business of one hour, in two or three. In opposition to this, which runs through the life of some people, who yet think they are never idle, let us endeavor to dispatch as much as we well can in a little time, considering that it is but a little we have in all. And let us be habitually sensible of the need we have of the divine blessing to make our labors successful.

For seasons of diversion, let us take care that our recreations be well chosen; that they be pursued with a good intention, to fit us for a renewed application to the labors of life; and thus that they be only used in subordination to the honor of God, the great end of all our actions. Let us take heed, that our hearts be not estranged from God by them, and that they do not take up too much of our time; always remembering that the faculties of human nature, and the advantages of the christian revelation, were not given us in vain; but that we are always to be in pursuit of some great and honorable end, and to indulge

ourselves in amusements and diversions no farther than as they make a part in a scheme of rational and manly, benevolent, and pious conduct.

For the observation of Providence it will be useful to regard the divine interposition in our comforts and in our afflictions. In our comforts whether more common or extraordinary; that we find ourselves in continued health; that we are furnished with food for support and pleasure; that we have so many agreeable ways of employing our time; that we have so many friends, and those so good and so happy; that our business goes on so prosperously; that we go out and come in safely; and that we enjoy composure and cheerfulness of spirit, without which nothing else could be enjoyed: all these should be regarded as providential favors, and due acknowledgments should be made to God on these accounts as we pass through such agreeable scenes. On the other hand, Providence is to be regarded in every disappointment, in every loss, in every pain, in every instance of unkindness from those who have professed friendship; and we should endeavor to argue ourselves into a patient submission, from this consideration, that the hand of God is always mediately if not immediately, in each of them; and that, if they are not properly the work of Providence, they are at least under his direction. It is a reflection which we should particularly make with relation to those little cross accidents—is we are ready to call them—and those infirmities and follies in the temper and conduct of our intimate friends, which may also be ready to discompose us. And it is the more necessary to guard our minds here, as wise and good men often lose the command of themselves on these comparatively little occasions, who, calling up reason and religion to their assistance, stand the shock of great calamities with fortitude and resolution.

To be Continued.

Better do it than wish it done.

*For the Companion.***Baptism for the Dead.**

"Else what shall they do who are immersed for the dead? If the dead rise not at all, why are they then immersed for them?"—Revised translation.

The ceremonies under the old (Patriarchal and Mosaic) dispensations were types and shadows of good things to come, but the body is of Christ. See, Col. 2: 17; also Heb. 10: 1.

So, also, are the ceremonies under the gospel dispensation types of events under a future and still more glorious dispensation.

In order to ultimately enjoy the promises and benefits under that future dispensation, it is very important that we understand their types and shadows in the present dispensation, and that we make a proper application and use of the same.

Now death is the natural consequence of sin, and through the disobedience of one, sin entered into the world and death by sin, so by the obedience of one, "Life and immortality is brought to light." That is, through the resurrection of Jesus Christ.

Baptism is for the remission of sins, and since the remission of sins is the reverse of executing or continuing the penalty of sin, it follows that the most important and most glorious signification of baptism is the resurrection of the just.

According to Paul in Rom. 6: 3, 4, 5, baptism has three significations. First, death; secondly, burial, and thirdly, the resurrection from the dead.

In Cor. 15 Paul has particular reference to the last signification; and since "Christ is the resurrection and the life" we only have hope in His resurrection; hence we are baptized for or in the name of Christ. For the dead in the singular. But since Christ is risen, and we believe that in virtue of His resurrection we shall also be raised from the dead, exemplify our faith in our own resurrection of the just, and hence we are baptized for the dead in the plural. Hence Paul reasons; If Christ be not raised we are yet in our sin, for if Christ has not risen

we shall not be raised, and the effect of sin is not destroyed.

"But now is Christ risen from the dead and become the first-fruits of them that slept," and our hope is not restricted to this life which at best is full of trouble.

JOSEPH HOLSOPPLE.

Indiana, Pa.

Twenty Years.

"The days of our years are three score years and ten; and if by reason of strength, they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away." Ps. 90.

What remarkable changes in the affairs of human life can take place within the short space of *twenty years*. Indeed, if we but glance over a single neighborhood, it seems as if nearly one generation had passed away, and another taken its place. The old, venerable citizens, whom we looked upon as sages in society, are nearly all gone; and persons who were in the prime of life have advanced to old age.—Young men, not particularly concerned in any pursuit, have entered upon active business life. Ladies young, merry, and gay, have found their lot cast amid the toils and trials, and, ah! the sad misfortunes of human life. And the infant, that was rocked in the cradle, has advanced to a prominent place upon the stage of human activity.

You may go to the same school-room where you often spent an evening twenty years ago, and all is changed. The audience perhaps bears much the same aspect as it did then, but it is composed of persons whose features you do not recognize. Perchance you may meet with a few with whom you were then acquainted, but they have advanced twenty years in the course of human life; and time has wrought such changes upon them and yourself, that your meeting occasions quite a different state of feeling from what it did in days gone by.

You remember some, perhaps, who were then young and robust as yourself, with florid countenance, melodious voice, and lottly skill in the art of singing. But it is now nearly twenty years since their voi-

ces have ceased to be heard, and their spirits have gone in the pathway of the dead. Their bodies—that fine form, the expressive eyes, the features that could smile, the organs of speech that could communicate feelings and thoughts, and hopes and fears—you may suppose have returned to the dust, and the spirit, perchance, gone to a state of consolation, and perchance to a state of anguish and remorse.

Had you the privilege to converse with one after having been twenty years in the spirit world, what do you suppose the topic of conversation would be? Ah! we may readily conclude, it would not be of some fashionable mode of dressing, or of a gay party that was to assemble at some particular place; but in all probability it would be, that life at best is but a brief period, and its vast importance too little appreciated; that all our labors may be ended, and our spirits fled to other worlds, when time shall have echoed another *twenty years*.

OBED SNOWBERGER.

Quincy, Pa.

*Selected for the Companion.***Trifles.**

Be not greedy of great gain.—You will find it hard to eat more than a loaf a day; two coats worn at once are uncomfortable; a great horse will but remind you of your littleness, and continually mock you with the thought that your last habitation will be cold, dark, and narrow; one that wealth can not adorn, or make safe from the attacks of the clay worm.

Throw away pride. Humility is a safe garb in which to travel the dangerous ways of life. The well dressed man is often made to stand and deliver. He who walks in the dark may break his head unless he stoops.

He who would live long will live temperately. If you would take a long lease here dwell not in an unhealthy house. Drunkenness is a pestilence, and poisons many habitations.

Distrust not your neighbor, nor covet his possessions. If you have

confidence in yourself, you will have confidence in those around you. The honest man finds much that is pure and beautiful in the world; for his eyes are mirrors that reflect only on pleasant objects. But the knave looks through a darkened glass, and every thing around wears a sombre—a forbidding aspect.

Are you a seeker after pleasure? Search out the poor and minister to their necessities. As the bow that flashes across the dark waters, when the storm breaks up, is the reward that attends a good action.

Seek not to penetrate the mysteries beyond.—The brave man is master of his own fate, and buffets the opposing waves as they rise.—Deal justly with your fellows; judge mildly of their errors; with your own hands earn your daily bread, and the frosts of age shall sit lightly on your brow. The evening of your days shall be very calm, and a pleasant light shall linger and play about your grave.

Do not despise the poor. Remember that while honest virtue is often clothed in rags—vice flaunts it gayly in satin, and dazzles the eye with costly jewels.

If you are rich, study to be happy; if you are poor, strive to be content. Be wise enough to accommodate yourself to circumstances; do not fancy that they will accommodate themselves to you.

THE BIBLE.

"Within this awful volume lies,
The mystery of mysteries,
O! happiest, they of human race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better had they ne'er been born,
Who read to doubt, or read to scorn."

D. E. PRICE.

Mt. Morris, Ill.

On the Rock or on the Sand.

Those who build on their own righteousness, or on the righteousness of their ancestors, build on the SAND.

Those who build all and only on Christ, build on the rock. "Other foundation can no man lay than that is laid, which is Jesus Christ." Those who, to build on Christ begin

with their own righteousness, works or tears, are sure to fail. If they are righteous, Jesus cannot save them. If unrighteous, "a corrupt tree cannot bring forth good fruit."

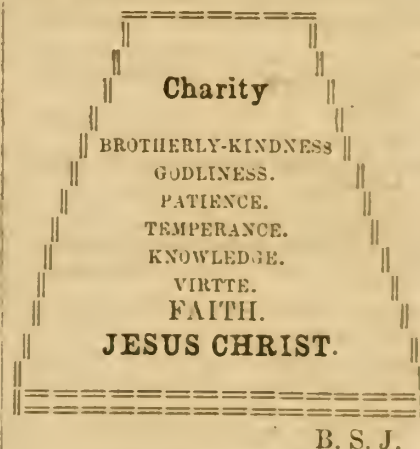
As debtors, each must work and pay all without Christ, and have all reckoned to him as of debt and not of grace, and so have whereof to glory, but not before God. Or finding this impossible, all must be given up for Christ, and each must be as "he that worketh not, but believeth on him that justifieth the ungodly." David describeth not the blessedness of the man to whom God imputeth the righteousness of his works, but "of the man to whom God imputeth righteousness without works."

Before one can build on Christ he must come to Christ. "To whom coming as unto a living stone or sure foundation, disallowed indeed of men, but chosen of God and precious." This coming must be by a live faith through which the coming soul shall receive life from the "living stone." It must be a faith that receives Christ, that embraces Christ that surrenders all to Christ, and that works by love in cheerful obedience to Christ. Between Christ and this faith there must be nothing, absolutely nothing; not a doubt; no delay; no conditions; nothing of works, of righteousness, of reformation, restoration, or resolution.

"This is the work of God that ye believe on Jesus whom he hath sent." No sooner had one placed his faith on Christ than he is in a position to proceed and "build himself up on his most holy faith." He can proceed to build himself up in his own wisdom and on his own righteousness by his own works without Christ, but he cannot build himself upon his own faith without Christ. If he has faith, it must be faith on Christ. With this faith he has nothing to fear. All is safe. He has placed his faith on a Rock, and that Rock is Christ. With such a FOUNDATION to support his faith he can safely add to his faith virtue (as in building one brick or stone is placed on another), and add to his virtue knowledge, and to his knowledge temperance, to temperance patience,

to patience godliness, to godliness brotherly kindness, to brotherly kindness charity.

The following inspired and inspiring Monument is given to aid the reader in building, and when his superstructure is complete, it will be eight stories high. "If you do these things ye shall never fall."



VIRTUE AND VICE.—Every virtue hath two vices that close up in limits, and if she swerve ever so little, she steps into vice; religion hath superstition and profaneness; fortitude, fear and rashness; liberality, avarice and prodigality; justice, rigor and partiality; and so in others; which has occasioned some one to define virtue to be a medium between two extremes. Virtue is in truth a war, wherein man must be a perpetual sentinel—'tis an obelisk; which though founded on the earth, hath a spire which reaches to heaven—like the palm tree, though it hath pleasant fruit, it is hard to come at, for the stem is not easy to climb.

Though surrounded with difficulties, the virtuous man, hath a star within, that guides and shoots its rays of comfort; he has found the true philosopher's stone, that can alchymy the alloy of life, and by a certain process turn all the brass of this world into gold.

Title and ancestry render a good man more illustrious, but an ill one more contemptible. Vice is infamous, though in a Prince, and virtue honorable, though in a peasant.

*Selected for the Companion.***I am Weary of Straying.**

I am weary of straying, O! fain would I rest
In that far distant land of the pure and the
blest;

Where sin can no longer her blandishments
spread,
And tears and temptations forever are fled

I am weary of hoping where hope is untrue,
As fair, but as fleeting, as morning's bright
dew;

I long for the land whose blest promise alone
Is as chargeless and sure as eternity's throne.

I am weary of sighing o'er frowns of earth,
O'er joy's glowing visions that fade at their
birth,

O'er joys of the loved which we cannot
enjoy,

O'er the brightings of youth, and the weak-
ness of age.

I am weary of loving what passes away,
The sweetest and dearest alas may not stay!
I long for that land where those partings are
o'er,

And death and the tomb can divide hearts
no more.

I am weary, my Savior, of grieving thy love,
O, when shall I rest in thy presence above?
I am weary, but O! let me never repine,
While thy word, and thy love and thy prom-
ise are mine.

I am weary of straying, O! fain would I rest,
In that far distant land of the pure and the
blest;

Where sin can no longer her blandishments
spread,

And tears and temptations forever are fled.
Ind. FANNY YOUNG.

*For the Companion***Fragment of a Letter to an Un-
known Correspondent.**

You criticise the Brethren with extreme severity, spurning their claim to be the true church, and point to their corrupt membership as a proof of the invalidity of their pretensions. But you have overdone the matter.—Not able to extricate yourself from the network of gospel truth, you turned your weapons upon a point not in dispute. While your lampoon deeply pained me, it furnished ample evidence that you are ousted. Your satire recoils on your own head, while the bitter acknowledgements of your discomfiture which it unwittingly publishes is ours. I never urged the necessity of affiliation with the brethren on the grounds of the piety of even the holiest members, and much less on the ground that *we are all holy*. An objection raised against a self contrived point is

very much like directing the fire of a battery against the *shadow* of a fort.

Your remark, "if we examine the conduct of some of the so-called *true christians*, we are led to think there is no true church on earth." This is a vigorous thrust. I almost hear the ring of the steel. I fully understand it too. But it not only fails to reach the vitals, but *completely misses* the Body of Christ, because it leaves out of view the ground principles of christianity. Was there ever a true Church on earth? When and where and what was its name? You will answer affirmatively: eighteen hundred years ago, in Palestine, and its name was derived from its Head.—There was a church that was established by God, and loved and sustained by Him. Let us now apply our reasoning to that body of believers which you admit to have been the true church. Christ declares that they were His. John 15: 19; 17: 6-11; 13: 1. What was *their* conduct? One was a devil, an utter reprobate. John 6: 70. Is this an argument against the claims of Christ for His church? If *we* have a devil in every twelve members throughout the Brotherhood, will *that* demonstrate the nullity of our claims? We are still in proportion with the "chosen twelve." Peter denied his Lord with cursing and swearing. Was there any christianity in *that*? If *we* have Peters who get frightened once in a while by a "damsel," and in their consternation fall to "cursing and swearing," the event, bad as it is, does not unchurch the body to which such persons belong. Highly culpable indeed such conduct is, but it is "no new thing under the sun." The defalcation existed in the primitive band reared under Christ's personal supervision.—You must take the advice given in John 7: 24, or classify the church of God with sectism. Two of the disciples who were favorites with Christ, were revengeful, and gave humiliating evidence of self ignorance. Luke 9: 51-55. On another occasion the same apostles manifested a reprehensible ambition.—They were anxious to occupy the

most conspicuous seats in Emmanuel's kingdoms. Matt. 20: 20-23. Have *we* any such vindictive and aspiring members? Numbers, no doubt. But does that invalidate our claim to the appellation, *the church of Christ*?—If *that* is the objection which decides the point in your mind, it still leaves us in good company, as it turns Christ and his apostles out of doors with us. It is recorded that the *ten* were moved with *indignation* at the audacity of the sons of Zebedee; and a servant of God, and of the Lord Jesus Christ declares that "the wrath of man worketh not the righteousness of God." James 1: 20. Was the Church, therefore to which they belonged not Christ's? Great corruption prevailed among the Corinthian brethren. Read 5th and 6th chapters in the first epistle. Was the Corinthian church no part of the body of Christ? The Galatians were *foolish and bewitched*. 3: 1. And yet Paul calls them brethren. 3: 15; 4: 12; 5: 11; 6: 1-18. In chapter 4: 19, he denominates them "little children," and in 3: 26, he says they "are all the children of God by faith through Christ Jesus."—Have we any such "foolish, bewitched" members? Are we worse off than the Galatians? If Paul were to address us an epistle from the Celestial City, would he not also call us "brethren" and "little children," instead of "hypocrites," "heretics," and "water-babies?" I suppose we have both hypocrites and water-babies in the Church, but as the existence of like characters in the primitive church forbids the conclusion that a speck of dirt on a gold coin proves the gold dirt too, "we thank God and take courage." Of the seven churches of Asia Minor, five are censured by the Glorified Head Himself, but not without indubitable evidence that they were the true servants of God.

I am both sorry and ashamed that we have such spots and scabs, to disfigure the church, and render her a by-word with many. But if she is black as the tents of Kedar, she is comely as the curtains of Solomon. Song 1: 5. She is the divinely-constructed "chariot of the word of

Lebanon," inasmuch as she is partaker "of the divine nature." She has in her composition "silver" and "gold" and "purple" and "lore," although *her wheels may run in the mire*. Song 3 : 9, 10. Her feet need washing, but bating this she is "*clean every whit*." I never intimated that my lack of faith in your denomination comes of the fact of your bad membership. But it does come of your unwillingness to accept the counsel of God. Luke 7 : 30. I never essayed to strengthen my argument by drawing upon your defects and blemishes, but upon your radical unsoundness in the false doctrines which you support. To do the first would be puerile, if not malicious; but the latter is scriptural. Jude 3. When you resume the discussion you must cease to ply me with accusations which I never gainsayed, and to taunt me with improprieties which have been as foul, running ulcers on the mystical body ever since it was born. The question is this: What is the teaching of scripture in relation to the doctrines wherein we differ? Christ is the author of the religion that bears His name and the founder of the Church in this we agree. Is he not also the Author of the ordinances of the church? You cannot say no, for to found the Church would be a phrase without meaning if we exclude the ordinances which distinguished its establishment. Does not the holy spirit clearly enjoin "one baptism?" & does he not emphatically term it a "burial?" Eph. 4 : 5. Rom. 6 : 4. Col. 2 : 12. Can a commandment of Jehovah be optional? When God says, "be baptized every one of you," Acts 2 : 38, and you substitute a human device, and contend for it, are you not in open conflict with the Almighty? And when any one sets up a controversy with God, is it difficult to predict who must yield—man or God? The destiny of the human race was suspended on the eating of a certain kind of fruit, and the divine requirements are as inflexible now as ever, for with God there is "no variableness, neither shadow of turning." "Will not the judge of all earth do right? The word is

the Author, preserver, and judge of all. The word *enjoins* certain precise, well defined ordinances, and the same word will *require* them at our hands at the last day, and if we neglect or repudiate them, how is the word to judge us in *righteousness*, and pronounce our *acquittal*? Is it not safer, more reasonable, and reverent to base our expectations of the future on principles which clear the Deity of self-stultification.

C. H. BALSBAUGH.

Brevity a Virtue.

Perhaps no class of men get so exact an idea of the essential proximity of human nature as editors do.—Tasked habitually to crowd the most possible matter into the least possible space; often, certainly in this office, having enough of good, and even desirable matter left over each week, (which considerations of space alone have excluded) to fill a second sheet as large as the first, perhaps editors may be excused if it grows at last to be almost a monomania with them to consider brevity as so much a cardinal virtue with correspondents that its absence nearly overweighs nearly every other positive excellence. It more than amuses—it almost vexes—us to have some correspondent append to a MS. which would fill two or three of our columns with thoughts that might be made extremely valuable if condensed and vitalized into reasonable space, a postscript that he has written hastily and without thorough consideration; perhaps we can make something of it; if not, some day when he has really leisure to do his best, he may probably try again.—Try again—the first time—brother correspondents, and your communication will stand a much better chance of being printed, and what is more, of being carefully read after they may be printed.

As every mercy is a drop obtained from the ocean of God's goodness so every affliction is a draught weighed out in the wisdom of God's providence.

Can we ever cease to remember Jesus, who gave himself for us?

Verdure.

Winter's chilling breath and icy hand has stripped the rolling hill tops and lofty mountain summits of their summer's garb of green. But, down, down, in the lowly vale or lonely dell sweet ambrosial gales play amid the verdant foliage of the cedar, hemlock and magnolia—there, too, is heard the murmurings of the rippling brook, whose crystal waters glisten in the stray rays of sunlight which now and then dart in. So with the Christian life. Lasting verdure (pleasure) will not be found in high places. But low down in the valley of humility we stoop to find lasting pleasures—where God's grace runs most free 'mid crystal streams of living waters. Here his genial rays of love beam through from Heaven to brighten our hopes, as we pass on to the palmy land of everlasting verdure.—J. S. FLORY.

A MORAL WELL POINTED.—Sophronious, a wise teacher, would not suffer his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear Father," said gentle Eulalia to him one day, when he forbade her, in company with her brother to visit the volatile Lucinda. "Dear father you must think us very childish, if you would imagine that we would be exposed to danger by it."

The father in silence took a dead coal from the hearth, and reached it to his daughter. It will not burn you my child, take it."

Eulalia did so, and behold her delicate white hand was soiled and blackened, and as it chanced, her white dress also.

"We cannot be too careful in handling coals, even if they do not burn, they blacken. So it is with the company of the vicious."

There is nothing good or evil but virtue or vice. What is the knowledge good for, which does not direct or govern our lives?

It is an argument of a truly brave disposition in a learned man, not to assume the name and character of one.

*For the Companion.***Heaven.**

What is Heaven ? It is the abode
Of the all-wise, all-seeing God ;
Where Christians from their labors rest ;
The blissful mansions of the blest—
The home of sinners who repent—
The realm of the Omnipotent.

Where is Heaven ? Beyond all space—
The distance mind can never trace
Beyond the confines of our view,
Beyond the starry arch of blue,
Where angels worship at the throne
Of the Invisible—UNKNOWN.

Who shall be heirs of Heaven ? All
Who will accept His holy call ;
Who give the Savior praises meet,
And cast their burdens at his feet—
Who, through the merits of his Son,
Seek to obtain that Heavenly home.

Who shall not enter Heaven ? They
Who ne'er repent—who never pray—
They who the crooked pathway choose,
The vile—the wicked—who refuse
The ransom unto sinners given—
These—these—can never enter heaven.
J. S. GITT.

How to treat Errorists.

Has it been a sufficient study with Christian men how to deal with those who are involved in serious error on religious subjects ? We fear not.—With many clergymen and laymen the idea of duty in that direction seems to be summed up in denunciation, which, to be the more effectual, we suppose, is made as bitter as possible. It appears, to those uninitiated in theological processes, to come from hate rather than love, but is expected to be regarded as pure benevolence bearing testimony for the truth, and to be a part of the duty of "earnestly contending for the faith once (for all) delivered unto the saints." We doubt if this embraces all that God requires of us, or fulfills the injunction of Paul to Timothy ; the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient ; in meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the truth."—Our idea of duty includes, among other things, these three prominent points—love, courtesy and justice.

By love we mean a genuine purpose to do good to those whom we believe to be in error. With the error we can have no sympathy, but

towards the errorists we are bound to exercise true benevolence, seeking to enlighten and reclaim them, and pursuing, as Paul suggests, such a course of gentleness, aptitude in teaching, patience and meekness, as will give us hope that God will bless it to their conversion. It is easier to stand aloof, to denounce, to exasperate, and to give them over as reprobates ; but it is not so Christian, as to explain and argue, to convince and to win. And why should this result be doubtful or rare ?

By courtesy we mean a friendly, conciliatory spirit, which, while repudiating the error gives credit for intelligence, sincerity and other commendable qualities. Are we not too much disposed to impute base qualities and unworthy motives to those who differ from us ? Is it not the vice of some disputants, that they attack the characters instead of the arguments of their opposers, and lower their discussions by uncourteous personalities ? There are men whose open vices compel us to expect that their opposition to sound doctrine, is based on a conscious dislike of holiness. But all errorists are not of that stamp. Many of them have reached their conclusions under painful mental struggles, and think themselves to be in the right ; while others have been educated to believe what we have been taught to reject. The time has gone by for imagining that every heretic is a deceiver, every Romish Priest a hypocrite, and every infidel a man without principle. We should treat errorists with the respect and courtesy with which we expect them to treat us, remembering that to them we are errorists.

By justice, we mean a fair, candid dealing with their arguments and objections. This they do not always receive, and they know it, and they are thereby embittered against orthodoxy. There is a temptation which some evangelical preachers do not sufficiently resist, to do injustice to the views of opponents, by a careless and ignorant statement of their positions. They are supposed to be absent, the preacher is surrounded by admiring and sympathetic friends

and he states the case in the way which renders his victory certain and obvious. But it often happens that such an opponent is present, and is indignant that he should be represented as reasoning so weakly, and that his objections should be so incorrectly stated and flimsily answered. Our own aim has ever been to state the positions and arguments of errorists as fairly and strongly as though we ourselves held them, and then to discuss them as though the audience were composed of our opponents instead of our friends—conceding their just criticisms as well as repelling their errors. For this we have sometimes been censured, as betraying too much sympathy with the enemies of evangelical religion. We consider it rather to be sympathy with truth, and justice to fellow men, and be the only hopeful method of reclaiming men from error.—Perhaps the relation of a personal incident will be pardoned, which led to this method of procedure.

We were once travelling in a canal boat when a somewhat noted infidel lawyer, noticing a religious paper in our hand, asked whether we had the ministry in view ? Receiving an affirmative answer, he began remarks derogatory to the clerical profession as compared with that of the lawyer, physician and teacher, and avowed his own skepticism. He contrasted the practice of law with preaching, thus : "At the bar, a man pleads, with a sharp opposing attorney taking notes, and prepared to point out every misstatement of fact, or law, and every flaw in the argument ; and with a judge to review the whole case before it goes to the jury. But in the pulpit the minister presents his own cause, and handles that of his adversary, with none to reply. However incorrect his statements, or sophistical his reasoning, no hearer may lift his voice in remonstrance, under pain of prosecution for disturbing public worship." Thus, he claimed, ministers become to be careless in their declamations, loose in their logic, and unfair in their representations of the views of opposers. These remarks made a deep impression on our mind, and

induced a purpose of caution and candor, to which we have ever striven to adhere. Does any one make light of this, as the false testimony of an infidel? Is it not self-evident, as regards the liability in question; and do not sad facts come to our recollection to show that in not a few instances the allegation is true? How seldom a minister feels that his clerical opponent in a controversy has dealt candidly and justly! What continual complaint is made by Calvinists that their doctrines are caricatured instead of being truly stated by Arminian writers and preachers, while the latter return the compliment with a similar accusation against the Calvinists! We know that Evangelical views are commonly misrepresented by the so called Liberals, while we have heard orthodox champions deal so unfairly with errorists, and argue so weakly and deceptively for the truth, that our cheeks tingled with the blush of shame. It was some such observation, probably, which led Gail Hamilton, in certain remarks on the foolish questions often propounded in councils for ordination, to draw out the candidate's answers to heterodox objections, to say:

"As to the objections, there is little learned by the answering of infidel objections put by believers, or Universalists objections put by the Orthodox. They are not the things he will be likely to meet in the world, nor will any such contests strengthen him for real encounters. As a general thing there is no faith to be put in one man's representation of another man's belief. It is the easiest thing in the world to overthrow the arguments of your foe, when it is presented by your friend, to win battles in your chimney corner. If you really wish to see what a man can do in the way of polemics, bring up your Universalists and your Unitarians, and your Roman Catholics in the flesh, and set them on him."

It is half the real victory (which consists in converting your opponent and not in convincing those who agree with you,) to make your errorist feel by your just method of

dealing with him, that you understand his position, and appreciate the real difficulties which prevent him from embracing orthodoxy; and further, that you also prize at its full value, that partial truth for which he contends as though it were the whole. Why should we not hope to convert those in error, as well as confirm those who are believers.—**DR. PATTON.**

Energy.

There is no word in our language of more importance to man in any capacity of life. The clouds that surround the houseless boy of to-day are dispersed and he is invited to a place. It is the work of energy. The child who is a beggar this moment, in a few years to come may stand forth the admiration of men and angels. Who has not seen the life-giving power of energy? It makes the wilderness to blossom as the rose, whitens the ocean—navigates our rivers, levels mountains, paves with iron the high way from State to State, and sends thought with lightning speed from one extremity of the land to the other. Without energy what is man? A drone a clod.

A grown up man, without energy, is one of the most pitiable objects we know of. He plods on in the same cow track his father made—uses the old fashioned flint and steel, sits before the same huge fire place, reads the same old books, takes no newspaper, and has all his thoughts—if such a man can think—cast in a mould worn out a century ago. If he shows a vote, he does it to please a neighbor, and sends his children to school because he has been advised to do so. How many such men there are, stumbling blocks on God's footstool—clogging the wheels of industry and enterprise, or hanging like millstones upon the skirts of those who would mount up

and do the work the Almighty designed them to accomplish.

Are you a young man? Be not like to those who live and die like sluggards. Give full play to all the energies of your body and mind. Mount up, and press on, determined to accomplish something worth looking back upon, when death hurries you away. Measure not your strength by what others have done; be not influenced alone by what others may say. Take new ground—break your way through—overcome every obstacle, and go on from conquering to conquer.

Thus will you not live in vain.—Your activity—your zeal—your work will survive when you slumber in the dust, and be incentives to the perseverance of those who follow after. Fear not at the paucity of your friends—at your position in life—or at the uninviting fields open before you, but launch out on the ocean at once; aim high; have one object in view, and with energy you will make your mark in the world. Always remember that stately mansions are composed of many small bricks—oceans of drops of water—and the globe itself of diminutive grains of sand.

Energy is the secret of success in any business; a want of it is generally the cause of failure.—*Herald.*

When people treat you ill, and show their spite, and slander you, enter into their little souls, go to the bottom of them, search their understandings, and you will soon see that nothing they may think or say of you, need give you one troublesome thought.

Let integrity be the ballast of your soul, and virtue the lading.—You may be deprived of honors and riches against your will, but not of your virtues, except you consent.

Holiness to the Lord.

"Teach me to walk as thou did'st walk,
When a weary pilgrim here."

You profess holiness, do you live holiness? Here lies the test. You tell us you are holy, enjoy the blessing of perfect love; do you practice holiness, live it out? Do you exhibit the fruits of holiness in your family, in your daily and hourly deportment? Is your temper sweet, meek, submissive, Christ-like? Is your walk and conversation such as becometh this high and holy calling? do you bear a *living* witness to the fact? Do your friends and companions see "holiness to the Lord" beaming forth brightly in every look, every smile, every word, every moving muscle? Do your little ones see this, your husbands, your wives, your neighbors? Do you exhibit the fruits of the inner life in training your children for the Lord, in the way they should go? How is it in your dietetic habits, your dress, your furniture, your outgoes and incomes?—in all your business transactions? Does the world take knowledge of your holiness, in providing things honest in the sight of all men? Do you owe any man any thing but love? Are you strictly temperate in eating, drinking, sleeping? in the use of all God's gifts? Is your conversation chaste, meek, modest, benevolent, heavenly? Do you exhibit the fruits of holiness in regard to the poor, the sick, the afflicted, the oppressed? Do you, as Christ commands, remember those in bonds, as bound with them? Are you always ready to open your lips, "defend the poor and fatherless," do justice to the afflicted and needy, rid them out of the hand of the wicked, seek judgment, relieve the oppressed, judge the fatherless, plead for the widows? Do you everywhere bear testimony against novel readings, and novel puffings, intemperance in the use of strong drink and tobacco in every form, the sin of oppression, the spirit of caste, the pride of aristocracy? and every secret abomination? These are test questions, standing out in bold relief, and cannot be lightly passed over, especially by those who pro-

fess the higher walks. The eye of God is upon us, the eyes of angels, the world's eagle eye also, and its gainsayings.

It is one thing to *profess* sanctification, and quite another thing to *live* sanctification; our walk must accord with our profession. God expects it, demands it, angels, the world justly. Holiness, to be holiness, must be Bible holiness, complete, perfectly symmetrical, God-like, Christ-like. "Every man that hath this hope in him, purifieth himself, even as he is pure." What saith God to Abraham? "Walk before me, and be thou perfect?"—Christ, on the mount, commanded the disciples to be perfect. Paul, to the Corinthians, says: "Be perfect, be of one mind, live in peace."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Peter also says, 1: 15: "As he who hath called you is holy, so be ye holy in all manner of conversation, because it is written: Be ye holy, for I am holy." "Set your affections on things above, not on things on the earth; for ye are dead and your life is hid with Christ in God." "Be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"Abstain from all appearance of evil, and the very God of peace sanctify you wholly." Friends of this high and holy calling, is this Bible holiness your holiness? Are you walking thus circumspectly, keeping a conscience void of offense toward God and man always? Can you testify to these facts, modestly, meekly, humbly, God-fearingly?—Bless the Lord, praise him for it.—Your light shall break forth as the morning, the Lord will keep you as the apple of the eye, guide you continually, satisfy your soul in drouth, make fat your bones, and you shall be like a watered garden, and "like a spring of water whose waters fail not."

Nothing so mars the peace of Je-

rusalem, hinders the onward progress of this blessed Bible doctrine of "holiness to the Lord," as the inconsistent walk of those who profess to enjoy it. Christ is wounded. By whom? "What are these wounds in thy hands?" Then he shall answer: "Those with which I was wounded in the house of my friends." Zeek. 13: 6.

"Let us, therefore," says Paul, "as many as be perfect, be thus minded. . . . Whereunto we have attained, let us walk by the same rule, let us mind the same thing.—Brethren, be followers together of me, and mark them who walk so as ye have us for an example—for many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

"'Tis not a cause of small import,
A holy life demands,
But what might fill an angel's heart,
And fill a Savior's hands."

The Bible teaches us that true religion is love to God and love to man, and that there can be no true love to God where there is not love to man. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"Who is my brother? 'Tis not merely he
Who hung upon the same loved mother's
breast;

But every one, whoever he may be,
On whom the image of a man's impress'd."

We look for consistency in the every-day walk and conversation—a spirit of meek, modest, lamb-like humility—a benevolence, disinterested, exalted, Christ-like—that looks not merely on its own things, but also on the things of others; a cheerful, smiling, complacent yielding to the rights of others, where duty calls. We expect a meek, modest, retiring self-renunciation, gospel-like, in those testifying publicly the assurance of faith, great peace of mind, joy unspeakable.

We may be eloquent, loud in our professions, speak with the tongues of men and of angels, and after all be "as sounding brass, or tinkling cymbals!"

"Let us to perfect love restored,
Thy image here retrieve,
And in the knowledge of our Lord,
The life of angels live."

D. F. NEWTON.

*Selected for the Companion.***Awakening Hymn.**

"Go bring me," said the dying fair,
With anguish in her tone,
"My costly robes and jewels rare,
Go, bring them every one."

They strew'd them on her dying bed,
Those robes of princely cost.
"Father," with bitterness she said,
"For these my soul was lost."

"With glorious hope I once was blest
Nor feared the gaping tomb,
With leav'n already on my breast
I look'd for heaven to come."

"I heard a Savior's pard'ning voice
My soul was filled with peace,
Father, you bought me with these toys;
I bartered heaven for these!"

"Take them! they are the price of blood,
For these I lost my soul,
For these must bear the wrath of God,
While carelessness ages roll."

"Remember, when you look on these,
Your daughter's fearful doom,
Thus she, her pride, and thine, to please,
Went quaking to the tomb."

"Go bear them from my sight and touch,
Your gifts I here restore,
Keep them with care—they cost you much,
They cost your daughter more."

"Look at them every rolling year
Upon my dying day,
And drop for me the burning tear,"
She said, and sank away.

*For the Companion.***A Word to the Unconverted.**

There is no doubt many persons who desire salvation, but know not how to properly make a start, or where to begin. Their feelings are awakened, their minds somewhat enlightened, and would like to change their manner of life, and follow their Lord and Master, but know not where to begin, or how. Now, in every journey there must be a starting point, from a sitting to a moving forward. The Children of Israel had to make a start to reach the desired Canaan. Although it was a long and wearisome journey—forty years passed away before they crossed the Jordan—yet there was some one who moved first, when they marched from Rameses to Succoth. When does a man really take his first step in coming out from sin and the world? He does it when he first opens his heart in prayer to God.

Now, dear reader, if you desire salvation and want to know what to

do, I would advise you to go to the Lord Jesus Christ in some private place, and entreat him in prayer to save your soul, and that *this very day*; not even wait until to-morrow. Tell him that you have heard that he receives sinners, and has said: "him that cometh unto me I will in no wise cast out." Tell him you are a vile sinner and come to him on the faith of his own invitation. Tell him you are willing to put yourself wholly into his hands; that you fall helpless and hopeless in yourself and except he saves you, you have no hope to be saved at all.

Beseech him to deliver you from the guilt, the power, and the consequence of sin; ask him to pardon you and wash you in His own blood. Beseech Him to give you a new heart and implant the Holy Spirit within your soul through obedience; ask him to give you grace and more faith and power to become a disciple and servant from this day, and remain one forever. Oh, go *this very day*! and tell these things to the Lord Jesus, if you are really in earnest about your soul.

Doubt not his willingness to save you, because you are a sinner; it is Christ's office to save sinners. He says himself, "I came not to call the righteous but sinners to repentance." Luke 5:32.

Wait not because you feel unworthy; wait for nothing, wait for no body; whenever an idea is presented to your mind to wait, know it is from the devil, and heed it not. Just as you are to go to Christ, the worse you are the more need you have to apply to him; you will never mend yourself by staying away.

Fear not because your prayer may not be of that eloquent style, or that which would be much admired by the world. Jesus can understand you as well as we can understand our little children when they first begin to prattle, and knows what we need even before we ask him. Yet we have no promise of receiving without asking; but he has said, "ask and ye shall receive."

Despair not because you do not get an answer immediately while you are speaking. Jesus is listening to

your requests. If he delays an answer it is only for wise reasons; it may be to try it if you are in earnest.—The answer will surely come; though it tarry, wait for it.

Oh, if you have any desire to be saved, remember the advice I have given you, act upon it honestly and heartily, and you shall be saved.

Say not that you know not how to pray, for it is the simplest act in all religion, it is simply speaking to God; it needs neither learning nor wisdom, nor book knowledge to begin it. It needs nothing but heart and will. See the infant cry when it is hungry; see the beggar hold out his hand when he wants an alms, and does not wait to find fine words. The most ignorant man will find something to say to God if he has only a mind to do it.

Do not say I have no convenient place to pray in; any man or woman can find a place suitable enough if he or she is disposed. Our Lord prayed on a mountain; Peter prayed on the house-top; Isaac in the field; Nathaniel under the fig tree; Jonah in the whale's belly; any place may be suitable and be to us the presence of God. Do not say you have no time; there is plenty of time, if men or women will only employ it. Time may sometimes be short, but is always long enough for prayer. Daniel had all the affairs of a kingdom on his hands, and yet he had time to pray three times a day. David was ruler over a mighty nation and yet he says "Evening and morning, and at noon will I pray." Ps. 55:17. When time is really wanted time is always to be found.

Salvation may be very near.—You do not lose heaven for want of time for asking for it, or for preparing for it, or for laboring for it.—The Apostle calls it a great salvation that is to be obtained. Then let us begin to-day for to-morrow we may not be permitted to obtain that great salvation.

GEORGE WORST.

New Pittsburg, Ohio.

The luxurious live to eat and drink, but the wise and temperate eat and drink to live.

*For the Companion.***Are we partial? and is it right.**

I am afraid we are too much so, and surely it is not right; for we are told that God is not a respecter of persons; therefore we should try not to be partial in our views, nor in our actions. The proper way for us to find out whether we are partial or not, is for us to examine ourselves often, yes daily. We should examine ourselves especially when we are going to meeting. Are we going to find fault with the minister just because he cannot deliver his sermon as readily as some others? I hope we all go for something better. I hope we go not to see and be seen; but to teach and be taught. And if our minister should be a weak one, let us not hang our heads, but let us try to aid him by our prayers, and give good attention.—Then we will surely learn something.

How do we come home? Do we come in lively merriment? forgetful of where we have just been: do we say if I had known he (a weak minister) was going to speak to-day I would have staid at home?

I hope none of us act in this way, for we remember that Paul tells us, "Now there are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord," &c. This beautiful portion of scripture almost says: Throw away all partiality, and try to love one as well as another. Let us look at what a responsible position the minister is in; and see how hard he is laboring in the good work (the cause of Christ). Certainly we should all try to help; and not sit idle, and think the minister can do it all. We can help in many ways. The minister certainly needs the prayers of the whole church. This is one way we can aid. We are commanded to pray for each other. Christ tells us we ought to love each other as he loved us." O what love. The love of Jesus is beyond all expression; yet we can try to imitate it as near as possible. Let us remember how beautifully Paul tells us: "For by one spirit are we all baptized into

one body, whether we are Jew or Gentile, whether we are bond or free, and have been all made to drink into one spirit."—Let us throw away all partiality.

REBECCA LYON.

*Hudson, Ill.***Lost Stars.**

Those who studf the heavens, say that often a star drops out of the firmament, or dies there, and is lost to sight forever after. It may have been the bright star of hope to many a mariner on the uncertain sea of life. Its calm, gentle radiance may have shed good cheer and comfort upon many a path, dark with doubt, sorrow, and dread. Like these dying, dropping stars, our loved ones go away from our sight. The stars of our hopes, our ambitions, our prayers, our all; whose light shines ever bright before us, leading us on and upward, they suddenly fade from the firmament of our hearts, and their place is empty and dark. A mother's steady, soft, and earnest light, that beamed through all our wants, and sorrows; a father's strong quick light, that kept our feet from stumbling on the dark and treacherous ways; a sister's light, so mild, so constant and so firm, shining upon us from gentle, loving eyes, and persuading us to grace and goodness; a brother's light, bright, bold, and honest; a husband's light, forever shining in our souls, and brightening all our goings and comings; a friend's light, ever true and trusty;—gone out—forever? No! No! tho light has not gone out, it is shining beyond the skies, where there is no night, nor darkness forever and forever.

Stretch it a Little,

A little girl and her brother were on their way to the grocer's, the other morning. The roofs of the houses and grass on the common were white with frost, and the wind was sharp. They were both poorly clad, but the little girl had a coat over her, which she seemed to have out-grown.

As they were walking along, she

drew her little companion close up to her, saying—

"Come under my coat, Johnny."

"It isn't big enough for both," was his reply.

"I guess I can stretch it a little," she said.

And they got as close together and as warm as two birds in the nest.

How many shivering bodies, heavy hearts and weeping eyes there are in the world; just because people do not stretch their comforts a little beyond themselves!

BE TRUE.— How stirring these words of old Geo. Herber. "Lie not," neither to thyself, nor man, nor God. Let mouth and heart be one; beat and speak together; and make both felt in action. It is for cowards to lie. Lies are the offspring of fear, and slaves to it, spit them forth amid the stormy workings of the soul in froth. How like a living thing this truth, as in a gem, shines out as George Herbert sang it two centuries ago.

Lie not, but let thy heart be true to God; Thy mouth to it, thy actions to them both. Cowards tell lies, and those that fear the rod; The stormy working soul spits lies in froth. DARE TO BE TRUE. Nothing can need a lie. A fault, which needs it most, grows two thereby.

LOCAL MATTERS.

Tyrone City, Pa., Dec. 3, 1867.

CORRESPONDENCE.**Receipt of Bibles.**

Brother Holsinger; I again acknowledge the receipt of 73 Bibles for distribution among the poor families in Tennessee, through the hands of brother S. Z. Sharp.

M. M. BASHOR.

Brother Jesse Blauch of Lowell, Kent Co., Mich. says; If you can send us a minister who will be able to start a church here he will be welcome, and gladly received, and will find a good country and a respectable class of people to preach to. Now is the time to start a church here, there are a good many people here from Penn., and Canada, and they are plain and common people.

Ten acres of Land Free.

Brother John Bollinger has ten acres of good land, about 2½ miles north of Marshalltown, Marshall Co., Iowa, which he will give to some poor brother, providing he will put up a house and move on it. It would be suitable for fruit growing. The reason he makes this offer is that he has a tract of timber land near by, while he lives some five miles distant, and he wishes some honest person to take care of his timber.

JOHN MURRAY.

Editorial Observations.

We understand it has been agreed upon that the next District meeting of the Middle District of Pennsylvania shall be held with the brethren in the Buffalo Valley branch, Union Co. Application having also been made by the brethren at James Creek branch, Huntingdon Co.; it was left to those two churches to decide among themselves where it is to be held.

The time of holding this meeting it appears is not as definitely understood as desired. The minutes say: "on the third Sunday before Whitsuntide." Some think the third Sunday before Whitsuntide would be two weeks before that time, while others say three weeks. It all depends upon the starting point. If Whit Sunday is reckoned the first, then the third would be two weeks; but it is barely rational to say that Whit Sunday is the first Sunday before Whitsuntide. The Secretary will please decide this question, and announce his decision.

We have still a supply of the tracts headed "Deliverance from Sin," by brother C. H. Balsbaugh. It contains 16 pages. Price 5 cents; 40 cents per dozen, or \$2.50 per hundred. Sent prepaid at the above prices.

The remaining two numbers of the present volume will be double

sheets and may not be issued on the usual days. We shall however hasten them on as rapidly as possible, in order that we may give our printers the usual holiday season, and prepare the first number of the new volume, which will require all of oneweek.

Liberal. — The *Methodist* reports that in 45 Conferences the centennial contributions amounted to \$6,934,255.96.

We have divided the above amount by 1000, allowing that the Methodist Church is a thousand times stronger than the Brethren, and have obtained a quotient of nearly 7000, from which it would appear that if we were to contribute proportionally, we should give at least \$7,000 to the cause of the Lord this year. A great portion of this amount is certainly yet in the hands of the stewards. Let us be careful, brethren and sisters, that we be not found delinquent when we shall be called to give account of our stewardship.

It will never be said of us that we are too liberal to the poor. God will never condemn us for giving too much money for the support of his cause. The Savior did not reprove the poor widow for casting into the treasury *all* that she had, *her whole living*. It would be well to remember that there can be no danger in giving of *our* means to the cause of the Lord, no matter how liberally or profusely we may contribute it. Neither have we any fears that at the great day of reckoning we will be condemned for urging upon our readers the necessity of contributing liberally to all charitable and good purposes. We fear no condemnation for begging money for the poor, or for the use of the Lord. We receive such condemnation here from men; but it can do us no injury. There is,

however, danger in *not giving*. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Explanation.

In first column of page 14 present volume, will be found a short letter from brother Wm. Pannebaker, of Juniata Co., Pa., followed by a few remarks of our own. Then follows an item headed POSTAGE, in which we reply to some of our patrons who inquired whether there would be any saving in the postage by having two copies put in one wrapper and sent to one address. Inasmuch as this item immediately follows brother Panabaker's letter, he has taken it that it was directly, and individual-intended for him. This was not the case. The postage item was written on the same sheet upon which brother P's letter was transcribed and the remarks appended; it was so set up by the printer, and put up in the form by the foreman, and was overlooked by me in the proof. The remark on postage was intended for general observation and not for brother Pannebaker alone.

"Strive," says our Lord, "to enter in at the strait gate; for many shall seek to go in thereat but shall not be able." Now you will observe that Jesus does not say, "many shall *strive* to enter in but shall not be able." He says: "Many shall *seek*"—teaching us that the chief reason why men do not enter the narrow gate of salvation and find rest is that they seek, but do not strive to enter in. It is not difficult to understand what is meant by striving, and how different a thing it is from mere seeking. Only notice the conduct of any one who, in real earnestness of soul, desires to attain any good; you will perceive in his conduct this striving and not mere seeking.

It is said that "money saved is money earned," and if that is true we earned at least one hundred and twenty-five dollars last week in the purchase of a steam engine.—Wishing to do the best for ourself in making a good selection, we visited Bellefonte, Lebanon, and Harrisburg, and at the latter place we found an engine built for Mr. M. H. Winebrenner, son of the late John Winebrenner, founder of the so-named "Church of God," but never used for reasons which we did not inquire into. He asked \$75 for it which we paid him without passing a word. Its capacity is a four-horse power. The boiler and other necessary fixtures will cost us about \$250 making the entire cost about \$325. We hope to have it in operation in time for the New Volume.

We did not expect when we wrote our observations last week that we would be able to issue a double sheet this week. By a little extra exertion, however, it has been brought about, and our readers will no doubt appreciate the result of the effort.

Two more numbers will complete the present volume. New subscribers will receive those two numbers free, if ordered before they are printed.

Reply to Query 2, page 22.

See Matth. 10: 42. Here Christ commandeth or rather instructeth his disciples preparatory to their missions, says: "Whosoever shall give to drink unto one of these little ones a cup of cold water," &c., while Mark has it, "whosoever shall give you," &c. Mark 9: 41. Again "whosoever shall offend one of these little ones that believe in me," &c., 43rd verse. From the words "that believe in me," we must at once understand that he had direct reference to the disciples. Had the of-

fenders been previously "drowned in the depth of the sea," he should (not have violated 1 Tim. 5: 1, 19, and) have thus escaped this temptation and additional sin.

C. C. ROOT.

Brother Humphery Talhelm desires us to inform the brethren that his address is changed from Maysville, Iowa, to Elm Springs, Iowa.

Bible Questions.

There is a certain individual named in Scripture, who never had but one set of teeth; we have no account that he ever had toothache, for he never chewed tobacco, never smoked it, never drank any coffee, never ate any pork, never drank any intoxicating drinks, never was ill to his wife; he never quarreled with his neighbor, never meddled in other people's business. Never had a tooth extracted, nor an artificial one inserted, and lived to be old. Who was he?

P. R. WRIGHTSMAN.

What mountain, and where is it situated, on which the most rigorous fast was observed.

E. OAKS.

Report of Moneys.

Received through the hands of brother Jacob Kelso, the following contributions for E. Heyeer.

John Wise,	\$0.50
L. Kimmel,	.50
T. Kimmel,	5.00
Wm. Miller,	1.00
J. B. Kimmel,	1.00
Jacob Kelso,	1.05
George Cravner,	.20
George Clark,	.25
P. Kimmel,	.25
F. Rarich,	.25

Total, \$10.00

Also the following not before acknowledged:

Anonymous letter,	\$10.00
A friend of the Lowly,	1.00
Eliza Keller, N. Phila., O.,	10.00

Also the following for brother Sharp to purchase Bibles for the destitute of the South:

From X, Mansfield, O.,	\$5.00
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List of moneys received, for subscription to the Companion, since our last.

Solomon Logan, North Industry, O.	1.50
L. J. Swarthart, Boxerston, O.	1.50
Jesse Birch, Lowell, Mich.	1.50
A. Funk, Warrow, O.	1.50

Books, &c., for sale at this Office.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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VOLUME III.

TYRONE CITY, PA., TUESDAY, DEC. 10, 1867.

Number 49.

The Seasons of Life.

BY JOHN M'CURDY.

SPRING.

'Tis Spring-time, and all things are lovely,
The bleakness of winter is o'er;
In the vale and high up in the mountain,
We hear its shrill piping no more.

The clear brook is free from its fetters;
The glad bird now warbles its song,
And the trout in the blight crystal fountain
Is sporting the pebbles among.

Down there where the rivulet murns,
The wild bird sings sweetly its lay;
There flowers of the fairest are springing,
And lambkins are seen at their play.

The bee that is seen kissing each blossom,
Is fondly enjoying this hour,
His hum may be heard as he revels
So wildly in ev'ry gay flower.

And such are the eyes of our childhood!
All sunshine, and blossom and song;
No cloud fills the heart with its sadness,
As the time passes swiftly along.

SUMMER.

'Tis Summer, and sunshine and tempest,
Alternately sweep o'er the land,
And hill tops and valleys are teeming,
With gifts from God's bountiful hand.

Look round o'er the land in its beauty,
Rich cereals wave in the breeze,
Like the flow of the blue restless billow,
That rolls on the breast of the seas.

The lowing of flocks in the valley,
Is heard in the soft balmy gale;
And the song of the milkmaid is ringing
As lightly she trips through the vale.

The blossoms of Spring time have withered
That round us their sweetness once shed;
Are all gone! but the fruit that replaced them
Smiles o'er us profusely instead.

We, too, like the field and the forest,
Have cast off the blossoms of Spring—
And the heart like the far soaring eagle,
Has mounted on Hope's buoyant wing.

AUTUMN.

'Tis Autumn, and sad is the murmur
That steals through the vale with a sigh,
When twilight is closing around us,
And clouds spread their pall in the sky.

The lone bird that flits through the forest,
Is pensive, and sings not its lay,
And the bare leaf is dropping around us,
In token of Nature's decay.

The landscape once clad in its beauty,
Has lost all the charms that it wore.

And the lamb that once skip'd on its bosom,
Is seen to rejoice there no more.

The brook, where the wild bird beside it,
Thrill'd sweetly his notes at the dawn,
Had charms that oft won us to woo them,
Cut now all those charms are withdrawn.

The song of our summer is ended.
Like those of the brook and the bird,
And naught but the chill of life's Autumn
Above and around us is heard.

WINTER.

'Tis winter, and all things are cheerless,
A bill-dreariness covers the plain—
And the song of the brook and the river,
The ice-king has bound with his chain.

The forests in strains of deep sadness,
When mov'd by the blast that is drear,
Laments for the robes that adorned'd it,
When summer's bright visions were here.

The mead that was lovely with verdure,
Now sleeps 'neath a mantle of snow,
And the prospect extended before us,
Speaks only of sadness and woe.

The gladness of spring-time and summer,
Now sleeps in the grave of the past,
And we hear but the wail of the tempest—
The roar of the wild chilling blast.

Such, too, is the fate that awaits us,
When storms we no longer can brave—
When all things before us turn dreary,
Then death calls us hence to the grave.

For the Companion.

A Criticism.

In *Companion*, Sept. 17th, I see an extract from the Boston *Banner of Light*, which I think is heresy, and is severely criticised by the word of Truth. He says, "Any man can tell a truth easier than a lie; can do a good act easier than a bad one; can be honest easier than dishonest. *The natural inclination is to do right, and it is easier to do it than a wrong.* If all this be so, how is it that there is so much more wickedness and sin in the world, than there is godliness? He answers by saying, "Ah, that it is hard to do right, has frightened them from an attempt to live by the principles of honor." There is no fright about it, for the Savior says, "And this is the judgment that light has come into the world, and 'men love

darkness rather than light, because their deeds are evil." "Neither will they come to the light," says he, "lest their deeds be reprov'd." Here the scripture *positively* says it is more natural for man to do wrong than it is for him to do good, and yet the *Banner* says the reverse of this is true. Who are we believe, God or man? The apostle says, let the word of God be true but every man a liar. And further: how can the *Banner* say such things, when all experience and the scriptures throughout teach us that it is more natural, and easier for us to do wrong than good!

We all know that there is much more wickedness in the world than there is godliness. Why? Not because we are frightened at the idea of doing good, but because we are *born and conceived in sin*, and consequently love to live in the element we were born in, same as all other creatures love to live in the element in which they were born.

We should be careful not to believe everything we read to be Gospel, but try the spirits by the word of God, and see if they be pure or not.

ASA WARD.

Sykesville, Md.

It is a rudeness among men to ask a favor, and not stay for an answer; and do we count it no fault to pray for blessings, and never to think of them afterward, never to wait for them, never to give God thanks for them?

Learning will accumulate wonderfully if you add a little every day. Pick up the book and gain one new idea, if no more. Save that one—save another as soon as you can.

As the power of grace comes in at one door, the love of vice will go out at another.

A Crumb of the Bread of Life for a Suffering Sister.

NO. XII.

Forever. O, Lord, Thy word is settled in Heaven.—Ps. 119 : 89.

Of all the crumbs which I have picked for you from the Lord's table, we may regard the present as transcendently precious. The Divine word was on earth before you, and had necessarily to anticipate your every pain and sorrow. No alteration is allowable in the sacred oracles. When the first-begotten came into the world. He but revealed and exemplified what had been forever settled in heaven. From eternity, God has provided in the Son of His love, all that our poor, famishing souls require. "In the beginning was the Word," In the covenant of redemption, and in the eternal purposes of God, all things that relate to us were settled in the word which is the co-eternal Son of God. No provision was ever made for the race or any member of it, that resulted from a subsequent idea of the Divine mind. God has no after thought. All things fall into range, because man's free agency was included in the settlement in Heaven, no less than the Divine Sovereignty.—The Word being eternal, cannot but comprehend all that was or is to be. The eternity of the Word not simply means eternal personal existence, but covers all space, and all beings, and all time in relation to all which originally sprang from the word.—If we make provisions beforehand for what is likely to occur, why should it be thought a thing incredible that God should so relate Himself to Himself in the trinity of His being, as to make provisions for what He knew would transpire?—"Forever; O, Lord, thy Word is settled in heaven."

You are a daughter of affliction, and being also espoused as a chaste virgin to Christ, your "light affliction, which is but for a moment, worketh for you a far more exceeding and eternal weight of glory." I would hesitate to call your afflictions *light*, or to say that it is but a *moment*, or to affirm that it worketh for you such *glorious results*, were it

not for the authority of the word that is forever settled in heaven.—Such are your physical agonies that you may well exclaim with David, "I am a wonder unto many;" but the Eternal Word "Himself took our infirmities, and bore our sicknesses." And this assumption of the fruits of sin is but a *full, rounded Eternity of wisdom, power, righteousness and love coming actively and visibly into what was forever settled in heaven*. You know what it is to suffer, but the fellowship of Jesus brings you into the prelibation of the inherent eternal blessedness of the living, loving, ruling word. Jesus was in your sorrows anticipatively through "the determinate counsel and foreknowledge of God," without diminishing the bliss of His being; and you are anticipatively in His joy, although it effects no positive diminution of your bodily tortures. God, as God, could by the exercise of Omnipotence assuage or remove your pain, but it was settled in Heaven that He should sustain so close and vital a relation to human nature, that He could relieve our sufferings by *sympathy*.—The *Person* to whom you hourly turn your heart in supplication and thanksgiving, is no other than He in whom was made the eternal adjustment of all that relates to your necessities. The name of Jesus is the balm that lets you consciously into the secret of Eternity. Where there is no wound the bliss of healing is never known. A life-time of pain and tears and anguish is but an insignificant price for the everlasting vestiture of beauty, for the everlasting enjoyment of bliss, the everlasting revelation of glory, forever settled in heaven," in the Word whence we came, in whom we live, to whom we aspire, and in whose fullness we are to revel through the interminable ages to come.

Your sick chamber shuts out the allurements of the world, and the enticements of flesh and blood, and affords you a prolonged private interview with Jesus. Your eyes are holden from the glittering baubles of earth, that you may more fully scan the riches and grandeur of your

heavenly inheritance. The word which is forever settled sheds its lustre into your apartment, and feeds you with its promises. You have east anchor in the right place. "Thy word have I hid in mine heart." In this way you come into the Divine settlement on the heritage of glory on the elect in Christ Jesus. The promises are the utterances of Christ's inmost being, and are components of that word which is forever settled, and whoever by faith appropriates them, lays his hand on the very heartstrings of Jesus. Sitting by this fathomless well, we can ever drink our fill of the love and faithfulness of the eternal, unchangeable one. That fountain will never turn dry. It gushes out of the bosom of Deity, and sends a little rill into every Christ-loving heart. You have no doubt often felt its refreshing tides, as they sweetly undulated over from eternity. "Exceeding great and precious are the promises of God. They are the jewelry of the Bible. They arch over us like the stars in the firmament, and mirror the beauty of holiness in the bosom of the church. Every page of the sacred volume sparkles with these blessed assurances of Jehovah's love to his people. They are for the weak no less than for the strong.—The rich and the poor have them as a common heritage. Their light penetrates sooner into the poor invalid's chamber than into the rich man's palace. Look up, sister, the sky is refulgent with these lamps hung on the outer walls of Paradise to light you home to Glory. They are "precious" because "immutable." Heaven and earth shall pass away, but Christ's love-utterances to his bride are forever settled. "All the promises of God in Him are yea, and in Him amen." We "have a strong consolation," because "God, willing more abundantly to show unto the heirs of promise the immutability of His Council, confirmed it by an oath." Heb. 6 : 17. Oh, what a God! O, what promises! The naked word of Jehovah would have been enough, but "by two immutable things, in which it was impossible for God to lie," He has, as it were,

made assurance doubly sure, so that we may believe without wavering.—When the word lives in us, and we by the word, we feel in every promise the throbbings of the deathless love of God's infinite heart. Well may we lay our hands on our mouth and adore. We subsist on angel's food. But it is ministered unto us in a form such as they never needed. Our fare is the word made flesh, and the word is God, and is forever settled in heaven.

C. H. BALSBAUGH.

For the Companion.
An Admonition.

Many church members have acquired a habit in which they indulge themselves to a great extent. When they meet together at the house of worship, their thoughts are too much set upon earthly things and the affairs of this world, and the promotion of worldly prosperity; and their conversation also flows almost entirely in this direction. When we assemble ourselves for worship, these things should be laid aside for they are not profitable to the soul. Our thoughts and our conversation should be upon heavenly things. Every church member should strive to withdraw his heart as much as possible from all that is not edifying to the soul, or that does not conduce to promote the growth of grace, or the nourishment of the spiritual life.—We should come to the sanctuary with meekness and humility; we should come with a desire for God's blessings; we should come to praise God, and to hear the word of God. We should not come to criticize and judge; we should come to be taught, to improve ourselves and to be benefitted by all the exercises of God's house, and to learn heavenly wisdom, love and holiness, as it can be found alone in Christ our Redeemer, our pattern, and our Savior. If we should all exert ourselves in this way, how sweet would we find the worship of our heavenly Father, and how great would be the blessings that would flow from our meetings together, and how much happier might we

all be. For "blessed are the pure in heart, for they shall see God."
CHRIST. WERNITZ.

For the Companion.

Love to God proved in Love to Man.

It is related in a poetry by Ligh Hunt; that ABOUT BEN ADHEM, an Arabian Cadi, once saw, in a vision, an angel writing in a book of gold. BEN ADHEM asked; "What writest thou? The angel answered, "The name of those who love the Lord."

"Is mine one," asked ADHEM, in much hope, yet mingled with fear.

"No not so," was the reply.

"Then write me as one that loves his fellow man."

The angel wrote and vanished. The next night he appeared again, and showed the writing, where lo! BEN ADHEM's name led all the rest.

Reader, do you wish to have your name recorded as one that loves the Lord? Then hear what Jesus says: "For I was an hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye clothed me: I was sick and ye visited me; I was in prison, and ye came unto me." * * * * * Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

JOSEPH HOLSOPPLE.

Indiana, Pa.

Half Finished.

A sweet child lay panting away her life after passing through long weeks of pain. Some one whispered in her hearing. "I think that this is death."

"No," cried the little sufferer, "I am not dying now, I'm sure, for I do not feel as if I was quite ready for heaven yet. I know that Jesus has begun a great work in my heart, and that he will not take me away half finished!"

If this dear lamb, with all her patience, and love, and with a firm hope in Christ, felt that she was but 'half finished,' how poorly prepared for the company of the redeemed are those whose hearts and hands are fixed on the things of this earth.

She seemed to others, even then, sanctified; but as she approached nearer to God's holiness she saw more clearly the hidden evils of her heart. Well may we, who live amid the mists of business and pleasure, ask if the work of sanctification be even begun in us. If sure of this we should grow in grace every day. Many real Christians manifest anxiety to have the great work 'finished.' We see them one day at the table of the Lord, and the next morning hurry with his feet at the dance or the wine cup. They may say, "My Lord and my God," but there is with whom they mingle, who cry, "Crucify him, crucify him," will despise them as hypocrites and traitors, or they will turn to over their inconsistencies and perish.

A foundation well laid and a building going up, though ever so slowly, is a fair sign of going forward in the future, but a building, however costly, half finished,

where the sound of the hammer has ceased, and the rank weed has crept through the floors, is a picture of desolation. We are, if indeed chosen and called, temples which the hand of the Master is adding too and beautifying from day to day until we shall be complete in him.

Concerning the Soul.

A preacher once endeavored to teach some children that their souls would live after they were dead. They heard his words but did not understand them. He was too abstract; he shot over their heads.

Snatching his watch from his pocket, he said, "James, what is this I hold in my hand?"

"A watch, sir."

"A little clock," said another.

"Do you see it?"

"Yes, sir."

"How do you know it is a watch?"

"It ticks, sir."

"Very well; can any one of you hear it tick?"

All listen. After a little pause.

"Yes, sir, we hear it."

Then he took off the case, and held that in one hand and the watch in the other.

"Now, children, which is the watch?"

"The little one in your hand, sir."

"Very well, again. Now I will put the case aside—put it away down there in my hat. Now, let us see if you can hear the ticking?"

"Yes, sir, we hear it," cried several voices.

"Well, the watch can tick, and go, and keep time, you can see when the case is off and put in my hat. Now let us see when the case is off and put in my hat. So it is with you, children. Your body is nothing but the case. The soul is inside. The case may be taken off and buried in the ground; may be cast into the fire or thrown into the sea, but the soul will live on just as well without the body as this watch will keep on ticking when the case is laid aside."

Now, that illustration and that thought will live in the minds of those children who heard it forever.

The Christian Comforter.

It is a blessed thing to cheer one sorrowing heart, to soothe one pain, to dry one tear; but thrice blessed is he whose lot it is to comfort and be "a succorer of many." Who would not have rather, like Mary, have loved the weary feet of Jesus than to have offered wine in a golden chalice to the proud Herod on his throne? Who would not rather have sheltered his homeless head in that humble cot of Bethany than have entertained an earthly prince? Who would not crave the place of those meek women who pressed with tearful eyes and throbbing hearts around the cross, in preference to them who named him their? Next to placing the cup of cold water to his parching lips, is the honor of giving it to those of his children who, like him, are bearing the burdens of others.

Benefit your friends that they may love you still more dearly; Benefit your enemies that they may become your friends.

For the Companion.
A Daily Walking with God.

A LETTER TO THE BRANCH CHURCH,
 MISSOURI.

Continued.

"Be thou in the fear of the Lord, all the day long." Prov. 23: 17.

For watchfulness against temptations, it is necessary, when changing our place, or our employment, to reflect, "what snares attend one here?" And as this should be our habitual care, so we should especially guard against those snares which in the morning we foresaw.—And when we are entering on those circumstances in which we expected the assault, we should reflect, especially if it be a matter of great importance. "Now the combat is going to begin; now God and the blessed angels are observing what constancy, what fortitude there is in my soul, and how far the divine authority, and the remembrance of my own prayers and resolutions, will weigh with me when it comes to a trial.

As for dependence on divine grace and influence, it must be universal; and since we always need it, we never forget the necessity.—A moment spent in humble, fervent breathings after communications of the divine assistance, may do more good than many minutes spent in mere reasonings; and though indeed this should not be neglected, since the light of reason is a kind of divine illumination, yet still it ought to be pursued in a due sense of our dependence on the father of lights, or where we think ourselves wisest, we may "become vain in our imaginations." Rom. 1: 21, 22. "Let us therefore always call upon God and say, for instance, when we are going to pray, "Lord, fix my attention. Awaken my holy affections, and pour out upon me the spirit of grace and of supplication." Zech. 12: 10. When taking up a Bible or any other good book, "open thou mine eyes, that I may behold wondrous things out of thy law. Psalm 119: 18. Enlighten my understanding. Warm my heart. May my

good resolutions be confirmed, and all the course of my life be in a proper manner regulated." When addressing ourselves to any worldly business. "Lord, prosper thou the work of mine hand upon me, Psalm 90: 17, and give thy blessing to my honest endeavors." When going to any kind of recreation, "Lord, bless my refreshments. Let me not forget thee in them, but still keep thy glory in view." When coming into company, "Lord, may I do and get good. Let no corrupt communication proceed out of my mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." Eph. 4: 29. When entering upon difficulties, "Lord give me that wisdom which is profitable to direct." Eccl. 10: 10.—"Teach me thy way, and lead me in a plain path." Psalm 27: 11. When encountering sore temptations, "Let thy strength, O, gracious Redeemer, be made perfect in my weakness." 2 Cor. 12: 9. These instances may illustrate the design of the direction, though they may be far from a complete enumeration of all the circumstances in which it is to be regarded. For the government of our thoughts in solitude, let us accustom ourselves on all occasions, to exercise a due command over our thoughts. Let us take care of those entanglements of passion, or those attachments to any present interest in view, which would deprive us of our power over them. Let us set before us some profitable subject of thought, such as the perfection of the blessed God, the love of Christ, the value of time, the certainty and importance of death and judgment, and the eternity of happiness or misery which is to follow. Let us also at such intervals reflect on what we have observed as to the state of our own souls, with regard to the advance or decline of religion; or on the last sermon we have heard, or the last portion of scripture we have read. You may, perhaps, in this connection, brethren, recollect what I have, if I remember right, proposed to you in conversation, that it might be very useful to select some one verse of scrip-

ture which we have met with in the morning, and to treasure it up in our minds, resolved to think of that at any time when we are at a loss for matter of pious reflection, in any interval of leisure for entering upon it. This will often be as a spring from whence many profitable and delightful thoughts may rise, which perhaps we did not before see in that connection and force, or if it should not be so, yet I am persuaded it will be much better to repeat the same scripture in our minds abundant times in a day, with some pious ejaculation formed upon it, than to leave our thoughts at the mercy of all those various trifles which may otherwise intrude upon us, the variety of which will be far from making amends for their vanity.

Lastly for the government of our discourse in company. We should take great care that nothing may escape us which can expose us, or our christian profession, to censure and reproach; nothing injurious to those that are absent, or those that are present; nothing malignant, nothing insincere, nothing which may corrupt, nothing which may provoke, nothing which may mislead those about us. Nor should we by any means be content that what we say is innocent—it should be our desire that it may be edifying to ourselves and others. In this view we should endeavor to have some subject of useful discourse always ready; in which we may be assisted by the hints given about furniture for thought, under the former head. We should watch for decent opportunities of introducing useful reflections, and if a pious friend attempt to do it, we should endeavor to second it immediately. When the conversation does not turn directly on religious subjects, we should endeavor to make it improving some other way; we should reflect on the character and capacities of our company, that we may lead them to talk of what they understand best; for their discourses on those subjects will probably be most pleasant to themselves, as well as most useful to us. And in pauses of discourse,

it may not be improper to lift up a holy ejaculation to God, that his grace may assist us and our friends in our endeavors to do good to each other; that all we say or do may be worthy the character of reasonable creatures and of christians.

The directions for religious closing of the day, which I shall here mention, are only two: Let us see that the secret duties of the evening be well performed; and let us lie down on our beds in a pious frame.

Before I quit this head, I must take the liberty to remind you that self-examination is so important a duty, that it will be worth our while to spend a few words upon it. And this branch of it is so easy, that when we have proper questions before us, any person of a common understanding may hope to go through it with advantage, under a divine blessing. I offer you therefore the following queries, which I hope you will, with such alterations as you may judge requisite, keep near you for daily use. "Did I awake as with God this morning, and rise with a grateful sense of his goodness? How were the secret devotions of the morning performed? Did I offer my solemn praises and renew the dedication of myself to God, with becoming attention, and suitable affections? Did I lay my scheme for the business of the day wisely and well? How did I read the scriptures, and any other devotional or practical piece which I afterwards found it convenient to review? Did it do my heart good, or was it a mere amusement? How have the other stated devotions of the day been attended, whether in the family or in public? Have I pursued the common business of the day with diligence and spirituality, doing every thing in season, and with all convenient dispatch, and as unto the Lord? Col. 3: 23. What time have I lost this day, in the morning or the forenoon, in the afternoon or the evening?" for these divisions will assist your recollection; "and what has occasioned the loss of it? with what temper, and under what regulations have the recreations of this day been pursu-

ed? Have I seen the hand of God in my mercies, health, cheerfulness, food, clothing, books, preservation in journeys, success of business, conversation and kindness of friends, etc.? Have I seen it in afflictions, and particularly in little things, which had a tendency to vex and disquiet me? Have I received my comforts thankfully, and my afflictions submissively? How have I guarded against the temptations of the day, particularly against this or that temptation, which I foresaw in the morning? Have I maintained a dependence on divine influence? Have I lived by faith on the son of God; Gal. 2: 20, and regarded Christ this day as my teacher and governor, my atonement and intercessor, my example and guardian, my strength and forerunner? Have I been looking forward to death and eternity this day, and considered myself as a probationer for heaven, and through grace, an expectant of it? Have I governed my thoughts well, especially in such or such an interval of solitude? How was my subject of thought this day chosen, and how was it regarded? Have I governed my discourses well, in such and such company? Did I say nothing passionate, mischievous, slanderous, imprudent, impertinent? Has my heart this day been full of love to God, and to all mankind; and have I sought, and found improved opportunities of doing and of getting good? With what attention and improvement have I read the scriptures this evening? How was self-examination performed the last night; and how have I profited this day by any remarks I then made on former negligences and mistakes?—With what temper did I then lie down, and compose myself to sleep?" You will easily see, brethren, that these questions are so adjusted as to be an abridgment of the most material advice I have given in this letter; and I believe I need not, to persons of your understanding, say anything as to the usefulness of such inquiries. Conscience will answer them in a few minutes; but if you think them too large and particular, you may make still a shorter ab-

stract for daily use, and reserve these, with such obvious attention as will then be necessary, for seasons of more than ordinary exactness in review, which I hope will occur at least once a week. And nothing will further remain to be considered here, but the sentiments with which we should lie down and compose ourselves to sleep. Now here it is obviously suitable to think of the divine goodness, in adding another day, and the mercies of it, to the former days and mercies of our life; to take notice of the indulgence of Providence in giving us commodious habitations and easy beds, and continuing to us such health of body that we can lay ourselves down at ease upon them, and such serenity of mind as leaves us any room to hope for refreshing sleep—a refreshment to be sought, not merely as an indulgence to animal nature, but as what our wise Creator, in order to keep us humble in the midst of so many infirmities, has been pleased to make necessary to our being able to pursue his service with renewed alacrity. Thus may our sleeping as well as our waking hours, be in some sense devoted to God. And when we are just going to resign ourselves to the image of death, to what one of the ancients beautifully calls "its lesser mysteries," it is also evidently proper to think seriously of that end of all the living, and to renew those actings of repentance and faith which we should judge necessary if we were to wake no more here, and therefore I shall add no more to this head, but here put a close to the directions you desired.

I am persuaded the most important of them have, in one form or another, been long regarded by you, and made governing maxims of life. I shall greatly rejoice if the review of these, and the examination and trial of the rest, may be the means of leading you into more intimate communion with God, and so rendering your life more pleasant and useful, and your eternity, whenever that is to commence, more glorious. O, my dear brethren, and sisters too, who came to the fold of God

under the sound of my feeble voice, therefore, my beloved brethren, be ye steadfast, unmovable, always a bounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1st Cor. 15: 58. There is not a human creature upon earth whom I should not delight to serve in these important interests; but I can faithfully assure you, that I am, with particular respect, dear brethren, your affectionate brother and servant.

J. S. BURKHART.

El Dorado, Pa.

For the Companion.

On the Commission.

"And Jesus came and spake unto them saying all power is given unto me in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you even unto the end of the world." MATT. 28th Chap.

And why was so much power given the Son of God? Because he was obedient in all things to his heavenly Father God's design in sending him into the world, was not for the condemnation of the world, but for the salvation thereof. Now Christ exercised his power with prudence and Godly wisdom, and did not exercise it at all in casting himself down from the pinnacle of the temple, because it was not necessary and therefore it would have been tempting God. But when Christ saw proper to send his disciples to reveal himself, he would have them to rely upon him, and therefore charged them to make no provisions, and to take neither money nor scrip nor shoes, for the workman is worthy of his meat, knowing that he could influence ungodly men, or the fowls of the air to bring them their necessities at all times, and we verily believe his power is not curtailed. But God's ways are not our ways. Now, is it not strange that the brethren generally are opposed to those who volunteer their services as ministers unless they are called by the church to that service? Now, does not the church usurp the authority of Christ when they so set apart for the min-

istry? Yea, I think they do, and do right too, when they do it carefully and prayerfully, and do not confer with flesh and blood, but are influenced by the spirit of Christ. And do we not also limit our ministering brethren at their first calling, and afterwards give them more privilege and enjoin other duties upon them; and should we not also enjoin the duties upon some to carry the power of God unto salvation, to the benighted, and to those who are in gross darkness? Yea, but, says one, how do we know who God has chosen for this work? I answer, by the same means that we know who God has chosen to labors at home in the ministry. And should we not give them the same backing and encouragement Christ gave those he sent, viz: that he would provide for them if they would only prove faithful in the discharge of their duties. And if unfaithful, does not the church withhold further injunctions, and if their conduct betrays their calling does not the church silence them.—Now should not the church do the very same in regard to teaching all nations? Did he not send some of these very disciples to preach the gospel to the benighted sons and daughters of Adam, whom he afterwards sent to teach them to observe all things whatsoever he had commanded them. Does this not enjoin the duty of sending, and what shall I say of those who volunteer to teach and preach beyond the brotherhood and to those that are in darkness as regards the salvation of the world. Why, I say, if their motives are pure and their desire is to glorify God and to save souls, they have espoused a good cause, and if blest with means of carrying on their warfare they should be liberal with these means, and if they exhaust all their living and labor day an night in order to advance the enlightening of the world in the true gospel, they have the promise of friends, houses and lands, or in other words, the the necessities of life in this world, and eternal life in the world to come. But those who give no encouragement in assisting by some means or other, have neither part nor lot in

the matter. Now, to me it appears as much the duty to send where we know the true gospel light is desired as to send to preach at home. Not pay them so much per day, or month or year, but see that the wants of themselves and their families are provided for. Now, to say, let them go and carry the glad tidings of salvation to those who sit in darkness, and if they cannot get along for want of funds, we will assist them, would only be incouraging those who have a desire to travel and preach. I therefore believe the Church should send two and two as the Savior did, and do as they would like to be done by, in furnishing their necessities. DAVID BOSSERMAN.

Gettysburg, Pa.

The Measureless Love.

I can measure parental love—how broad, how long, and strong, and deep it is; it is a sea—a deep sea which mothers only can fathom. But the love displayed on yonder hill and bloody cross, where God's own Son is perishing for us, nor man, nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth, and length of the love of God passeth knowledge.—Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in a summer calm, or, lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her rounding beach, you have numbered God's mercies and your sins. Well, therefore may we go to him with the contrition of a prodigal in our ears and his confession on our lips: "Father, I have sinned against Heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the Father, who seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of him who, not sparing his Son, but giving him up to death that we might live, invites and now awaits your coming.—*Dr. Guthrie.*

"GOTT IST GUT."

Wenn Menschen mich verlassen
Und ich alleine steh',
Wenn alle auch mich lassen
Und ich nur Leiden seh';
Wenn Wolken schwarz sich heben,
Wenn auch die heisse Gluth
Der Leiden mich umgeben,
So sprech' ich: *Gott ist gut!*

Wenn Freunde untreu werden,
Und Gram das Herz verzehrt,
Kein' Freunde mehr auf Erden,
Und Trübsal sich vermehrt;
Wenn Alles mir genommen,
Und mir versagt mein Muth—
Es musz mir alles frommen,
Denn Gott mein Herr ist gut!

Secret Prayer.

There is, perhaps, no better test of the religious state of the individual than the frequency and delight with which he engages in secret prayer. If we have a dear and confiding earthly friend, our communion with him is sweet, and we seek his society often. We do this the more proportionally as our attachment to them is increased. Our relations to God are regulated by the same law as to our friends. The true child of God will be on terms of the greatest intimacy with his heavenly Father and will ever delight to seek counsel and directions of him, while he who has never been adopted into his family cannot share his presence.

Secret prayer is not only a test of Christian character, but it is also an effectual means of grace. To continue the figure we have already introduced, frequent intercourse is often conducive to strong and lasting friendship. It is a common remark, "One only need become acquainted with the man to love him." This is emphatically true of Christ. The closet is one of the best of places in which to become acquainted with him, and have our attachment to him strengthened. It will be well for us if we are often found there. We should enter it not only to pour out the secrets of our hearts, but burdened for the welfare of souls, remembering that "the effectual, fervent prayer of the righteous man availeth much."

Were there more earnest wrestling with God in secret we should witness corresponding results. There

would be greater attachments to Christ, a higher type of piety, more earnest and extensive Christian efforts, and a larger ingathering of souls into the Redeemer's fold. Let none forget the injunction, "Enter into thy closet."—*Morning Star.*

Developed Himself.

If a young minister wishes to work for Christ, he will find enough labor in any field to task his powers of mind and heart; but if one thinks of improving himself more than of winning souls to Christ, he is likely soon to lose both earnestness and power. Dr. Brainerd tells the following story.

We once introduced a young minister to a missionary congregation in the suburbs of a great city. The people were highly pleased with him and invited him to settle among them. He came to consult me on the subject. As he was an unmarried man, he regarded the salary as adequate. He had no fault to find with the number, the attendance, the attention and interest of the occasion. I urged him to give an affirmative answer. He hesitated.

I am afraid, said he, it is not the place for me to develop myself, alluding to the plainness of the people. I replied:

It is an excellent place to develop the gospel of the Lord Jesus Christ; but I know not whether it is the place for you to develop yourself.

He left the field, and has since developed himself by giving up the ministry. "He that exalteth himself shall be abased."

The little congregation, under the labors of better and purer men, has also "developed" itself into one of the most numerous, intelligent, affluent churches in the land.

WORDS.—Beware of impure words. Filthy conversation is a fruitful means of corrupting. It is the channel by which the impurities of the heart may be communicated to another. And we know who said, "Evil communications corrupt good manners."—Words are an index of the state of the heart. Hence,

says Christ, "By thy words shalt thou be condemned, and for every idle word men shall speak, they shall give an account in the day of judgment." There are those whose conversation is filthy and disgusting. Parents should guard their children from such. They should themselves avoid every indelicate expression, and check the first appearance of any such thing in their children. Avoid foolish talking and jesting. Children let your words be pure.

The Mother.

Scarcely a day passes that we do not hear of the loveliness of woman; the affection of a sister, or the devotedness of a wife; and it is the remembrance of such things that cheers and comforts the dearest hour of life;—yet a mother's love far exceeds them in strength, in disinterestedness, and in purity. The child of her bosom may have forsaken her and left her;—he may have disregarded all her instructions and warnings; he may have become an outcast from society, and none may care for or notice him—yet his mother changes not, nor is her love weakened, and for him her prayers will ascend!—Sickness may weary other friends—misfortune drive away familiar acquaintances and poverty leave none to lean upon; yet they effect not a mother's love, but only call into exercise in a still greater degree her tenderness and affection. The mother has duties to perform which are weighty and responsible; the sleeping infant must be taught how to live—the thoughtless child must be instructed in wisdom's ways,—the tempted youth be advised and warned—the dangers and difficulties of life must be pointed out, and lessons of virtue must be impressed on the mind. Her words, acts, faults, frailties and temper, are all noticed by those that surround her; impressions in the nursery exert a more powerful influence in forming the character, than do after instructions—All passions are unrestrained—if truth is not adhered to—if consistency is not seen—if there be a want of affection or a murmuring at the dispensations of Providence; the youthful mind will receive the impression, and subsequent life will develop it; but if all is purity, sincerity, truth, contentment and love, then will the result be a blessing, and many will rejoice in the example and influence of the pious mother.

What is Truth?—Bishop Bell tells of a monk once preaching on "What is Truth?" who, after a great deal of discussion, cautiously drew from his pocket a copy of the New Testament, and said: "This only shall I say: I have found truth at last within the leaves of this book." "But," said he, placing it quietly in his pocket, "it is a poor book."

Carefully avoid praising and disparaging yourself; the one is the part of a fool, the other is that of a conceit.

For the Companion.
Christmas Thoughts.

The wheels of time in their annual revolutions, have once more brought around the period that we celebrate as the anniversary of the incarnation of the Son of God. When contemplating this subject, what grand and sublime ideas associate in the mind. First in the necessity of the events.

We enquire, why was it necessary that Christ should come into the world? because of the sunken, ruined, and lost condition, intellectually and morally, of the universe. God in the creation of the world, made it holy. Made man in his own image, a highly intellectual being; gave him dominion over the work of his hands, that he by his superior advantages, might so govern the universe, as to beautify it, and glorify the name of his Creator: but alas; yielding to the temptation of the adversary, he fell from his high position, dishonored God, and made it necessary that he should be driven from his presence; now, no longer enjoying the society of God, he necessarily departed farther and farther from him, even in some respects falling below the levels of the brute creation itself, "The ox knoweth its owner, and the ass the masters crib, but my people do not know, Israel does not consider." By this we learn, that these creatures were sensible of their chiefest good, but man designed for superior excellence, perpetual existence, and higher enjoyments, had become ignorant, and neglected the means appointed to that end; so deep had he sunken into depravity, that God declared that "it repented him that he had made man," and brought the flood upon the world to destroy it. Righteous Noah and his family were saved, yet sin was not destroyed. As numbers multiplied, iniquity increased, and man departed farther and farther from God. Patriarchs were called and commissioned into the world, to avert the ruinous tendency. Moses and Aaron, in their turn had their day, the law was given upon the heights of Sinai, prophets prophesied, and yet

the course of man was downward; hear the lamentation of the weeping prophet, "The harvest is past, the summer is ended, and we are not saved."

For the hurt of the daughter of my people am I hurt, I am black, astonishment has taken hold on me.

Is there no balm in Gilead, is there no physician there? Why then is not the hurt of the daughter of my people recovered!" Awful thought; the world upon the verge of ruin, and none to save it, the moral horizon of the universe over-spread with darkness, and none to illuminate humanity, God's noblest work, imprisoned and none the iron bolts can move, the book of man's redemption sealed, and none the seals can loose. In view of this awful state of things, John was caused to weep,

None in Heaven or earth is found,
 To open the book and heal the wound.

What then can be done, to deliver the world from this awful condition. Patriarchs have failed, Moses and Aaron made the effort, but did not succeed; the law was given, but proved too weak; Prophets in their turn, but did not accomplish it; the efforts of philosophers, and sages, in all their various systems and theories have proved totally abortive. Earth is explored in pursuit of a remedy, and none is found, and heaven in its turn, but all in vain. Alas for man, what can be done.—Surrounded with impenetrable darkness, and in total despair, which we may illustrate in the following manner: Let us suppose that the natural sun would refuse to shine, and like the watchful shepherds we were waiting for the morn, the night cloudy, dark and cheerless, the hour of midnight past, the clock strikes one, two, and three, the intervening hours pass by, and now it numbers seven, eight, and nine, and twelve at length arrives, and at last the whole day past, and the sun has not appeared, and to deepen the gloom, and horror, the moon nor stars has yet been seen, those dependencies upon the sun. We begin to conclude that the sun is blown out. Oh, what anxiety, awful apprehension,

what solemn despair, what can be done? look up, man's extremity is God's opportunity. Listen, what do we hear! A voice in the distance announcing the return again of the glorious luminary, is it so? are not my senses deceiving me? the voice is heard again, saying the harbinger is here. I look around, and behold, in the Eastern skies the morning star appears above the horizon announcing the near approach of the golden days; lo here is comfort, here is joy, yet we anxiously look for the consummation. Now we behold the sky begin to brighten, and presently the object of our highest hopes comes forth in all its majesty and superlative glory, and now for the time being our happiness is complete, and we are ready to employ our most lofty strains, in glorifying him who has made the world and all that are in them for our comfort.

This faintly represents the world at the time in question. The political elements all in confusion. Nations all in collision, threatening to precipitate each other from their respective orbits. In morality the world is sunken into the lowest depths of degradation and ruin.—The religion of God almost subverted by the competitions and traditions of men. Almost universal darkness and ruin seemed to prevail. The visible church was extensive, but greatly wanting in vitality; not enough of the preserving property to keep it in being, the priests became deeply corrupt, and the people encouraged and sustained them in their corruption, they were scrupulously careful in extremes, but criminally deficient in the weightier matters, and instead of getting better, it was growing deplorably worse and worse, all that had been done notwithstanding.

Alas for man, what can be done for him? God still loves and pities him, and now as the last and only alternative, he looks around in his own family, so to speak, and behold he sends his Son, his only Son.—This harbinger like the morning star, introduces the prospect of a glorious day, "the dayspring from on high

has now visited us, to give light to them that sit in darkness, and in the shadow of death." Anon the sun of righteousness arises, the wondrous plan is consummated, the time arrives, a virgin bears, a son is born, the day has dawned, the light appears, and darkness now must flee away.

Oh, happy night, that brought forth light,
Which makes the blind to see,
The day-spring from on high comes down
To cheer and visit thee.
Since heaven his now comes down to earth,
Hither the angels fly.
Hark how the heavenly choir doth sing,
Glory to God on high.

Angels announce his birth, a multitude of the heavenly host join the concert, and hear the melody, "Glory to God in the highest, on earth peace, and good will to man." God had been much glorified in the work of creation, in the deluge of the world, in the deliverance of Israel, in the miracles of Moses, the ministrations of the Prophets, in the giving and in the workings of the law, the eloquence of John which drew about him all the inhabitants of Judeah; but this is the crowning event: Glory in the highest; most grand, magnificent in a superlative degree. These lesser lights though extremely grand, are all obscured by the presence, and recede before the advancing rays of this glorious luminary.

In contemplating this subject a thrill of joy possesses the souls of those who have come under its blessed influence that defies the powers of the whole vocabulary of language to describe.

Second we notice his suitableness as exhibited in his miracles, and his power. Are we afflicted and in need of a physician we inquire for the most skillful. We wish to know whether he is thoroughly acquainted with the science of medicine and the nature of diseases, we inquire whether he has been successful in practice. Being satisfied on these points we wish our lives in his hands. Have we a case in law, we inquire for the ablest attorney, whether he is a suitable advocate for our peculiar cause, if so we secure his services in our behalf. Thus in view of the condition of the world, we enquire whether Jesus is a suitable Savior, is he ac-

quainted with the true condition of the world? and is he familiar with the requirements of heaven? and has he the skill and power to meet the case? Is the evidence he has given satisfactory? Let us notice in this connection again the circumstances attending his birth, his childhood among the lawyers and doctors, here behold his wisdom, his baptism in the Jordan, the testimony of John acknowledging his superior excellence, his ascension from the water, the opening of the heavens, the display of the divine glory, on the advent of the Holy Spirit; and the proclamation from on high. Now, pursue him in the meanderings of his short but eventful life, at Cana, turning the water to wine, at Nain raising the desolate widow's son, in the desert feeding the thousands, upon the sea walking aloft, in the ship abating the storm and stilling the waves, on the shore casting out legions, unstopping the ears of the deaf, loosening the tongues of the dumb, opening the eyes of the blind, causing the lame to walk, cleansing the lepers, and speaking as never man spake. Now visit the grave of Lazarus, and at his bidding see the earth release its captive, and death yields up its prey. Now go up the steep of Calvary, though death a transient conquest made, but lo! the skies are dark with shame, the sun its grandeur hides, the graves of saints in sunder cleft, a glorious day betides, in his death he is stronger than in life, he expires upon the cross, descends to the grave, but cannot be holden of it, the third glorious morning he triumphantly arose, took captivity captive, and gave gifts unto men, communed with his disciples for forty days; now declaring in expressions what he had before demonstrated in deed, that all power in heaven and earth was given to him, and that they should go forth and complete the great superstructure, the foundation of which he himself was, and that by his power it should be preserved, and the gates of hell should not prevail against it. It was now fulfilled what was spoken of him by the prophet, the spirit of the Lord God is upon me, because the Lord

has anointed me to preach glad tidings to the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, all this within the limits of his power. View him as a physician. His skill is equal to every case. As a comforter "he has a balm for every wound, a cordial for every fear."—As a deliverer there is no prison wall too high for him to overleap, nor iron bars too strong for him in twain to break, no fetters locked so tight but he the bolts can loose.

* * * * *

We will next notice briefly the effects produced upon the hearts and lives of those who fully accept these truths. Dwell in the heart of the Lord and behold his beauty. In their walk, conduct and conversation they give evidence that they have been with Christ, manifesting that they are in possession of his spirit. The fruits produced being love, joy, peace, gentleness, goodness, meekness, temperance and faith, as far as possible living at peace with all men, never suffering their evil passions to predominate, envy, malice and revenge, and cause them like the arch-enemy to become the accuser of their brethren, or the maligner of their friends, preaching love to others and practicing hate themselves. Whenever this doctrine prevails and the spirit of Christ is possessed, then the kingdom of peace is introduced, which will be fully developed only when this sin cursed earth shall be purified by the power of Omnipotence, and prepared for the habitation of Saints, during the royal reign of the king of Zion, now in the sequel upon this subject.

In the third place we propose to contemplate the coming again of this distinguished character.

We have noticed briefly the condition of the world, the necessity of a Savior, his coming into the world with the antecedents, the reign of favor with its concomitants. We have it also recorded that he ascended into heaven, and announced by the an-

gels that he shall so come in like manner as he ascended into heaven. By this we understand that he shall come in person, in the same body, but very different from the manner in which he made his first appearance; then a helpless babe, now a mighty friend; then he came in meekness, now he comes in majesty; then he was a dependnet, now he rides in power; then he dwelt obscurely, now he comes in glory, then he dwelt with shepherds, now he escorts angels, came then by blood and water, and now in clouds with fire; then he came to suffer, but now he comes to conquer. The time has now arrived when he, according to the prediction of many who have written upon this subject, this grand event should transpire, the long looked for period has arrived, 1857 has come and nearly gone; this year as supposed by many should complete the present dispensation, (others have postponed the day a little longer), but whether their expectations will be realized or not, let us look around and see whether we do not discover a striking similarity between the present time, and the history of that period in which the Savior first came into the world, and whether by this hypothesis we must not conclude that the time is near at hand.

We have before remarked, that the necessity of the first advent of Christ was indicated by the deplorable condition of the world, intellectually and morally. This state of things as it was, seems also to reflect to our minds the history of the condition of the world previous to its destruction by the flood, and as we learn is to be repeated in the latter days of the present dispensation.—By what we have said of the intellectual condition of the world, we do not mean to say that men's intellectual powers were less acute, but that they were perverted from the objects of their highest interests, and the channels leading to the greatest happiness, and employed in the pursuit of sensual pleasures, dishonoring God, alienating themselves from his favor and in them the ultimate results, plunging them into ruin and

despair, under the frowns of an insulted and indignant Providence, as exhibited in the history of the antediluvian world. "They ate, they drank, they planted, they builded, they married, and were given in marriage, and knew not until Noah went into the ark,—and the flood came, and destroyed them all. Though Noah preached to them for one hundred and twenty years, so deep was their depravity, and so impenetrable was the darkness, that the light presented through him, had no effect. So deep was their moral degradation, that as a rule of action, they consulted only their own morbid inclination, totally neglecting those moral duties, that they owed to God, and their fellow beings, growing out of the relation they bore to them, farther than in their view, it was consistent with this indulgence.

So also when the Savior came.—Though they had this benefit of the examples of God's vengeance, in the destruction of the world by the flood, the lives and labors of the Patriarchs, the deliverance of Israel, the miracles of Moses, the destruction of Pharaoh, God's providence in the wilderness, the terrible, grand, and sublime scenes at Sinai, the giving of the law, the destruction of Core and his confederates, with the conquests of Joshua, their enjoyment in Canaan, the preaching of their Prophets, the mediation of their priests, the grandeur of their city, the magnificence of their temple, and the presence of the Chechina. Yet notwithstanding all this, so ungrateful were they, and so low had they sunken into moral turpitude, that they killed the prophets, dug down their altars, deserted the temple, corrupted God's holy institutions by their own traditions, being guilty of falsehood and perjury, and justifying themselves in them, and yet pretending to a high degree of piety and sanctification, and though they were anxiously looking for the advent of their Messiah, so deeply were their minds corrupted, that when he came to them as his own, "his own received him not." To them he had neither

form nor comeliness, and when they saw him there was no beauty that they should desire him," and to add this to all their crimes, they insulted, maligned, condemned, and finally crucified the Lord of glory.

He was buried, but as we have seen, he arose from the grave, instructed his disciples in regard to their duties, and finally ascended up into heaven, escorted by angels, with the assurance however, that he would come again in like manner.

We wait for his coming again,
To raise us in glory like him,
This glory his saints shall obtain,
His foes shall be clothed with shame.

Looking from this standpoint, we enquire, why the necessity of his coming? We have seen that the object of his first coming was to redeem the world from sin, and destruction, to offer another remedy for the salvation of man. He fulfilled the demands of the law, in the sacrifice of himself, introduced a new covenant based upon better promises, delivered the will of his father, the word of reconciliation, which if believed, and obeyed, would have connected the distorted passions of men, and restored the world to that condition, in which it at first issued from the hand of the Creator. But alas, though at first it seemed to promise much in that direction, yet we see that like those dispensations which preceded it, it has not accomplished it. Though we have had before us not only the law and the prophets, but we have Christ and the apostles, with the oracles of God, instructing and admonishing, to union and love, peace and good will, holiness and virtue, humility and fear, and judgment and vengeance. And with all these we ask, what is the present condition of the world? Politically it is all in commotion, strife and confusion, nation against nation, internal fiends and rebellion carnage and blood, wars and rumors of wars, greet the ear from every direction.

Morally, it is comparatively no better. Such has been the treachery of men, that confidence between man and his fellow-man, is to a great extent destroyed in their transac-

tions one with another. To use a common phrase, all have become sharpeners, and as must appear to every close observer, the human mind is almost wholly absorbed in the accumulation of property, and self-aggrandizement, and the qualification of the sensual appetites, and are thus fulfilling the prophetic declaration, "they are, they drank, they platted and builded, were married and given in marriage." "And so shall it be in the days of the coming of the Son of man." In the pursuit of these objects the interests of the soul seem to be neglected to a very great extent. Let us look for a moment at the status of the world in this respect. We are informed that the population is twelve-hundred and twenty-five millions. Of this number only about fifteen millions belong to protestant churches, the rest Catholic, Roman and Greek, Mohamedans, and Pagans. Of these nine hundred and fourteen millions are Pagans, bowing down to stocks and stones the creatures of their own hands; fifteen millions in Protestant churches. How many of these churches are evangelical? There are quite a number. Can they all be recognized as such.—With all the charity that I can bring to bear I am not prepared to admit it. Can it be possible that so many different organizations with all their incongruities, and diversities of faith and practice, can be the one body, or church in its various branches? Let us see: "by their fruit ye shall know them." Not fudge them, God forbid that I should judge any, but "ye shall know them;" how shall we know them? "unless ye have the spirit of Christ ye are none of his." What is the spirit of Christ? it is the disposition that characterizes him, he is the Prince of peace. The angels in announcing his birth proclaim "peace on earth, and good will to men."—Whenever we see this principle we conclude there is the spirit of Christ; where it is not, there the spirit of Christ is not, and consequently they are none of his. The fruits of the spirit, the Apostle tells us is 'joy, love, peace, gentleness, meekness,

goodness, temperance and faith." If then all these organizations combined are not the church, where is it? It must, if Christ's words are true, and doubtless they are, exist somewhere, for he has said that the gates of hell should not prevail against it. Does it exist with a part of them? With one of these organizations?—and if so where shall we find it? The Jewish fraternity regarded itself as the church of God, and it will not be denied that so far as a visible organization was concerned, they have this highest claim to that distinction, they had the law, the atonement pertained unto them, and the glory and the covenants, the services of God, and the promises which was necessary to prepare the mind and heart for the reception of Christ, but as the history clearly proves this visible body was not the church, but only those minds were sanctified through the proper use of these instrumentalities, so that they could discover in the life and doctrines of Christ the character of that deliverer for whom they so anxiously looked. "He came to his own, but his own received him not, but to as many as received him to them gave he power to become the sons of God. This, as I understand constituted the church, though to man invisible. From these promises perhaps we can come to a rational conclusion as to where we shall now find God's people. First let us look for an organization contending for the faith once delivered to the saints, corresponding in faith and practice, most nearly to the Apostolic Church. That church is a model, like all organizations or institutions most pure in its infancy, fed from the appendages of men, and the corruptions of age. When this discovery is made we conclude that we have found the visible church—this is necessary in order to the privilege of obeying the requirements of the laws of Christ, but let us not suppose that this organization in a body will be prepared to accept Christ when he shall come again, or be recognized by him as his household, but only that portion who have obeyed these things from the heart, and kept themselves from the

pollution and corrupt influences of their appetites and passions, when the great Arbiter comes to sit in the Judgment. Church membership will not be sufficient, neither will a cold conformity to the requirements of the gospel, recommend us to his favor and if all our sinful propensities, and inordinate affections, are not subdued within us, the scrutinizing eye of Jehovah will detect it: then we will stand upon our own foundation, friends and relatives cannot avail anything for us, neither can our enemies exert an influence against us. Those only who have purified their souls through these instrumentalities will be recognized and acknowledged as his church by the Savior when he shall come.—These will constitute the church, though to man invisible, as represented by the five wise virgins with oil in their vessels, and their lamps trimmed and brightly burning.

As before mentioned, at the time the Savior first came into the world, the religious portion of the world were in expectation of him, and when he came they would not receive him but his enemies were confounded and scattered among the nations of the earth, driven from their country and their homes. So likewise the reading portion of Christendom is now looking for him, at least expecting that the time is near at hand. The object of his coming at this time is, certainly, after collecting his own friends together in safety under the shadows of his wings, to destroy his enemies, the reign of favor now ended, and the world not restored; what did not accept his love and goodness, must now abide his wrath and indignation, what was not accomplished by the milder, must now yield to the severer means. This sin-cursed earth must be restored. "The meek shall inherit the earth, and delight themselves with the abundance of peace." The banner of peace, and love, which was unfurled at the incarnation, will now waive over the universe. "The lion shall lie down with the lamb and the young lion and the ox shall eat straw together," &c. "Nothing shall hurt or destroy

in all my holy mountain, saith the Lord." Now the spirit or disposition of Christ reigns universally, and there is peace from sea to sea, and from the rivers to the end of the earth. From this fact revealed to us we naturally conclude that this was the great design of our Savior, and a natural tendency of the spirit and doctrines of his Gospel. If when his spirit reigns universally, there is universal peace, we naturally expect to find that result everywhere to the extent of the prevalence of his spirit, whether in the whole Universe, whether in Asia, Africa, Europe, or America, whether in the North or South, East or West, whether in New York, Virginia, or any of the other portions of the Union, whether in any of the religious organizations of the world, papal or protestant, whether in all or any of the protestant associations, wherever there is peace practiced as a principle, there we conclude the spirit of Christ is. If only in a single individual, there is the kingdom set up, and we are his. All those from his first advent and from the days of righteous Abel, who by faith embraced these things down to the introduction of the Millennium dispensation, will constitute this glorious Church. The sword beaten into plowshares, and spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more. O glorious consummation. "He that testifies these things, saith surely I come quick'y. Amen." Whether it be this, next, or the year following, the question for us to decide is, are we prepared to say from the emotions of the soul: "Even so come Lord Jesus."

B. F. MOOMAW.

Bonsacks, Va.

Is All well.

"Twelve o'clock at night, and all's well."

False prophet! still and statue-like at yonder window stands the wife. The clock has told the small hours; yet her face is pressed against the window pane, striving in vain, with streaming eye to pierce

the darkness. She sees nothing, she hears nothing, but the beating of her own heart. Now she takes her seat; opens a Bible, and from it seeks what comfort she may, while tears blister the pages. Then she clasped her hands, and her lips are tremulous with mute supplication.—Hist! there is an unsteady step in the hall! she knows it! many times, and oft, it has trod on her very heart-strings. She glides down gently to meet the wanderer. He falls heavily against her, and, in maudlin tones, pronounces a name he had long since forgotten to "honor." O! all enduring power of woman's love! no reproach, no upbraiding—the light arm passed around that reeling figure once erect in "God's own image." With tender words of entreaty, which he is powerless to resist, if he would, she leads him in. It is but the repetition of a thousand such vigils! it is the performance of a vow, with a heroism and patient endurance too common and every day to be chronicled on earth; too holy and heavenly to pass unnoticed by the "registering angel" above.

"All's well!"

False prophet! In yonder luxurious room sits one whose curse it was to be fair as a dream of Eden. Time was when those clear eyes looked lovingly into a mother's face—when a kind loving father laid his trembling hand, with a blessing, on that sunny head, when brother's and sister's voices blended with her own in heart-music around the happy hearth. Oh! where are they now? Are there none to say to the repenting Magdalene—"Neither do I condemn thee—go and sin no more." Must the gilded fetter continue to bind the soul that loathes it, because man is less merciful than God?

"All's well!"

False prophet! There lies the dead orphan. In all the length and breadth of the green earth there was found no sheltering nest where the lonely dove could fold its wings when the parent-birds had flown. The brooding wing was gone that covered it from the cold winds of neglect and

unkindness. Love was its life, and so it drooped!

"All's well!"

False prophet! Sin walks the earth in purple and fine linen; honest poverty, with tear-bedewed face, hungers and shivers, thirsts, "while publicans stand afar off!" The widow pleads in vain to the ermined judge for "justice;" and, unpunished of Heaven, the human tiger crouches in his lair, and springs upon his helpless prey.

"All's well!"

Ah! yes! all's well; for he who "seeth the end from the beginning" holds evenly the scales of justice. "Dives shall yet beg of Lazarus." Every human tear is counted. They will yet sparkle as gems in the crown of the patient, enduring disciple! when the clear, broad light of eternity shines upon life's crooked path, we shall see the snares and pitfalls from which our hedge of thorns has fenced us in, and in our full-grown faith, we shall exultingly say—"Father, not as I will, but as thou wilt."
—*Fanny Fern.*

Steel-faced Hammers.

When the blacksmith wields the hammer, which is made of the same material as that upon which he is working, would not his labor be vain if the face of his hammer had not been properly tempered and prepared, although it should fall with great force upon that which is being wrought? The Christian is of the same nature, with the men of the world; therefore, in order that he may work with success upon them, he must be tempered, it may be through the fires of great trials, but he must be tempered by the Holy Ghost, and made of that heavenly temper and power that he may work upon stony hearts to break them, and fashion rough material to the praise of the glory of Divine grace.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

Liberality does not consist in good words, but in good works.

LOCAL MATTERS.

Tyrone City, Pa., Dec. 10, 1867.

CORRESPONDENCE.

Our Trip to Virginia and Tenn.

On the first of October, in company with Brother Jacob Trostle of Md., we started on a mission of love and labor to Virginia and Tennessee, crossing the Potomac at Williamsport, Md. Thence to Martinsburg, Va., Winchester, and on up the valley to near Stanton, passing through the different churches, holding six love feasts, and filling a number of private appointments. On the 18th of October we took cars at Fishersville; from there went to Charlottesville, old Va., then to Lynchburg, then by way of Botatourt Salimin, Christiansburg, & Cristol to Jonesborough, East Tennessee, spending nine days in East Tennessee; leaving there on the 29th for a visit to the churches in Montgomery, Roanoke, and Botatourt counties, Va. Spent a week, then returned again to the valley of Virginia, on the 5th of November, returning homeward through the valley again by way of Dayton, Harrisonburg, Winchester, Charlestown, and Harper's Ferry, holding one lovefeast and a number of private appointments. We held our last meeting in Brownsville, Pleasant Valley, Md., and arrived at home on the fifteenth of November, finding our family well, for which we have reason to thank the good Lord, as well as for many other blessings and mercies.

We attended, all together, seven love feasts; and sixty private appointments; travelling over twelve hundred miles, enjoying the kind hospitalities of many dear brethren and sisters. We can justly commend the zeal, and fervency of many of our brethren and sisters in the Redeemers cause, and especially of the ministry who are actively engaged as true ambassadors, in confirmation of the truth as it is in Jesus, both at home and abroad, bearing the good tidings into unoccupied and unexplored territory; bearing the glad tidings to the scattered "Israel of

God," withstanding the gainsayers, breaking in upon the strongholds of the adversary, and making many hearts glad—rejoicing in the hope of eternal life. In the course of our travel, we had the pleasure of seeing quite a number of persons assume the cross, to bear it to Calvary; also many others expressing a desire, giving unmistakable evidence of a wish to love Jesus, and be in the happy fold.

In conclusion we say to our brethren north and east: The Lord has opened a vast field of labor South and West. Will you go and help our dear brethren there? The ministry say come; the church says come, and the people want you to come, and occupy seasonably, or permanently. The people are civil, social and hospitable. If you should have fear, cast it away, and go, if you love the cause. Go! for the harvest is great, and the laborers are few. To our brethren and sisters in Tennessee and Virginia we say accept our thanks, for the kindness and generous hospitality shown and conferred upon us, while with you; may the good Lord bless you, and preserve you blameless, to the end; strong in faith and hope, perfect in love divine. Together let us be "Steadfast, immovable, always abounding in the works of the Lord; forasmuch as ye know that your labor is not in vain, in the Lord."

D. F. GOOD.

Waynesboro, Pa.

A Word of Encouragement to Ministers.

Yesterday, (Dec. 1st), a woman made application and was received by baptism into the Church. She being quite a stranger to the members present, we felt it our duty to examine her closely. And in thus examining her, among other statements, she made the following one: That she used to attend the meetings of the brethren in Venango co., whilst our dear old brother, Andrew Spanogle was engaged in organizing a church there, and felt a strong desire then to unite with the church, but on account of her father's opposition was kept from realizing her

desire until now. I was made to think how strikingly are the words of a poet verified in her case.

"Tho' seed lies buried long in dust,
I wont deceive their hope,
The precious grain can ne'er be lost,
For grace insures a crop."

Our old brother has passed the meridian of his life, his days of travel and usefulness in the church are in a measure over; but it is soul-cheering for him to know that seed sown by him many years since is not lost, but is germinating, vegetating, and we fondly hope will produce fruit to eternal life. May he at the ingathering "Return with joy bearing his sheaves before him."

DANIEL M. HOLSINGER.

Newry, Pa.

Brother Henry:—I left home on the 21st of November, on a visit to Washington Co., Md. Arrived at Hagerstown 22nd, at 2 P. M.; commenced meeting at the Potomac Meeting-house, same evening. Continued at the same place until Sunday evening.

Sunday evening went to the Manor meeting-house; continued meeting at the Manor until Tuesday evening. Monday evening I was taken to the residence of brother David Long. Tuesday morning found me in the midst of a wedding party. Two of brother Long's daughters were married.

On Wednesday was taken to Fahrney's meeting-house. Meeting at 10, A. M., and evening. Thursday was taken to Funkstown. Meeting at 10 A. M. and evening. Bro. Grabill Myers assisted me at the above meeting.

On Friday morning took the cars at Hagerstown, Md., and arrived at home on Saturday, Nov. 30. Found all well. Thanked God for his mercy. And many thanks are due our dear brethren and sisters for their untiring love and kindness to us.—May God bless them and us. Amen.

Found dead. William Antony was found dead near his residence, in this neighborhood (Redbank, Armstrong Co., Pa.) on the 20th of Nov., 1867. Coroners verdict,— "Came to his end by a fall from his horse." His neck was broken.—

Surely, "in the midst of life we are in death." Therefore, "be ye also ready."

I see in my report of our visit to Philadelphia, that there was "meeting in the Crown St. Joseph church." If the word *Joseph* is in my manuscript, I want you to say I made a *ludicrous blunder*. (I did not retain a copy of my manuscript.) It should be "in Crown St. Church." Please give the correction.

JOHN WISE.

Dear brother Henry; I thought it might not be uninteresting to your readers to give a brief notice of our journey through some of the churches in eastern Pa.

Left home on November 22d, for Manheim. At Reading and Columbia rail road we—self and wife—met with Elder Gerlach, P. Zeigler and John Whitmer, and sister Gerlach and Witmer, being in all seven in number. Came to brother Shuler's, Lehigh Co., at noon; meeting there in the evening. Next day conveyed from there to Springfield meeting house, Bucks Co.,—where we had meeting in the afternoon.—Took evening train at Coopersburg (N. Penn. R. R.) for Hatfield, Montgomery Co., where we arrived about 8 30, p.m., meeting same evening, and next—Sunday—morning. Sunday evening November 24th, meeting Indian Creek meeting house, Monday evening at Upper Dublin meeting house. Tuesday morning went to Philadelphia, where we met with brother Jacob Price of Franklin Co. Pa., and Joseph Rohrer and Solomon Stoner of Md. Attended meeting in the evening. On Wednesday left the City for Norristown, the county seat of Montgomery Co., where we had meeting same evening. Thursday taken to Green Tree, brother J. H. Umstead's charge, where we had meeting in fore noon; same evening and Friday morning meeting at Skippack meeting house.—Friday evening and Saturday morning, meeting at Mingo meeting house; same day November 30th reached Manheim again about 8 o'clock p. m. Have been away

nine days, had eight night, and five day meetings; formed many agreeable acquaintances, and had much love manifested toward us, which I hope will not soon be forgotten.

At upper Dublin, for the first time in our life, we were desired and urged to address a congregation in English, and on several occasions afterwards, on our journey. On Sunday, December 1st, we reached home, found all well, for which we ought to feel thankful to God, the giver of all good. We believe that it would be profitable to have an exchange of ministerial labor—profitable in a spiritual sense—and we have tried in great weakness to put that faith to practice, hoping that others will not forget us in the White Oak Church, Lancaster county, Pa.

S. R. ZUG.

Brother Henry: Brother G. W. Brumbaugh and I made a little visit to the Southern part of Bedford and Fulton counties. In Fulton Co. we had one meeting where the brethren had never preached before. Much interest was manifested. We lodged with a friend by the name of Alpheus Mellotte, who treated us very kindly, and seemed to have a warm side for us; and I feel that he ought to have the *Companion*; so I enclose \$1.50, and you will please send it to him a year. We had 14 meetings on our trip, well attended and interesting, and we hope our labors will not be in vain. Yours in the bonds of the Gospel.

J. W. BRUMBAUGH.

Clover Creek, Pa.

Proposed Visits.

I propose to make the following visits:

On Saturday evening, January 4th, next, to Williamsburg, and continue until Friday evening following. On Saturday (11th) to Clover creek, and will remain in the Cove until the 20th. The brethren of Clover Creek and Yellow Creek may make the appointments to suit themselves.

GRAYBILL MYERS.

El Dorado, Pa.

To the Churches of the Western District of Pennsylvania.

At our last district meeting I was appointed treasurer to receive contributions from the churches in the district to pay the expenses of the delegates for going to the annual meeting, and also for paying brother Holsinger for minutes of our District meetings. Now, if all the churches that have not yet done anything will send us two dollars, it will be enough to pay the expenses of the delegates. And the minutes will be fifty cents per dozen to those who order them, post paid. I hope the brethren will attend to it immediately. Address,

EPHRAIM COBER,
Berlin, Somerset co., Pa.

Beloved Brother; Editor of the *Companion*.—By the request of the Brethren, and for the information of my numerous acquaintances and friends, I will, through the *Companion*, give a brief sketch of my recent visit to Iowa. Having sold my possession in Ill., with the intention of moving farther West,—left home on the 12th of Nov. for Iowa, for the purpose of seeking a location for my future home. Reached Marshalltown on the morning of the 31st; went to brother John Murray's; had two meetings in his neighborhood. On the 15th was conveyed by brother Murray to the northern part of Marshall, part of Grundy, and Harden counties; saw much of country truly to be admired on account of beauty and fertility. Preached several times while there. On Monday the 18th was conveyed by brother Buechley to Marshalltown; took the train Westward to Amos station, Story county. Met with a few beloved members; had one meeting with them; thought the prospect good for building up a church there: sorry I could not stay with them longer, which they much desired, but consoled them with the promise—God willing—to see them again at some future day. Left them on the 20th, and came to brother Joseph Reubakers; spent the 21st visiting some of the members; preached in the evening. On

the 22nd was conveyed by brother John Funk and brother Brubaker, to brother G. R. Bakers, Jasper Co. Stayed over Sunday—preached twice in the neighborhood. On the 25th & 26th was taken by brother Baker to view the country Westward as far as Desmoins city. On the 27th took the train Eastward to Brooklyn, Poweshick Co., where, according to previous appointment, I preached in the evening; after enjoying the hospitality and society of brother Jacob Snyder, his brother, and their families, I took the train homeward in the afternoon of the 28th. Reached home the next day, found all well. God be praised for his abundant mercy.

Our sincere thanks are due to the dear brethren and friends for their hospitality and kindness, in conveying us from place to place. For farther information I will give a few extracts from a letter I wrote to day to brother John Nead of Tennessee:

"I was well pleased with much of the country I saw, but upon mature reflection, concluded to locate in Polk Co., near Desmoins, the capitol of the state. The country East of the city, is beautifully located, abounding in rich and fertile prairies, good timber, an abundance of stone-coal, Rail-road facilities, and other conveniences. There are some members in the county, and a few in the city. Labor in the ministry much needed, for truly the harvest is great and laborers few, a consideration not to be disregarded or overlooked by ministers in choosing a location, it being the most efficient and successful mode of spreading the gospel. You know, dear brother, what a gloomy aspect presented itself to us when we first moved to Tenn., and how the Lord blessed our weak labor to the conversion of many, the increase of the church, the organization of new churches, &c. Leaving Tenn., and entering into a new field of labor, I felt and experienced that God blessed our labor of love. And my prayer to God is that our third move may be equally blessed to the promotion of his glory, and the ad-

vancement of his kingdom. Now dear brother, or brethren, may you and we—in the midst of a troubled sea—the storms and swelling waves by which our frail bark is sometimes tossed to and fro,—trust in the Lord! May our faith and hope be anchored upon Christ the sure foundation. If so, we will outstride the storm, and eventually land safely upon the haven of rest."

Faternally, yours truly in the faith and patience of Jesus.

SAMUEL GARBER.

Haldane, Ill.

A letter from father desires us to say that he may likely fail to meet brother Graybill Myers in his Somerset Co. visit. He considers a lawful excuse is in the way.

MARRIED.

On Tuesday morning, Nov. 26th, at the residence of the bride's parents, by Elder E. S. Miller, of Hagerstown, Md., John F. Remley, to sister Ella A. Long, both of Md.

At the same time and place, Frank Holsinger, of Bedford Co., Pa., to sister Mary Frances Long, of Maryland. JOHN WISS.

On the 28th of November by H. B. Brumbaugh, at his residence, J. W. Foust and Sister Mollie Brumbaugh, both of Huntingdon county, Pa.

DIED.

In Lower Conawaga branch, Pa., Oct. 29th RACHAEL GOCHNOWER; aged 28 years, 5 months, and 19 days. She retired to bed as well as common in the evening, and in the morning she was found lifeless.

In Upper Conawaga branch, (time not given) MARGARETT MUMMERT, daughter of John and Susan Mummert; aged 3 years, 3 months, and 26 days.

ADAM HOLLINGER.

Near, Napoleon, Henry county, Ohio, Oct. 15, 1867, Sister ESTER STROHL, aged 72 years, 6 months and 13 days. Disease, dropsy. She bore her afflictions with patience. Occasional improved by brother Elder J. Lehman, H. Flory, and the writer, from Rev. xxiii, 3.

In the Same district, Fulton county, Ohio, Sept. 20, 1867, MARY IRENA, daughter of brother Aaron and sister Snyder, aged 9 mos. and 18 days. This is the second one of this family that is gone to the spirit world in its infancy. Funeral services by the writer from Matt. xviii, 3.

AARON BERKEYBIE.

In the Clover Creek Branch, Blair county, Pa., Nov. 20, 1867, brother JOHN METZGER aged a few days over 67 years, the family record being lost the exact age could not be obtained. Funeral services by D. M. Hollinger and Abraham Bowers.

J. L. WINELAND.

List of moneys received, for subscription to the Companion, since our last.

Christian Bucher, Shaffers-town, Pa.,	\$1.50
Elder John Zug,	1.50
Joseph Light,	1.50
Simon Donner, Cornwall,	1.50
Geo. Bucher,	1.50
Adam Hollinger, Bermudian,	1.50
Cornelius Mummert,	.75
Jacob R. Cripe, N. Manchester, Ind.,	1.50
J. H. Roberts, Trenton, Mo.,	1.50
Your time extends to No. 23, Vol. 4.	
P. Zook, Belleville, Pa.,	1.50
Levi H. Brumbaugh, Coffee Run, Pa.,	1.50
J. W. B. for A. Mellott, Sipe's Mills, Pa.,	1.50
John Buck, Centre Line, Pa.,	1.50
Barbara Lingenfelter, Sarah, Pa.,	1.50
D C Yingling, Washington, D. C.,	1.50
" for Mrs. E. Yingling, Williamsburg	1.50
Adam Philie, St. Thomas, Pa.,	1.50
John Widder, Upton, Pa.,	1.50
Elder Jacob Hignbarger, Sbarpsburg, Md.,	1.50
Samuel Cronce, Mt. Carroll, Ill.,	1.50
Joseph Schmitz, Pennsville, Pa.,	1.50
Jacob Wiue, Blountville, Tenn.,	1.50
Jos. Wine,	1.50
Abraham Myers, Mt. Pleasant, Pa.,	1.50
Elizabeth Madison, Birmingham, Pa.,	1.50
Susannah Eaby, Intercourse, Pa.,	1.50
Sarah Rorer, Bourbon, Ind.,	1.50
Samuel Shoemaker, Lattashurg, Ohio.,	1.50
Jacob A. Miller,	1.50
John Miller,	1.50
Henry Worst,	1.50
Henry Worth,	1.50
Jonas Dague,	1.50
C. Holderman, New Pittsburg,	1.50
E. Swinebait,	1.50
Geo. Worst,	1.50
Peter Gault, West Salem,	1.50
George Flack, Congress,	1.50
P. J. Brown,	1.50
Jacob Lucas, Rowsburg,	1.50
Isaac Flack, Belvidere, Ill.,	1.50
Samuel Stutsman, Bloomington, Ill.,	1.50
T. D. Lyon, Hudson, Ill.,	1.50
Jos. Michael,	1.50
M. Y. Snavelly,	1.50
Henry Forney,	1.50
John Lear,	1.50
Abraham Blough,	1.50
A. N. Hetrick, Ederville, Pa.,	1.50
C. Seerley, Oscar, Pa.,	1.50
David Hufford, Sugar Grove, Ohio.,	1.50
Daniel Hufford, Sugar Grove, Ohio.,	1.50
D. F. Hartsaw, Maxville, Ohio.,	1.50
Solomon Roffert, Bremen, Ohio.,	1.50
Pbilomen Roffert,	.75
A. Y. Jackson, Sugar Grove, Ohio.,	.75
D D Horner, Jones Mills, Pa.,	1.50
J Flack,	1.50
C Hoover, Smithville, Ohio.,	2.25

The Gospel Visitor.

This well known and popular periodical among the Brethren is again offered to the public. It is devoted to the defence and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the church of the Brethren.

It is published about the 1st of each month; each number contains thirty-two double-column pages, in a neatly printed cover.

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YOUTH'S DEPARTMENT.

Answers to Bible Riddle in No. 46.

In answer to the dwelling place,
Where lived a man of Adam's race,
Where none had ever lived before,
And none may ever venture more.
'Twas not on earth where mortals dwell;
The incident is strange to tell,
His house was in the briny deep,
Where monsters huge their revels keep:
And no one knows how there he felt,
As in that dark abode he dwelt;
He there through disobedience came,
The prophet Jonah was his name.

JAS. Y. HECKLER.

Harleysville, Pa.

I read in my bible of a certain man named Jonah who had his dwelling place in a whale's belly for a certain length of time, which I think is the person referred to in the riddle, on page 408 of the *Companion*.

MOLLIE H. BRUMBAUGH.

Coffee Run, Pa.

Meses in the Ark, on the water.

S. E. R.

Jonah in the whales belly. A. R.

Evenings at Home.

Some children are taught to spend their evenings at home, working or reading. That is right and good. In that way they will not only be kept out of many temptations and evils, but also to spend the time usefully. The street is a bad place for boys at night. If there is to be playing done, let it be in day-time. When night comes let children gather home into the family circle.

Where do children learn to swear, lie, and steal? Much of it on the street. How do they learn to visit places of sin? By running with their playmates at night. Where do they hear those foolish, fearful, and ugly ghost-stories that make them afraid of dark rooms for years afterwards? Sitting around on corners, doorsteps, and elsewhere after dark. When the month or year has passed, what have these street-boys to show for their time? Nothing. Their evenings have been spent to no good purpose.

How much better to be at home, where there is no bad company and no danger. How much better to

read a good, useful book every week or every month.

WHAT ARE YOU LIVING FOR.—A pastor walking out recently, met a little girl of his flock. And they walked on together, he spoke to her of her studies, and was pleased to find her manifesting an interest amounting almost to enthusiasm in the cultivation of her mind.

"But why, Ellie," asked the pastor, are you so anxious to succeed in your studies? What do you mean to do with your education after you get it?"

"Oh sir," said the girl, "I want to learn that I may do some good in the world. I don't want to tell the Lord in the day of judgment that I have lived so long in the world without having done any good in it."

Noble purpose! who of our young friends are studying and living to so good an end? who of us are making an every day impress for good on the hearts and lives of those among whom we move.

Keep them Out.

"I don't want to hear naughty words," said a little boy.

"It's no matter," said another boy, "what Joe Town says; it is in one ear and out of the other."

"No," rejoined the little boy; "the worst of it is, when naughty words get in, *they stick*; so I mean to do my best to *keep them out*."

That is right. *keep them out*, for it is sometimes hard work to turn them out when they once get in.

I never knew a disobedient boy or girl who became either good or great. I never knew sons or daughters to turn aside from the advice of their parents, and "do as they pleased," but they found the end of their doings trouble and sorrow.

A GOOD SIGN.—"Mother, I am sure James is a better boy now."

"Why do they think so?"

"Because, when the school-boys did not know where he was, the other day, I found him by a tree, praying."

WHAT NEXT.—A gentleman riding near the city overtook a well-dressed young man, and invited him to a seat in his carriage.

"What," said the gentleman to the young stranger, are your plans for the future?"

"I am a clerk," said the young man, "and my hope is to succeed, and get in to business for myself."

"And what next?" said the gentleman.

"Why, I intend to marry, and set up an establishment of my own," said the youth.

"And what next?"

"Why, to continue in business, and accumulate wealth."

"And what next?"

"It is the lot of all to die, and I of course cannot escape," replied the young man.

"And what next?" once more enquired the gentleman; but the young man had no answer to make; he had no purpose that reached beyond the present life. How many young men are in precisely the same condition! What pertains to the world to come has no place in all their plans.—*Am. Messenger*.

TEMPTATION.—"I want the spirit that will look temptation in the face and say 'Begone!'" said a boy to his sister.

"And one thing more—you want Bible spectacles to know temptation when he comes," answered his sister, "for he does not always show his colors."

"Mother," said a little boy, "I waked up thanking God." That is waking up *beautifully*. A child waking up so will never come down stairs cross, or find fault with his breakfast.

We should have nothing out of place or out of season. Let us play on the play-ground, not in the school-house, and sleep in the bed-chamber not in the church.

If we would mend the world, we should mend ourselves, and teach youth to be not what we are, but what we should be.

Christian Family Companion.

BY H. R. HOLSINGER.

Whosoever loveth me keepeth my commandments.

At \$1.50 Per Annum

VOLUME III.

TYRONE CITY, PA., TUESDAY, DEJ. 17, 1867.

Number 50.

For the Companion.

Christ Stilling the Tempest.

BY JOS. S. GITT.

And he arose and rebuked the wind, and said
unto the sea, "Peace be still." And the
wind ceased, and there was a great calm.

The gloomy night hung dark and drear,
O'er the hills of Galilee,
And furiously the driving blast,
Swept o'er the heaving sea.

And swiftly onward through the storm;
Flew a frail trembling bark,
Bowling before the rushing gale,
Which ploughed the waters dark.

And brave stern hearts of fearless men,
Were filled with deep despair,
And many a face grew pale with fear,
For death seemed hovering there.

But lo! the blessed Savior comes,
With mild majestic mien,
And calmly, 'midst the wild affright,
Gazes upon the scene.

He speaks, and the rude, stormy winds,
Obey his sovereign will;
The tossing sea grows smooth and calm,
When he says, "Peace be still!"

When the dark storm of passion sweeps,
Across my sinful soul,
May I still hear that blessed voice,
And bow to its control.
Bangor, Maine.

For the Companion.

Holiness.

TO SISTER R. L., OF HUDSON, ILL.

Your missive was toned to the key of John 13: 34, 35. 1 John 3: 17, 18, and had it been uttered instead of written, it would perhaps have suggested the maids mentioned in Nahum, 2: 7. A dove-like nature will be dovelike in expression. The highest compliment I can offer you is to express the belief that your letter is a true type of your proper self. The descent of the Holy Ghost upon Christ, "in a bodily shape like a dove," and the injunction that we be "harmless as doves," shows the qualities which the Holy Spirit infuses into our nature, and the life we are to live in the flesh. The offices of the Divine Agent are manifold, but I will mainly dwell, and that briefly, on one only—*sanctifi-*

cation. "Be ye holy for I am holy," is a solemn asseveration, and the all-comprehensive ground on which it rests is the Divine character. "Without holiness no man shall see the Lord," is a declaration that may well make us ponder. Regeneration without sanctification would be like planting a seed, and then withhold all cultivation, and debar the light and warmth of the sun, and the rain and dew of heaven. Regeneration is the work of God, but it never takes place without our co-operation. There is nothing efficient in aught that we can do, but God respects our personality and free agency. Sanctification is the development and diffusion of what is imbedded within us in regeneration, and involves our whole-souled agency equally to any work in which we look to God for verifying and sustaining influences. To sanctify is to purify. Christ has set forth the only method of sanctification in His sacerdotal prayer: "Sanctify them through thy truth. Thy word is truth." The Holy spirit is the agent, the word or truth is the medium, and obedience is meeting God on his own terms, and thus reaching up to Him through the means by which he reaches down to us. This is plainly certified by the Apostle: "Ye have purified your souls in obeying the truth through the spirit." 1 Pet. 1: 22. The pure in heart alone can see God, obey once to the truth effects this purification, and to the Holy Ghost is ascribed all the efficient power. No one likes to live in a house where things are distasteful and revolting; and the Holy One will not make that soul his permanent residence which refuses to be controlled in all things by the Divine will. "Thy will be done," is the condition of sanctification, and holiness is the condition of a mission into Heaven. A daily growth in holiness is essential to our happi-

ness and safety. Any hope that can help itself out of despair while running counter to the Divine will in anything, is not the hope of the Gospel. A "good hope through grace," and purification by the Spirit through obedience are correlatives. "Whosoever heareth these sayings of mine, and doeth them," is the recipient of that "wisdom which is from above," which goes hand in hand with holiness, and which alone serves as a passport at the gates of glory. Holiness is the highest wisdom, for by it comes the consciousness of the Divine indwelling, which makes an unpolished peasant, or illiterate mechanic, a greater man than a walking encyclopedia. "Herein is my Father glorified that ye bear much fruit." Thus saith "God manifest in the flesh," and immediately adds, "so shall ye be my disciples." "So:" not as fancy may lead or impulse dictate. Not by *culling* the commandments of God, and making an inventory to square with our prepossessions. But so, abiding in the vine, after being engrafted according to the divine order, and bearing much fruit through the power of the Holy Ghost. *Obedience* to the will of heaven is the test of discipleship, for it is the product of *faith* which worketh by *love*, and this makes it also the condition of progressive sanctification. There is the same necessity for being holy as there is for being born again.—Without the latter it is impossible to enter into the kingdom of God.—"Ye must be born again." The new birth is the impartation of the Divine nature, and this is infinitely holy. If God condescends to dwell in us, it is but reasonable that he should enjoin *holiness* as the prime condition of life. To disobey the will of God is to grieve His Spirit and defile his temple, both of which are holy. We have to do with a most holy God, who, from the very

necessity and purity of his being, can have no fellowship with sin. A more solemn thought cannot be engendered than this, that any reservation of all that God has commanded, nips the buds of grace, and renders our salvation problematical. Levity on the tongue and holiness in the heart is a fearful and fatal disagreement. A disposition to labor through the night-watches for the accumulation of property, and an indisposition to attend the sanctuary in broad day light, indicate the heart's true magnet. Covetousness and holiness never keep company. To have money enough to secure a full supply of tobacco all the year round, and not enough to replenish the treasury of the Lord, is no good recommendation of any member of the church. God requires and holiness presents higher evidences. Let no man deceive himself. God has done no more than our condition demanded, and He asks no more than His holiness requires. Vain imaginations in the mind, a frothy conversation, and the Holy Spirit presiding in the citadel of the soul, are co-existent facts of short duration. Self-exalting imaginations must be "*cast down*," and "*every thought brought into captivity to the obedience of Christ*." The feet must go where the spirit prompts, and the hands must do what the Spirit bids, and all "our members yielded as instruments of righteousness unto holiness."—The Most Holy migrates not from Heaven into our sin-souled hearts that we "may continue in sin," or have his will modified by ours. We are to be holy as God is holy, and *because* he is holy. Unless we consent to have him "bind the strong man armed," He will leave us to battle with our corruptions as best we can. He must have entire possession, and His title endorsed by our voluntary and unreserved signature. When he says, *do this*, we must not demur. When he bids us *go forward*, we must not look back. When he calls us to tread a special path, sharp and flinty, or beset with thorns, we must not question his love, and make ourselves miserable,

by comparing our lot with that of others. If he gives us tears to drink let us welcome the draught as a pledge of Divine tenderness. If he mixes our cup with gall, "it is the Lord's doing." All this is done that we may be "*partakers of his holiness*." God will rule, despite all opposition from man and devil. Whether his dominion is a matter of joy or sorrow to us, depends on the relation of our will to His. If he rules in our will and through it, well. If he *subjects* without *affiliation*, woe. The cross is the grandest demonstration of Divine holiness and if we have put on Christ we crucify the *flesh*, with the *affections* and *lusts*," and surrender the dearest objects and pursuits rather than traverse the will of him who had love enough to die for us, and who has righteousness and power enough to sink us into perdition if we be not conformed to his holiness. "Holy, Holy, Holy," is the song of the Church triumphant, and "Holiness to the Lord" must be written on the very "bells of the horses" in the church militant.

C. H. BALSBAUGH.

Union Deposit, Pa.

For the Companion.

The New Year.

A TRACT.

"MILLIONS of money for an inch of time," cried Elizabeth, the gifted but vain and ambitious queen of England, on her dying bed. Unhappy woman!—reclining upon a royal couch, with three thousand dresses in her wardrobe, a kingdom upon which the sun never sets at her feet,—all is now valueless, and she shrieks in anguish and shrieks in vain, for a single "*inch of time*."—She had enjoyed three score and ten years. Like too many among us who had so devoted them to wealth to pleasure, to ambition, and the heinous sin of pride, that her whole preparation for eternity was crowded into her final moments; and hence she who had wasted more than a half a century, would now barter millions for "*an inch of time*."

The last year has sent to Heav-

en's chancery its record of human conduct, and gone to mingle with a past eternity. "It has done the errand of its destiny, and will return no more."

Pilgrim to eternity, prone as you may be to religious apathy—wanderer as you be from the path of rectitude and salvation—bewildered and fascinated by the excitements and temptations of life—urged on by the power of evil habits and the influence of evil example—we ask you to pause on the line which separates the past from the future, that you may commune with your condition, your character, your obligations, and your destiny.

Do you ever think seriously?—What time more proper for reflection than the closing of a year? It is a complete period. It is short enough to have its scenes remembered; it is long enough to take a startling portion from human life. It has something of the solemnity of the end of life. It is a miniature judgment-hour, when we may summon ourselves before conscience, receive its verdict, and if need be, repent and reform.

"Tis greatly wise to talk with our past hours,
And ask them what report they bear to Heaven."

Have you ever reflected on the preciousness of time? Its swiftness eludes the eye. Its footsteps are noiseless as the tread of angels. It is murdered not by violence and set purpose, but simply by neglect. It utters no cry to startle its abusers. It seems to be obsequious—lending its hours to every purpose of idleness, of folly, of sensuality, of avarice, of ambition, and impiety.

But with all this seeming imbecility, its wings never tire, and its course is never backward. With energy irresistible, it moves the whole mass of the living "to the pale nations of the dead." With its resistless and rapid wings it annually sweeps twenty millions from this world of mercy and probation, into the shoreless ocean and the unchanging destinies of eternity. If you "take no note of time," it takes note of you. The seed sown by the use or abuse of each flying moment, you

are to reap in joy or sorrow on the plains of heaven or hell. As time is the period in which, through repentance toward God and faith in Jesus Christ, you are to avail yourself of offered salvation, its improvement is as needless as heaven—its perversion as fearful as eternal woe.

You have around you a beautiful world, showing in every part the wisdom, the power, and beneficence of God. The year has presented the bloom and fragrance of spring, the advancing maturity of summer, the fruits of autumn, and the cheerful fireside of winter. The seasons have each brought rich gifts. But all these blessings have been in vain if you have wasted your time or misimproved your religious privileges. You have had health in your habitation; loved ones have clustered around your table, increasing while they shared your joys. Your plans have prospered, and you close the year, it may be, with augmented treasures; (have the poor and needy shared a part of your riches and abundance?) If you have not improved time religiously, all these blessings have come in vain. Not a single joy have you embalmed for immortality. God has invested you with noble powers of mind. You have an understanding to grasp and hold and improve truth. You have memory to call up the past, and imagination to explore the future.—You have deep and strong affections to pour out currents of love. You have the elements of eternal progress in knowledge and enjoyment; but every fibre of your soul is linked to moments of time, and if you abuse these moments they will thrill the soul with anguish. To turn against you the elements of your own immortal nature, you have only to kill time.

There is in the universe a great God. He is the light, the hope, the refuge, the joy, of his obedient subjects. Time is the only period allotted for securing his favor, and if you abuse time, better for you if there were no God—better for you if the universe were a silent and hopeless desolation.

Jesus Christ, by subjecting

his own life to the agonies of the cross, has opened a blood-sprinked way from earth to heaven,—“whose ever-during golden gates” he has unbarred to lost wanderers. The Holy Ghost has descended to be the sanctifier, the pilot, and the guard of the weary pilgrim to his home in the skies. But if you improve no time religiously, you render ineffectual all these sublime and beneficent agencies for your salvation.

Your Maker has unveiled to your vision the world of woe; and stationed ministers, pious friends, tracts, the *Visitor*, the *Companion*, Bibles,—a number of sentinels, to bid you flee from the wrath to come. During the year (just past) you have enjoyed fifty-two sabbaths—all designed and adapted to awake thoughtfulness and furnish facilities to escape ruin. But if you have abused time, you have made a steady, unbroken death march of another year towards the unblest realms of eternal despair. There is a heaven which you are invited to enter. No cheek there is pale with apprehension—no eye is moistened with a tear. There is no death there, and no more pain. Your lips might catch and echo the melodies of that better world. But live for years to come as you have the year gone by, in the abuse of time, and heaven will exist to you as the strong but distant vessel exists to the drowning sailor—the tantalizing vision of good forever lost.

The appeal is now made to your conscience. Have you, during the past year, so wasted time as to religious improvement, that every temporal blessing, every warning and invitation of the Gospel, and everything holy and good in the universe, exists to you in vain? Praise, then on the threshold of a new year. Your condition is most perilous, but not hopeless. Live as you have lived, and all is lost. But here is a precious moment of probation not yet wasted. Blind Bartimæus occupied the moment when Jesus passed by in prayer, and the light of heaven broke in on his world of darkness. The dying thief improved a

few brief moments in confession and prayer to Jesus, and for eighteen centuries has dwelt in the paradise of God. Use the present moment for repentance of sin, for application to the blood of the cross; for subjecting your heart to the Holy Spirit, and your will to the control of truth and duty; and with a new year, you have opened before you a new, a tranquil, a happy life and glorious immortality.

It may be hard to think seriously, but it will be harder to bear the scorpionstings of conscience on your death-bed, and throughout eternity. It may be hard to break from your evil habits and wicked companions, but it will be harder to follow them to the gates of eternal death. It is easy to kill time; but remember, the waste of time is the murder of the soul.

“Awake, my soul, with anxious care,
Thy true condition learn.
What are thy hopes, how sure, how fair,
And what thy great concern?”

From all the guilt of former sin,
May mercy set us free,
And let the year we now begin,
Begin and end with Thee.

SOLOMON W. BOLLINGER.
McVeytown, Pa.

GO TO CHURCH.—There is no one thing which helps to establish a man's character and standing in society more than a steady attendance at church and a proper regard for the first day of the week. Every head of a family should go to church as an example. Loitering on the street and in bar-rooms on the Sabbath is abominable, and deserves censure, because it lays the foundation of habits which ruin the body and soul. Many a man can date the commencement of his degradation which makes him a pariah to himself and his friends, an object of pity in the sight of his enemies, or a Sunday debauchery.

When we are alone, we have our thoughts to watch; in our families, our tempers; and in society, our tongues.

He that dissembleth with God is not to be trusted by man.

*For the Companion.***The Christian Ministry.**

In a pecuniary point of view there are two systems of the Christian Ministry, the paid and the gratuitous.

The paid system is predicated upon the supposition that preaching is a profession, which must be learned like any other calling, and should accordingly be remunerated in proportion to the ability of the preacher; and that hence the Church is pecuniarily indebted to the ministry for their services. This system is practised by the mass of popular sects, including the Catholics.

The gratuitous system, practised by the Brethren and a few other denominations, is founded upon the supposition that all members of the church understand the Gospel, in which they profess to believe, and that hence, if a brother is "set apart" by the Church for the ministry, all that is further requisite for his qualification for the sacred office is an endowment from on high through the unction of the Holy Spirit. This involves the principle that the Christian Ministry is so far above every temporal calling that to adopt a rule of pay for its services, which is applied to worldly professions, is prostituting it to an unholy purpose, or in other words, making merchandise of the word of God; that therefore the *true* minister's reward comes only at the end of his labors in that world of bliss from whence comes his endowment: and that hence the Church is *not* pecuniarily indebted to the ministry for their services.

I will now, in a few words as possible, try to prove by scripture that the gratuitous system of the ministry was established by Christ himself, and practised by his apostles.

When our Lord sent his disciples before him to "preach, saying repent ye for the kingdom of heaven is at hand," he did not command them to take pay for their services; but said, "Freely ye have received freely give;" and into whatsoever city or house ye enter, and they receive you, eat such things as are

set before you, for the laborer is worthy of his meat; thus making it the duty of his people not to corrupt their ministers by paying them salaries large in proportion to their abilities, but to supply their bodily wants when needful. He did not command his apostles just prior to his ascension, to spend years of time in study to qualify themselves to promulgate his gospel, but told them to tarry at Jerusalem until they "should be endued with power from on high," and this endowment they received in a short time, on the day of Pentecost, through the unction of the Holy Spirit.

All the evidence we can glean from the writings of the apostles, on this point, is, that they obeyed the precept, and followed the example of their Divine Master. They did not depend upon pay for their ministerial labors as a means of livelihood, but mainly upon the proceeds of their temporal avocations. Undoubtedly they availed themselves of the hospitalities of their brethren, while preaching among them; for this is in accordance with the teaching of the Lord Jesus. We do read of collections having been made in the times of the primitive church, but these were never made to remunerate the apostles for preaching—*always* to aid the poor saints. Paul does indeed write to the Corinthian Church, (2 Cor. 11: 8,)—in these words: "I robbed other churches, taking wages of them, to do you service." What do these words express? Plainly, that it is robbery to take "wages" for preaching the Gospel. Some may wonder how the apostle could justify himself in doing what he reprehends in such strong language. When we reflect that his motives were entirely unselfish, much of the difficulty to reconcile this is removed. He took "wages," not for his own purposes, but to do the Corinthians "service," probably to enable him to travel from a distant point to their city to preach to them. Money, in that case would have been needed.

We see that some correspondents of the *Companion* call ours the "old system" of the ministry, signifying

we ought to have a new. Others style it an "imperfect system," intimating it ought to be improved.—Now, dear brethren, if it is identical with that established by the great Head of the Church, and practised by the apostles; although in one sense it is *old*, yet in another it *will always remain new*. The imperfection is not in the *system* but in the *minds* of those who think it may be improved.

Those brethren who are opposed to any change in the system of our ministry are sometimes charged with being unfavorable to progress. This is incorrect. Some of us at least are in favor of advancement in the right direction, in everything which admits of it. The Church however as established by Christ is as perfect in all its parts as its great Author, in all his perfection could create it; and hence admits of no improvement by imperfect man. If then the 8 brethren and sisters at Swartzenau cast themselves entirely loose and fled from "Mystery Babylon;" and were enlightened thro' prayer, fasting, and searching the scriptures to re-establish primitive Christianity, and a Ministry identical with that of "the faith once delivered to the saints;" then progress is not possible, except in one direction, and that is backwards towards Rome.

SILAS THOMAS.

Philada., Pa.

*For the Companion.***Prairie Fire.**

Yesterday our parts were visited with a Prairie fire. This is a sight a great many of the readers of the *Companion* never saw, and a terrible sight it is, to see the flames coming at a furious rate towards a dwelling. When it was approaching close to our humble residence, my mind was brought to reflect impressively on the great and notable day of the Lord, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. In Prairie countries people generally secure

their homes against prairie fires by plowing around them. If they neglect this they must suffer the consequences. So, dear reader and fellow traveler to the bar of God, it will be in the day of the consummation of all things, if we neglect to secure our homes in the eternal world by the means that God has given us thro' his dear Son.

After the fire had passed us we thought of our nearest neighbor, who we knew was somewhat negligent in making the necessary preparations. I hastened to assist him, and as I arrived at his house he awoke out of sleep; he then lamented his neglect. This I thought was a forcible illustration of the sinner who has so many warnings to flee the wrath to come, but like my neighbor sleep on, until it is almost, and very often entirely too late. Awake thou that sleepest, and arise from the dead and Christ will give thee light. Now is the accepted time. God will accept thee now, he nowhere promises to accept thee to-morrow. Think, O think of thy soul and its value!—Think of Jehovah and his love; think of Christ and his precious blood, which he shed on Calvary to make a way whereby we can be made heirs of God and joint-heirs with him!—Think of heaven and its eternal blessedness; of hell and its terrible torments! Upon thy present conduct rests thy eternal destiny. Think of the past and all its guilt; of the future and its uncertainty; the present *is* thine. Now is the day of salvation. Resolve to enroll your name among the children of God, and become a glorious citizen of immortality in heaven.

The Lord rules over sea and land,
And blest indeed are they,
Who all his counsels understand
And his commands obey.

M. A. TOKBERGER.

Fontenelle, Neb., Nov. 24th.

The Tempters Within.

The sinners that entice from within are the man's own thoughts and desires. There is quite an army of these in a young man's breast.—Thoughts have wings. They pass and repass unobserved. They issue forth from their home in the heart,

expatiate over every forbidden field, and return like doves to their windows, through the air, leaving no track of their path. These thoughts become acquainted with sin. They are accustomed to visit the haunts of vice without detection. They revel unchecked in every unclean thing. They open up the way and prepare a trodden path on which the man may follow. A gossamer thread is attached to an arrow, and shot through the air unseen, over an impassable chasm. Fixed on the other side, it is sufficient to draw over a cord; the cord draws over a rope; the rope draws over a bridge, by which a highway is opened for all comers. Thus is the gulf passed that lies between the goodly character of a youth fresh from his father's family, and the daring heights of iniquity on which the veteran libertines stand. The sober youth stands on the solid platform of religious and moral worth. No one can think it possible that he should go over to the other side. But from the brink on this side he darts over a thought which makes itself fast to something in these forbidden regions. The form no one saw, as it sped through the air, but it has made a lodgement in that kingdom of darkness, and the deeds of wickedness will quickly follow when the way has been prepared. "Out of the heart," said he who knows it,—(Matth. 15: 19) "proceed evil thoughts." Exactly that is what we expected; but what come out next? "Murders, adulteries, fornications, thefts, false witness, blasphemies."—That is a horrible gang. How quickly they come on! How closely they follow their leader! Murders and adulteries march forth unblushing; but they follow in the wake of *evil thoughts*. Oh, if the fountain were cleansed, the streams of life would be pure. So thought David, when, in agony of grief, despairing of his own efforts, he cried, "Create in me a clean heart, O God!" This is the root of the evil, and no cure will be thorough or lasting that does not reach and remove it.

A fool's bolt is soon shot.

DOUBTFUL SATISFACTION.—Jeremiah Vardeman was once conversing with a Methodist about baptism and the latter insisted that sprinkling or pouring would answer every purpose. "But," said Vardeman,— "suppose God should now speak in an audible voice from his throne, saying, 'No one who is not baptized shall enter Heaven,' what would you do?" "*I would start and run plump into the creek,*" said the Methodist. This is not a slur upon our pædo baptist friends, but it may be taken as a sort of criterion by which we may judge how many persons would act in regard to baptism and feet-washing if similarly tested. I tell you what, friends, you had best let conscience have a chance for itself before you hear *God speak against you* "from his throne."—The wilfully disobedient will sorely fare badly.

If a bee stings you will you go to the hive and destroy it? If you receive a trifling injury do not go about proclaiming it, and be anxious to revenge it. Let it drop. It is wisdom to say little respecting the injuries you may have received.

Some one has sweetly said of those who die young, that they are like the alpine lambs which shepherds bear in their arms to higher and greener pastures, that the flocks may follow them.

The higher a man's soul rises above the world, more freely and abundantly do his tears flow for others, as those clouds which are highest above the earth pour forth the most plentiful showers.

Bury your troubles but don't linger around the graveyard conjuring up their ghosts to haunt you.

CHRISTIAN FORGIVENESS.

"I will be even with my bitterest foe," Revenge exclaims and then returns the blow. "I'll be superior," should the Christian say, And kind forgiveness readily display.

It is not the place, says Cicero, that maketh the person, but the person that maketh the place honorable.

YOUTH'S DEPARTMENT.

Love your Mother.

Dearest children, love your mother;
Look upon her with warm love.
She has been so faithful to you—
Oh! how can you grieve her now?
Always pray for her, dear children,
When before your Lord you bow.

Soon she may be parted from you,
Leaving you in pain and tears;
Then you'll know, my little children,
Earth contains no love like her
Love her now, or vain repentings
Will be yours in future years.

—Children's Guest.

Answer to Riddle in No. 48. by E. Oaks.

As far as I can ascertain the mountain on which the most rigorous fast was observed, was Mount Sinai.—When Moses wrote the ten commandments he fasted forty days and forty nights. The mountain is situated North of the Red Sea.

EMILY R. STIFFLER.

A number of persons have sent us answers to the other Riddles already answered through the *Companion*, and it would not be prudent to publish them again.

Answer to Bible Question, by P. R. Wrightsman.

The individual who had but one set of teeth was Adam, being created a man. He never used tobacco or intoxicating liquors, for there was none manufactured. He never meddled with other people's business or quarrelled with his neighbor. He lived to the age of 930 years.

JACOB HOLSOPPLE.

Sculplevel, Pa.

[We will agree that Adam may not have used tobacco, coffee or intoxicating drinks, but would be pleased to learn how it is known that he "never was ill to his wife, never quarreled with his neighbor, never ate pork, nor had a tooth extracted, &c." 930 years is a long time, and it was not fair to presume that Adam's teeth, appetite or disposition were better than ours of the present day. Give us the evidence.—I.D.]

The Street School and its Fruits.

A city missionary in an eastern city, visited a man in jail waiting his trial.

"Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my STREET education that ruined me. I used to slip out of the house, and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble and in the street I learned to pilfer. Oh, sir, it is in the street the Devil lurks to work the ruin of the young!"

Some boys are always in the street—they sleep and eat at home, but they live on the street; seek amusement on the street; do all the work they have to do on the street; receive their education on the street; they enter society on the street; and the devil enlists them in his service on the street. O, parents, all the grace in the world cannot save them if they go much on the street.

"My son, if sinners entice thee, consent thou not." Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away." Prov. i, 10; also iv, 14, 15.

Oh, it is a saddening sight,
When children go astray,
Forsaking what is good and right,
To walk in Satan's way."

BEWARE OF HIM.—Beware of whom? A dangerous companion. He cannot walk, for he has no legs; he cannot seize you, for he has no arms; he cannot look at you for he has no eyes; he cannot hear you, for he has no ears. But he can harm you nevertheless, for he has a tongue, and speaks wicked things, Do you know him? I hope not.—Shall I tell you his name? It is a "Bad Book." Beware of him.

Mind what you run after. Never be content with a bubble that will burst, or a firework that will end in smoke and darkness. Get that which you can keep, and which is worth keeping—

"Something sterling that will stay
When gold and silver fly away."

A Good Boy.

How pleasant it sounds to hear one say, as a boy passes, "That's a good boy!" A good boy is always sure of friends. He is trusted. Everybody is ready to heed what he says, for they know he will speak only the truth. Goods can be entrusted to his care, for all know he will not steal. When a kind act is to be performed, no one hesitates to ask a good boy to do it, for all know that, if it is in his power, he will gladly confer a favor. Boy reader, are you a good boy?

A Swearing Room.

From one of the American papers we learn that a person, having the appearance of a gentleman, was recently using very profane language in one of the principal rooms of a hotel in Baltimore, when he was told by the landlord that such language was very disagreeable there, but that there was a private room fitted up for a "swearing room," where he might swear to his heart's content. The man took the rebuke kindly and was heard to swear no more —
British Workman.

Reading the Bible.

There are 1180 chapters in the Bible. By reading three chapters each day, and five on the Sabbath, you will read the Bible through in a year. How many of our young folks will adopt this plan, and read the Bible through the coming year.

The late Henry Carey, a distinguished and honored merchant, is said to have commenced each of his account books with "Thou God seest me." An "account book" is by and by to be opened where this sentiment will stand out so as to be seen and felt as most men are little accustomed to realize.

"Resolve that you will do everything well. Spare no pains or effort, and by thus aiming at excellence you will develop and improve whatever is good in your character, while you will diminish whatever is bad.

LOCAL MATTERS.

Tyrone City, Pa., Dec. 17, 1867.

Valedictory.

This being the last number of the present volume of our paper, we have seized our pen to write our farewell remarks to our present list of patrons. And before we take our leave of you we invite you with us, while we take a brief review of our past relations. We are not sure that we have done good or evil until we examine our works. "By their fruits ye shall know them," is true when transposed to say, By our fruits we know ourselves. If then, we wish to know whether we are growing in grace and in the knowledge of the truth we should look to our actions. And although we would not "do evil that good may come," yet it is well to observe the effects of our works before we render our conclusions.

We do not expect that we have pleased all our readers, or that we have filled their expectations, for we have not exactly pleased ourself.—We are ready to admit, conscientiously, that we have come short of that which we have been striving for, but when we come to notice what we *did do*, and to look at our motives and the surrounding influences and circumstances, we are not sure that under the same surroundings we would not do the same things, but by the experience of former action we should hope to do them better.

But why should we not please every one? Why should not every one receive the *Companion* with the hearty welcome that we are assured it receives from hundreds of others.—Why is it that one brother says he would no be without the *Companion*, if the price were 5\$, while another thinks that 1½\$ is too much.—Why is it that hundreds of brethren and sisters are sending us their God-

speed, and their testimonials of its good fruits, while one other has discovered that "the evil influence will overbalance the good?" Verily, these differences cannot be in our paper. We will not attempt to answer the above questions, but are willing, for charity's sake, that they shall be answered by asking why food to one is poison to another?

But what have we done, kind reader, to offend you? We know that many will say: "Nothing: we give you the hand of fellowship, and the salutation of charity," and welcome us to their firesides, where they say we have afforded them and their families many happy moments.

But here comes Brother B., who is not exactly satisfied. He thinks we have admitted too much controversy; our paper shows too much dissention among brethren. This may be true, but we are not prepared to plead guilty to the charge.—We have admitted more controversy than was pleasant to us, but we think not more than was actually necessary. The *Companion* shows no more diversity of opinion than really exists, and whenever these shall be reconciled controversy will cease.—We would just here remind our friends that we are aware that we could make our paper much more popular by evading all controverted subjects. But popularity is not our only aim. We want to do some good to those who do patronize us.

Brother C. complains that we have refused to publish his contributions; that we are too narrow-minded. He thinks we ought to give every one a hearing. Our readers will see that had we plead guilty to the charge of Brother B. we should now be in a sad plight. As it is we can say to Brother C. have a little patience with us and examine your subject a little better.

Brother D. thinks we favor a "paid ministry," and therefore has concluded not to patronize us. This is only a slight mistake, and when brother D. is able to see it, he will return and make acknowledgment. The editor of the *Companion* is strongly opposed to hireling preachers, and "professional divines," and we wish it understood that our columns are open for both sides of the question.

Sisters E. and F., and brethren G. and H. have also some objections—but as they express themselves willing to waive them we gladly pass them by.

Let us see now whether in the main we do not agree. We desire to labor for the advancement of the cause of morality and religion. Is there any one among our patrons who thinks the tendency of our paper has not been in this direction? We believe there is none. Then let us give the parting hand in peace and christian union, and should you not feel disposed to labor in the same field with us, we hope you will labor elsewhere, and that at the great ingathering we may all meet in the kingdom of our God, and bring our sheaves with us.

Thankful for past patronage, and hopeful for the future, we bid to all a kind farewell.

CORRESPONDENCE.

Brother Daniel Trump writes from Melrose, Ill.: You will notice that my subscription will run out sometime in April. When that time comes I will (if my life is spared) renew my subscription, and if possible, send you more than my own name. I have a poor chance to assist you much here in this place, as my wife and daughter and myself are the only members here, and no others within fifteen miles. We feel very lonely, but the "*Companion*" and "*Visitor*" afford us much company, and we cannot therefore do without either of them. I hope no family of the brotherhood will do any longer without them, and will no longer frame excuses; for in a land like this, all can afford to take them.

Brother Meyer's Report.

MADISON, GA., Dec. 21, 1867.

Brother Heflinger: Perhaps a few facts relative to the work in which I am engaged may be interesting to the readers of the Companion—especially to Brethren and Sisters who feel an interest in the black man's welfare. No doubt many are anxious to know what are the prospects of doing good here, and how the work of educating them is prospering. All inquiries to me direct, have been answered by letter, and I will cheerfully answer any questions that may be asked. The work has been left almost to myself, with but very few exceptions. I have obtained no Brother's advice. Near all seem to stand aloof from the Southern work, as may readily be seen by reference to correspondents through the "Companion." And in some instances I hear of downright opposition and even personal ill feeling toward the advocate of negro education and christianity. But, dear Brethren I am not discouraged; this prejudice against the poor colored man is not in accordance with the true spirit of Christianity, if I understand our Savior's teaching. Indeed I think if Christ or the Apostle Paul were now living they would be among the poor and lowly. But I have no word of complaint against brethren who do not see the importance of spreading gospel truths among the ignorant and despised freed people. It is a comfort to know that in the struggle among bitter opponents here, there are many brethren and friends whose hearts beat in sympathy with the toiling poor, and who are willing to assist the laborer by remembering before our Father the great work—the poor unfortunate ones, and the advocate of their cause, by cheering words and by a portion of their means.

Until July last I received but little aid from northern friends, except a few private contributions, which were used, as I had stated in former articles, and I have no idea of soliciting aid whilst journeying among the brethren, only to press upon the minds of the people the im-

portance of some organized effort on the part of our people to assist in preparing the people here to receive gospel truths. But brethren took the matter in hand, and among the different churches from Illinois to New Jersey, by public collections and through private contributions, some \$500 were placed in my hands. Some gave instructions as to how their contributions should be employed, others said use it in the work, and as you think best. In accordance with the expressed desires of the donors, I invested a part of the money in various articles suitable for the wants of the people: clothing, books, stationery, &c. Having purchased, books, tracts and religious papers at the Philadelphia Baptist Publication office, they kindly donated one hundred nice well bound Testaments, and 1200 Sabbath School papers.

On my return to Georgia I stated that the Government had withdrawn all support from our schools, and I could not continue the Madison school without some assistance from the colored people. Many felt unable to pay anything and kept their children at home; many others sent without paying anything. But in the two months I received a little over \$70 toward the support of the school. I employed two assistants, at \$25 per month, each. It has cost me considerable to keep the house in order, and for lamps, oil, &c., for night school. In consequence of the very low price of cotton many find themselves little better off than they were a year ago, for want of comfortable clothing and food. Our school will be much smaller than it was through the summer. We now have about 150 in attendance, but hundreds all around are learning to read. Children who have attended school are now instructing their parents and other children at home; so the work goes on when once started. One man said to me yesterday, "I have kept my three children at home, because I had no money to pay you; but I want to send them next month; I want them to learn so that they can read the Bible to me and help me in the family wor-

ship." These are the words of a man nearer white than black, and they are the sentiments of very many.—I have now two regular places for preaching: At Madison, and at Buckhead, 7 miles distant, and at Sugar Creek, midway between the two. I hope soon to have regular appointments. I always have good meetings and attentive hearers, and generally have a few white people as listeners. I am obliged to deny many invitations in consequence of the distance to be travelled on foot. I generally take with me a package of papers, tracts, testaments, &c. All are anxiously sought for and assist very much in scattering the word of life. Through the kindness of beloved friends I have not only been enabled thus far to keep the Madison school in operation and entirely under my control but I have also been enabled to supply our Sabbath School with all the books and papers necessary, and to distribute many more over the country, and relieve suffering among the people. How glad I felt a couple of Sundays ago, when at Sunday school, I could invite a poor friendless little fellow with me and supply a necessary outfit. At home in Penn'a they were old clothes of no account, here they are so welcome; God bless the kind hearted donors. I would cheerfully report the manner in which I have used the various contributions, if I thought it would interest the donors and your readers to enter into details. So also it would give me pleasure to notice the various contributions, when and by whom sent. But I answer by letter every contribution when the name accompanies the money. If it is desirable I will yet publish the amount received, and where from, as well as the leading items of expenditure. But I cannot expect the liberality of the brethren to be thus bountifully continued, neither do I feel disposed to abandon the "Southern Mission;" but I am now making arrangements (the particulars of which any one may obtain by application through letter to me) through which I hope to support myself after the next six months.—My earnest desire is to make the en-

terprise self-supporting, and through the arrangements entered into I am satisfied that if blessed with health I can earn my own support, teach school and preach the gospel; so well satisfied am I of this that I have entered with my all, both mind and body to attain unto that desirable end. I have no expectation that this work (which was commenced by one who was not sent by the church,) shall be a continued tax upon the liberality of Benevolent Brethren and Sisters, but I want to establish a permanent foothold with the hope that others may follow and that in time we may hear the Brethren's voices ringing through the wilds of Georgia, and hope that ere long we may partake of the emblems of our Savior's Blood and Body, without having to go hundreds of miles away. So may we carry out our Savior's instructions, by working to the end that souls may be saved.

As ever, in Christian Bonds,
E. HEYSER.

Brother Henry; I have been a subscriber to the "Companion," for a short time, and I would not do without it for five dollars a year.—Through it we can hear from the brethren in all parts of the country I often hear of my acquaintances in Virginia, North Carolina and Tennessee. Brethren let us do all we can to increase its circulation. It gives us a great deal of satisfaction to hear of the good of the good meetings the brethren have in different parts of the country. The information we get through one number is often worth the price of the whole year.

HIRAM HOFF.

Brother Henry; Please notice in the *Companion* that we purpose holding a protracted meeting at the Spring Run meeting-house, commencing Wednesday the 25th inst., and continuing until Sunday following, inclusive; and hereby invite any and all ministering brethren who may desire to be with us for our spiritual encouragement. Come,—welcomely come!

By order of the Church,
SAM'L. MYERS, Jr.

Brother Holsinger; I have just finished reading this weeks *Companion*, and being so well pleased with it, I cannot refrain saying a few words in commendation. It will be a means to renew my energy to obtain all the subscribers I can; I would that enough of subscribers could be obtained to enable you to issue double numbers every week.—I love to read the "Companion" second only to my Bible. I appreciate the double numbers, more especially this week, as it came so unexpected. I ever did maintain that much good may be done through the "Companion," if properly managed. I would say, put your trust and confidence in Him who is able to crown with success every effort calculated to strengthen and increase his kingdom upon earth; and what a blessed consolation will it be to us when we come to die, if we can then look back to a life well spent; spent in the service of God, when we can say that we have done our duty, or at least tried to do so, for we all fall short of our duty to God; but his grace is sufficient for all if we put our trust in Him.

J. L. WINELAND.

Clover Creek, Pa.

Circulate the Papers.

"There can be no doubt in the thoughtful mind that every party, every reform, every humanizing institution must have its newspaper.—The society that has none like the man who never advertises his business will make slow progress in the race of prosperity. * * * Among the organizations designed to make mankind wiser, happier and better, the church is the first and foremost. She is the hope of the world. Of the truth that makes us free she is the pillar and ground. But this truth must be explained and advanced; its principles must be defended, its underlying spirit reflected. Her need of periodicals therefore is so obvious as to require no labored argument to detail it. But an organ of its own is not the whole need. That organ must be well sustained and widely circulated. This is equally important. The very uses which a church

paper serves demand beyond all question that its patronage should be as broad as the denomination it represents. Not a single Christian household should be destitute of its visits, nor a single reading member unacquainted with its budget of information. The church that apprehends the importance of a news organ of her own and then when created fails to put forth proper efforts to sustain it well, is to say the least but half awake to her interests. When the church is quietly but earnestly engaged in preaching the gospel and gathering the lost sheep into her fold and actively at work building up the most holy faith, &c. Then, the religious news journal has free access to the hearts and homes of its friends. It sails a long like a ship on a favorable sea. But let controversies arise, let them agitate the Church to any considerable breadth and depth and the sea at once becomes boisterous and rough for church papers.—The reason is apparent; no class of readers expect "their organ" to accord with, and reflect their views so fully conflicting and discordant as the different views may be. The extremest radical and the most conservative, each alike, expect their paper in its general tone and spirit, to advocate their theories and to incline always on their side, whether that be the side of progress or not. No account is made of the difficulties strewn in the path of the religious journalist of the various interests he is to command and serve, nor of the fidelity due to the church which is above all local interests and the still broader claims of evangelical Christianity. This is what makes so many honest minded readers consult only their own individual preference.—And it is this that leads them to assume the responsibility of abating their interests in the religious journal, just at a time, as is often the case, when the Church and her enterprise most need support. It is impossible to please all. Equally impossible is it for all to be pleased.—One bond may bind us together, however, and modify our expectation, and that is the bond of charity.—Charity looketh on the things of oth-

ers as well as on the things of its own. Charity prays for those who are in public positions, that they may be faithful to the trust committed to their direction, and rallies to their support in times of need. Charity makes us loyal to the Church and to every instrumentality she uses to advance the truth. A practical plan in controversial times especially is to bind your religious paper to an earnest study of the demands of the times and a cheerful view of the situation, by a general rally to its side. Give it your hearty support and generous efforts to extend its patronage. This will put more minds to thinking, and more pens at work, and in many ways enhance its usefulness with a better adaption to the reader's wants. Circulate the paper, then—circulate it widely. It is not the multiplication of periodicals, but the support of those already established and their increased efficiency, that best serve the cause we labor to advance."

FRANKLIN FORNEY.

Lost Letter.

I wish to say to my correspondents that through the carelessness of a boy a letter addressed to me was lost, and as I do not know who it was from, I hope the writer will write again if he does not receive an answer in a reasonable time. My practice is to answer letters promptly.

S. A. HONBERG JR.

Fontelle, Nebraska.

Sister Susan Porter, of Williamsport, says: "A man and his wife were drowned near this place on Saturday morning last, at about 3 o'clock, while returning home from a ball. They were crossing the river, and the wind blowing very hard upset the boat."

Change of Address.

Brother John Wise's address, after December 23d, will be Brooklyn, Poweshiek Co., Iowa, instead of Oakland, Pa.

A brother says: "A few members here feel themselves unable to take the *Companion*, though are anxious readers. If there is any chance to

secure the paper for such at a reduced price, please let us know through the *Companion*."

There is no chance yet to obtain the paper at reduced prices. We must first see whether we will get paying subscribers enough to afford reduction to others. We have, however, never refused an invitation.—When brethren and sisters or even friends, say: "Send on the *Companion*, and I will do the best for you that I can do, for I cannot think of doing without it," then we send it right along. We *could not*, we dare not refuse. It shows that the writer is in earnest, and he really wants the paper, and that he is not able to pay for it. Besides, it comes in confidence, showing that he believes the request will be granted, and comes with such irresistible force that no christian heart can withstand it. But when we hear: "I would like to have your paper, but am most too poor, we are more invulnerable."

Fires.

We have received the information that the dwelling of brother Christian L. Holsinger was entirely destroyed by fire on Saturday last, together with all, or nearly all its contents. We have not had the particulars, but our information says that the family was absent when the fire occurred. It is a serious loss at any time to have one's house and furniture burned, but doubly so in mid-winter. The above is the second house burned down on the same foundation. It was formerly known as the "Soyster" property, and is situated in Morrison's Cove.

The dwelling formerly occupied by Elder David Albaugh, deceased, near Duncansville, and well known to many of our brethren, now owned by a Mr. Christy, was also burned down a few weeks ago.

Acknowledgements.

We take pleasure in acknowledging the present of a fine fat turkey for our Christmas feast, from brother Joseph Grazier, of our little congregation.

Also for a "greenback" with numerals high enough to purchase another of the same kind, and to be appropriated for the same purpose, from our friend D. C. Yingling, of Washington City, D. C.

And still another from sister Susan Henderson, of our own branch of the church.

We shall thus not be wanting for aught wherewith to furnish our board on the occasion of the anniversary of the birth of the Redeemer, if the good Lord spares our lives to see that time, and grants us health to enjoy it. We receive these favors with much thankfulness, not so much for the sake of the gift as for the expression of the kind-heartedness of our friends toward us. May all our friends and all our readers enjoy a happy Christmas, and give many thanks to the blessed Jesus who has redeemed us and has so bountifully blessed us.

Postage.—We have been requested to give the postage on the *Companion*. The postage is 5 cents per quarter, (3 months), or 20 cents a year. It is to be paid at the office where it is received, by the person who receives it. We pay no postage except on transient matter. It will be well to remember that the postage must be paid *in advance*. The Postmasters are not allowed, according to law, to deliver any mail matter, until the postage shall have been paid. When you ask for your first paper in the new year, pay the postmaster 20 cents for the year's postage, and take his receipt, and you will have no more trouble with it.

German & English Hymn Books.

We have had a number of inquiries for German, and German and English Hymn books. A letter before us says: "I think the brotherhood ought still to have some respect for the German and rule it entirely out." We are aware that in places where both languages are used there is great inconvenience for want of German and English Hymn Books, and we think this want should be supplied. If those branches of the church who need the books will inform us what number they will want, either single German, or German and English bound together, we think we can accommodate them before many months shall have elapsed.

Let it now be understood that we do not send the *Companion* to any who have not ordered it. Those who may receive the first few numbers of the new volume are entitled to them on account of former subscription.

At the time of going to press with this number, (Monday evening, 16) we cannot tell what encouragement we will have for the next volume.—So far as heard from there has been no decrease.

The first number of volume 4 will be dated January 6th, but may be printed a few days earlier.

MARRIED.

On the 26th of November, by brother J. B. Pence, Elder J. C. Moomaw, of Virgilia, to Miss Honora E. Bowman, of Tennessee.

DIED.

In Philadelphia, Dec. 5th, EDITH MAY, daughter of brother John B. and sister Sudele THOMAS; aged 2 years, 3 months, and 5 days. Funeral services by Elders John Fox and John H. Umstead.

JACOB SPANOGLE.

List of moneys received, for subscription to the *Companion*, since our last.

George Zelgler, York Sul. Springs, Pa.,	1.50
Henry Lerow, " "	1.50
Elied Winard, " "	1.50
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Catharine Miller, " "	1.50

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ.

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C O N T E N T S

OF

V O L U M E T H R E E .

NOTE:—In No 23 the pages were not changed, hence in No's. 22 and 23 the page figures are alike ; or two sets of pages from 185 to 192. An error occurred also in the paging of No. 12. The Volume actually contains 472 pages, while they are numbered only 456.

EDITOTIAL.

A Visit to Phil'a.,	10	Our First Number,	10	Give us this day, &c, <i>J Y Heckler,</i>	33
A Talk with our Patrons,	84	Proceedings of A. M. 1867	208	Go Salth the Lord, <i>R E Sell,</i>	196
A Visit to Morrison's Cove,	84	Pecuniary	394	Golden Rule,	276
A Request,	376	Pure Religion	189	Gottist Gut,	431
A Canard,	126	Quoting Scripture	342	Happiness only in heaven,	137
An Editor's Daily Food,	391	Relics,	224	Happiness,	257
Annual Meeting, Change of,	173	Remarks,	239, 248	Heaven, <i>J S Gitt,</i>	418
Back Numbers,	10, 63	Rev. J. Horst, D.D.,	143	" <i>J Y Heckler,</i>	217
Correspondence,	351	The Salutation,	287	Hope, <i>J S Gitt,</i>	320
Companion Reviewed,	120	The Meetings in Lewistown branch	367	I am weary of Straying, <i>F Young</i>	416
Companion, Enlargement of,	182	The Meeting at Dry Valley,	375	Land of Beulah, <i>L H Miller,</i>	273
Don't all Speak at Once,	143	The Missionary Cause,	110	Look to Jesus,	81
Editor's Diary,	99, 110, 120	The Revised New Testament,	375	Let me go, <i>J Young,</i>	369
Editorial Donation,	192	To the A. M. and Back,	214	Lines to Brother —. I. Kulp,	401
Editorial Observations,	391, 399, 407, 423	To Our Correspondents, 13, 22, 30, 47, 56, 84, 99, 120, 128, 136, 144, 152, 160, 168, 192, 215, 224, 330, 338, 368, 387		Morning Hymn, <i>Levi Garber,</i>	121
Examine Yourself,	301	To our Subscribers,	31	My Voyage Heavenward,	289
Heyse's Mission,	278	Sad Accident,	320	Night Thoughts, <i>J Y Heckler,</i>	73
Heyser's Visit,	264	Useful Invention,	1	No Cross, no Crown,	169
How to Send Money,	63	Visit to Indiana, &c.,	191	No ho ne,	313
How is it that, &c.,	72	Visit by the Editor,	200	Over the river,	404
Information Wanted,	296	What Does it Mean,	173	On death of Loved Infant, <i>Charlotte,</i>	265
Introduction to Vol. 3,	10	Where From,	342	Prayer,	161, 348
Irregularity,	192			Pilgrim's Song, <i>G D Zollers,</i>	41
Job Printing,	342			Scene of Childhood,	281
License,	183			Starry Worlds, <i>J S Gitt,</i>	384
Lovefeast at Warrior's Mark,	366			Spring, <i>G D Zollers,</i>	153
Lovefeast at Aughwich,	360			The School of Jesus, <i>J Y Heckler,</i>	193
Manuscript Box, 254-261-272-296				The works of our Creator, <i>G D Zollers,</i>	129
Manuscript,	192			The Christian's home, <i>Sallie,</i>	111
Meeting at James Creek	259			The Home beyond the skies, <i>J S Gitt,</i>	353
New Subscribers	215			The old year and the new, <i>S Beaver,</i>	3
Our Prospectus for Vol. 4	374			The Seasons of Life,	425

POETRY.

Awakening Hymn,	421	The Coming Bridegroom,	17
A Genuine Hope Described, <i>C C Root,</i>	393	The Mariner, <i>S A Mort,</i>	25
A Thousand Years, &c., <i>J Y Heckler</i>	361	The Tongue Instructed,	103
A Solemn Warning, <i>J A Mcate,</i>	321	The Light House Watcher,	243
A prayer, <i>D Senger,</i>	193	There's Beauty Everywhere, <i>S A Mort,</i>	233
A Fragment, <i>L H Miller,</i>	336	There's rest in Heaven,	177
Autumn Flowers,	324	Thoughts in Sickness,	89
Boy's Temperance song,	300	Three calls of the Spirit,	243
Christian Warfare, <i>G D Zollers,</i>	49	To an Absent Friend, <i>S A Mort,</i>	364
Come Now, &c.,	395	Trust,	172
Come to Christ,	57	Two and one,	377
Convocation,	145	Wandering Sinner,	297
Creator's Love, <i>E Umbaagh,</i>	225	Water, <i>J S Gitt,</i>	201
Doing God,	372	Where, <i>M A Grove,</i>	400
Give, <i>L S Pratt,</i>	358	Who is my Neighbor,	185
		Why should the Spirit, &c., <i>V m. Knox,</i>	241
		Zion's Bank,	377

CORRESPONDENCE.

(The writers name only is given.)

Geo. Brumbaugh,	11	D. P. Saylor,	108, 159
S. Z. Sharp, 11, 191, 195, 232,		John H. Goodman,	109
261, 286, 359, 389,		Charles Royer,	109
Gen. W. Gish,	11, 79	L. H. Miller,	118
C. G. Lint,	11, 367	A. Burkholder,	119
P. R. Wrightman, 12, 37, 118,		J. S. Lawver,	125, 190
236, 256, 389		J. F. Eikenberry,	126
J. H. Miller,	12	Jacob Miller,	126
I. J. Grove,	12, 109	Geo. W. Cripe,	134, 271
Wm. Pannbaker,	14	J. Kniseley, 135, 167, 232, 327,	339, 405
Daniel Keller,	19	A. Leedy, Jr.,	135
D. Brower & J. Thomas,	19	H. H. Folck,	135
Jno. Thomas,	19	Jesse Calvert,	144
Isaac Pfoutz,	20	Jesse Roop,	151, 167
Martin Neher,	20, 279	Nancy Wise,	151, 223
Jno. Nicholson,	21, 35	H. H. Arnold,	159
Sam'l T. Miller,	21	C. Custer,	160
Hewitt R. Taylor,	21	J. S. Snyder,	166
B. B. Plain,	22	Sam'l A. Honberger,	166, 207,
Hiel Hamilton,	27, 38	319	
E. Umbaugh,	27, 40, 79, 303	Philip Boyle,	167, 183, 238,
E. B. Repp,	27	247, 280	
J. S. Elory,	27, 119, 175, 388	B. F. Moomaw,	167
D. F. Good,	28, 197, 437	S. T. Bosserman,	175
J. H. Garman,	28	Joseph D. Sell,	191
J. S. Snowberger,	28	M. M. Boettger,	191
E. Heyser, 28, 71, 80, 88, 108,		Phebe A. Moore,	190
119, 133, 183, 234, 239, 271,		Landon West,	191
310, 341, 365, 448		J. P. Hetric,	198
L. S. Snyder,	28	Leonard Wolfe,	199
W. A. Arnold,	29	B. Y. Harris,	199
J. D. Yoder,	29	W. B. Sell,	215
John Hollinger,	29	Jacob Mack,	215
J. L. Frantz,	29	Wm. Bucklew,	223
Henry Garst,	29, 134	M. T. Bare,	224
D. M. Holsinger,	38, 108, 437	Joel Barnhart,	231
S. B. Furry,	39	Jacob Wagoner,	246
W. R. Deeter,	39, 63	Joseph Zook,	247
J. Wise, 48, 34, 207, 240, 351,		Levi Garber,	247
368, 407, 437		Washington Wyland,	247
Jesse Crosswhite,	53, 85, 326	Michael Lawver,	248
J. Y. Eisenberg,	53	Jacob Wine,	248, 407
Jacob Hildebrand,	54	Samuel May,	256
Esther B. Stiffler,	54, 207	John F. Stamy,	261
Dan'l Snowberger,	55	Levi Andes,	261
Elder Jacob Hightberger,	62	Allen Boyer,	262
David Kimmell,	62	T. G. Snyder,	279
James S. Kirk,	62, 159, 359	Dan'l Smith,	280, 311
D. D. Shively,	63	D. H. Fabruey,	286
J. S. Thomas,	69	Jacob Snowberger,	287
Grabill Myers, 70, 103, 240, 391		Sam'l Murray,	287
H. B. Brumbaugh,	70	D. H. Plaine,	295, 399
A. J. Correll,	70, 158	David Fisher,	303
A. Molsbee,	71	Wm. N. Clemmer,	310
J. W. Miller,	71	Jacob L. Wineland,	319
W. H. Lillyard,	77	Samuel J. Garber,	327
Geo. Long,	78, 366	John Brindley,	327
David Rothrock,	79, 106	C. Long,	365
J. W. Beer,	79, 87	S. L. Funderburg,	366
Dan'l Thomas,	80, 174	A. H. Snowberger,	375
John Brindle,	85	L. Cronce,	390
John Fritz,	86	Isaac Pfoutz,	390
John Murray,	86, 190, 240,	Albert S. Lightwaller,	390
271, 327		Hiram Hoff,	398
J. W. Moats,	86	M. M. Bashor,	399, 423
Adam Hollinger,	87	P. H. Beaver,	406
Franklin Forney,	100, 256, 376	S. R. Zug,	438
Fred L. Lombr, 100, 175, 199, 245		J. W. Brumbaugh,	438
S. S. Mohler,	101	E. Over,	438
Solomon Kline,	102	Samuel Garver,	438
Hannah Knauff,	102, 191		

CONTRIBUTIONS AND SELECTIONS.

A Beautiful Thought,	408
A Christian Act,	6
A Common Custom,	308
Adultery Question, J. Wise,	268
" " B. F. Moomaw,	204
" " Wm. Holsinger,	253
Advice to Young Christians, L. B. Appleton,	46
A Fable,	395
A Fragment, C. H. Balsbaugh,	121
A Few Questions, &c., E. Miller,	227
A Few More, S. A. Mort,	97
A Grave Without a Monument,	339
A Home in Heaven, J. A. Sell,	371
A Letter to a Brother, C. H. Balsbaugh,	129
" Sister, J. A. Sell,	257
" M. Rorer, D. E. Price,	348
" Penitent, C. H. Balsbaugh,	324
" H. R., C. H. B., 265, 345, 395,	393
" From a Colored Sister,	234
" Extract of, Alice,	182
" " "	300
Always Think, C. Arnold,	272
Always tell Truth,	316
A Lesson from a Dog,	104
A Moral well Pointed,	417
A Mother's Tears, J. S. Gitt,	333
Answer to A. Ward, J. E. Pfautz,	269
" E. Umbaugh, J. A. Sell,	308
" G. Myers, Hunsaker,	342
" Query, E. Umbaugh,	262
" " J. W. Price,	58
" " G. Myers,	126
" " S. Myers, Sr.,	215
" " J. Crosswhite,	276
" " J. P. Berkey,	341
" " J. Mack,	356
" " J. Hunsaker,	367
An Admonition, C. Wentz,	427
" J. A. Sell,	82
An Explanation, E. Umbaugh,	316
An Important Question, S. F. Behm,	133
A Noble Answer,	386
And yet there is Room, W. Holsinger,	370
Answers to Bible Riddle,	440
A Peaceful Death, &c., D. S. Garber,	141
Appointing Deacons, S. Z. Sharp,	61
A pleasant Surprise,	148
Appointments, not noted,	
A Queer Old Lady,	104
Are they Christians, F. Forney,	409
Are we Partial, &c., R. Lyon,	422
A Request from Oregon, J. W. Dickey et al,	87
A Strange Thing,	198
Autumn, Herald,	374
Avoidable Ignorance, &c., S. A. Honberger,	36
A Warning, J. A. Sell,	106
A Word to the Unconverted, G. Worst,	421
Baptism, design of, D. Bosserman,	284

Baptism for the Dead, <i>J. Holsopple</i> ,	414	Easter, <i>S. W. Bollinger</i> ,	150
Beautiful prayer,	295	Eclipse of the Soul,	182
Beautiful Sentiments,	205	Education, <i>Herald</i> ,	363
Beautiful Allegory,	186	Egotism, <i>S. Z. Sharp</i> ,	47
Beauties of Nature, <i>J. A. Sell</i> ,	363	“ <i>A. Leedy, Jr.</i> ,	74
“ <i>J. S. Gitt</i> ,	383	Elquent Passage,	245
Being Evil Spoken of, <i>John Moat</i> ,	46	Encouragement to Pilgrims, <i>V. Blough</i> ,	50
Believing Unto Righteousness, <i>H. Umbaugh</i> ,	45	Energy, <i>Herald</i> ,	419
Bethlehem, Star of, <i>C. C. Root</i> ,	259	Enjoying life,	405
Bible Union, Meeting of, <i>W. H. Wyckoff</i> ,	183	E. Umbaugh's Query, <i>J. Stutsman</i> ,	342
Bibles and Martyrs Burned Together,	6	Errors,	300
Biblical History,	18	Eternal Word,	337
Bishop Soule on dancing,	386	Evenings at Home,	440
Blessed and Happy,	397	Explanatory, <i>J. Y. Heckler</i> ,	362
Blossoming Thought,	189	“ <i>E. Umbaugh</i> ,	326
“ Deserts, <i>J. A. Sell</i> ,	291	Explanation of Matt., <i>Jacob Mack</i> ,	138
Book Notices, 14, 184, 192, 216, 248, 263,	342	Explanation Wanted, <i>J. F. Neher</i> ,	191
Bread, two kinds of, <i>F. Forney</i> ,	172	Experimental Religion, <i>E. Umbaugh</i> ,	300
Brevity a Virtue,	417	Fading leaf,	188
Brotherly Love, <i>Noah Longenecker</i> ,	60	Faith, <i>J. Crosswhite</i> ,	289, 332
Can you tell what it costs?	222	Family Worship, <i>N. Miller</i> ,	61
Cause and Effects, <i>F. P. Lochr</i> ,	169	“ <i>J. Sites</i> ,	379
Character of St. Paul, <i>D. C. Moomaw</i> ,	401	Fear Intensifies Faith,	310
Cherish a Forgiving Spirit, <i>C. Bigler</i> ,	37	Feet Washing, <i>E. Umbaugh</i> ,	379
Christ's Second Coming, <i>S. Kinsey</i> ,	373	Fervor,	386
“ Atonement, <i>E. Umbaugh</i> ,	148	Fleetness of Time, <i>W. A. Clarke</i> ,	230
Christ and Moses,	372	Flight of time, <i>E. Umbaugh</i> ,	275
“ is Present, <i>F. Forney</i> ,	357	First Sunday School in U. S., <i>A. Leedy, jr.</i> ,	135
Christian Household, <i>D. C. Moomaw</i> ,	190	Forsaking Church, <i>J. Barnhart</i> ,	197
“ Monitor,	187	Foolish Virgins, <i>R. A. Garber</i> ,	26
Christmas Thoughts, <i>B. F. Moomaw</i> ,	432	Follow me, <i>Leah Replogle</i> ,	158
Communion with God,	245	Fountain of Living Water,	363
Concerning the Soul,	427	Fragment of a letter, &c., <i>C. H. Balsbaugh</i> ,	416
Conditions, <i>J. Y. Heckler</i> ,	222	Friendship, <i>Herald</i> ,	343
Continuation of former letter, <i>J. Crosswhite</i> ,	362	Garden of Gethsemane, &c., <i>A. J. Correll</i> ,	137
Contrast, Law and Gospel, <i>A. J. Correll</i> ,	273	Generation—Regeneration, <i>P. R. Wrightsman</i> ,	403
Correction, <i>D. J. Spicher</i> ,	333	Gentle Hints, <i>J. I. Cover</i> ,	229
“ <i>S. Z. Sharp</i> ,	11	George Whitfield,	259
“ <i>J. Reiff</i> ,	281	Gleanings for the Soul, <i>D. Bosserman</i> ,	94, 189
“ Corrected, <i>Balsbaugh</i> ,	361	God Heard that,	340
Courage in Everyday Life,	343	God's Occasions, <i>L. H. Miller</i> ,	66
Covetousness, <i>S. B. Furry</i> ,	57, 65, 81, 96	Good Advice,	315
Criticisms, <i>Asa Ward</i> ,	425	Good Bargain,	337
Crumb of the Bread of Life for a Suffering Sister,	105, 154, 225, 242, 313, 330, 426.	Gospel Privileges, <i>W. A. Clarke</i> ,	281
Daily Walking with God, <i>J. S. Burkhart</i> ,	412, 428	Half Finished,	427
Deadness to the World, <i>John Lutz</i> ,	68	Half the Widow's mite,	383
Death, <i>A. J. Correll</i> ,	353	Happiness, <i>E. Umbaugh</i> ,	349
Death bed Conversions,	285	Hearer of the Sermon,	386
Decisions of A. M., <i>D. M. Witwer</i> ,	270	Heresy, <i>J. Heckler</i> ,	307
Delay not, <i>C. Shively</i> ,	206	He would not treat,	188
Deliverance from sin, &c., <i>C. H. Balsbaugh</i> ,	249	He is not here, &c., <i>J. S. Gitt</i> ,	355
Deny Thyself, <i>A. Hutchison</i> ,	244	Hollow,	333
Deportment in Church, <i>J. P. Hetrick</i> ,	181	Holiness to the Lord, <i>D. F. Newton</i> ,	420
Developed Himself,	431	Holy Ministry, <i>C. H. Balsbaugh</i> ,	201, 380
Did you Ever, &c., <i>J. S. Flory</i> ,	197	Home Again, <i>D. H. Plaine</i> ,	314
Different Tastes, <i>A. Hutchison</i> ,	193	Home, <i>J. S. Gitt</i> ,	47
Don't Complain,	188	Home piety,	354
Drunkenness, <i>J. A. Sell</i> ,	12	Honey from the Carcass,	275
		Honoring Christ, &c.,	83

Hope on, &c.,	236	Missionary Question, <i>D. D. Sell</i> ,	199
How to do Good,	307	Missionary, <i>S. Z. Sharp</i> ,	134
How to treat Errorists, <i>Dr. Patton</i> ,	418	Missionaries, Gov't protection of, <i>S. Thomas</i> ,	177
Humility, <i>C. H. Balsbaugh</i> ,	3	Moral Rights of Man, <i>L. Garver</i> ,	194
Idleness,	282	Mother, Home, Heaven,	355
Idolatry, Sin, Curse, &c., <i>A. J. Correll</i> ,	317, 321	Money,	259
Idolatry, <i>J. Holsopple</i> ,	369	Music of Life, <i>L. H. Miller</i> ,	282
Importance of a well Trained Youth,	364	My First Prayer,	9
Infidelity, <i>J. S. Flory</i> ,	336	My Dream, <i>L. S. Islet</i> ,	301
Intemperance, <i>J. P. Hetrick</i> ,	219	Neglect not, &c., <i>Isaac Wampler</i> ,	142
Is all well,	436	New Years day, <i>W. G. Schrock</i> ,	4
It is Too Long, <i>P. R. Wrightsman</i> ,	335	Night Fall, <i>L. H. Miller</i> ,	297
It will Work, <i>J. B. Wampler</i> ,	83	No Exempts in Church,	339
Just and true,	267	Non conformity to the World, <i>J. S. Eikenbury</i> ,	338
Keep them out,	440	Not, <i>J. S. Flory</i> ,	47
Kindness,	219	Not my will, &c., <i>S. S. Mohler</i> ,	233
Kiss of Charity, <i>V. Blough</i> ,	243	One Baptism, <i>E. Umbaugh</i> ,	122
Knowledge Connected with Religion, <i>L. Furry</i> ,	8, 34, 43, 49, 76	On Dress,	206
Lawyer on Preaching,	259	One Drop at a Time,	188
Laying on of Hands, <i>A. H. Cassel</i> ,	301	One Lord, &c., <i>Geo. W. Studebaker</i> ,	122
Lecture Room Talk, <i>Beecher</i> ,	298	On Forgiveness, <i>Mary Rohrer</i> ,	125
Let Love be Without, &c., <i>Isaac Kulp</i> ,	146	On Pride, <i>D. Longenecker</i> ,	229
“ Not thy Right, &c., <i>J. S. Gitt</i> ,	60	On Prayer,	355
“ The Peace of God, &c., <i>A. J. Correll</i> ,	396	On Social Meetings, <i>J. W. Beer</i> ,	349
Life's Trials, <i>V. M. Warren</i> ,	388	On the Commission, <i>D. Bosserman</i> ,	430
Lily of the Forest Lake,	316	On the Rock or on the sand,	415
Listen to the Cry, <i>C. P. L. Roberts</i> ,	142	On the death of Christ, <i>John Nicholson</i> ,	33
Literal Obedience,	171	Oregon Correspondence, <i>G. Wolfe</i> ,	237
Little Bettie,	340	Origin of River Brethren, <i>J. Stehman</i> ,	147
Live for Good,	323	Original Letter of A. Clark,	347
Love, <i>C. H. Balsbaugh</i> ,	25	Origin of River Brethren, <i>D. Snowberger</i> ,	55
Love thy Mother,	245	Our Southern Correspondence, <i>S. Z. Sharp</i> ,	195
Love to do God, <i>J. Holsopple</i> ,	427	Passing Away, <i>J. A. Sell</i> ,	106
Lost Time,	411	Passing of Life,	343
Lost Stars,	422	Patience,	60
Lyceums, <i>S. Z. Sharp</i> ,	411	Patience, <i>Eph. W. Stoner</i> ,	98
Making Others happy,	198	Paying Like a Sinner,	182
Marriage,	318	Prayer Meetings, Why Cannot, &c., <i>M. Hady</i> ,	276
Mary's Dream,	373	Perspicuity of the Scriptures, <i>W. H. Quinn</i> ,	66
Members should be Educated, <i>S. Z. Sharp</i> ,	291	Power of Words,	205
Memory's book, leaves from, <i>M. Strom</i> ,	186	Power of Influence,	267
Memory,	6	Prayer Meeting, <i>F. Forney</i> ,	337
Men for the Ministry,	26	Prerequisites to membership, &c., <i>B. F. Eby</i> ,	75
Ministry, Educated, <i>J. L. Forney</i> ,	218, 384	“ “ “ <i>G. B. Replogle</i> ,	188
Ministry, a Supported, <i>S. S. Mohler</i> ,	153, 162, 329	“ “ “ <i>J. Rieff</i> ,	220
“ “ “ <i>E. Umbaugh</i> ,	26, 309, 395	“ “ “ <i>J. Y. Heckler</i> ,	251
“ “ “ <i>A. Ward</i> ,	410	Pride—Humility, <i>J. S. Flory</i> ,	386
“ “ “ <i>J. Wise</i> ,	322	Proceedings of A. M. 1790, <i>S. Thomas</i> ,	18
“ “ “ <i>L. Andes</i> ,	370	Prove all Things, &c., <i>J. S. Newcomer</i> ,	139
Ministry, Educated, <i>J. J. Forney</i> ,	218	Proverbs, 275, 283, 294, 316, 323,	371
Ministry, Educated, <i>J. S. Flory</i> ,	258	Queries, 22, 43, 48, 99, 102, 120, 184, 191, 215, 282	
Missionary Talk, <i>P. H. Beaver</i> ,	180	“ 248, 262, 295, 376, 408, 424	
Missionary Cause, <i>S. B. Furry</i> ,	117, 124, 132, 140, 148, 156, 164	Quiet,	51
Missionary Cause, <i>J. Wise</i> ,	54	Reading Aloud, &c.,	63
Missionary Cause, <i>D. J. Spicher</i> ,	104	Remarks on Matthew 5, <i>S. A. Honberger</i> ,	95
Missionary Cause, <i>M. J. E. Ecker</i> ,	98	Remember Home,	68
Missionary Cause, <i>J. Spanogle</i> ,	132	Remedy for Covetousness,	323
		Reply to A. Van Dyke, <i>G. Myers</i> ,	107
		“ A. Leedy, Jr., <i>F. P. Lochr</i> ,	130

Reply to A. Leedy, jr. <i>A. H. Cassel,</i>	14	The Senses, <i>H. B. Brumbaugh,</i>	5, 41,
" J. Wise, <i>A. Leedy, Jr.,</i>	91	The Cross and Crown, <i>E. Umbaugh,</i>	
" " <i>P. R. Wrightsman,</i>	157	The Lost Power, <i>L. J. Grove,</i>	42,
" S. Z. Sharp, <i>J. Wise,</i>	149	The Discipline of Love, <i>C. H. Balsbaugh,</i>	
" J. E. Pfautz, <i>Asa Ward,</i>	217, 293	The Tongue, <i>Noah Longenecker,</i>	
" P. R. Wrightsman, <i>J. Wise,</i>	172	The Christian's Wealth, <i>E. Umbaugh,</i>	
" H. Hamilton, "	179	The Cross, <i>J. S. Flory,</i>	
" To a Sermon, <i>E. Umbaugh,</i>	221	The Shadows are Lengthening, <i>L. H. Miller,</i>	
Report of Dist Meeting, Ind. <i>R. H. Miller,</i>	213	The New Hymn Book, <i>J. Quinter,</i>	
" Com. to Tenn., <i>D. P. Saylor,</i>	6	The Goodness of God, <i>Mary Rorer,</i>	
Responsibilities of Teachers, <i>L. Garver,</i>	297	The Lost Power, <i>N. C. Rice,</i>	
Rest, <i>Samuel Kinsey,</i>	93	The Land of Rest, <i>G. D. Zollers,</i>	
" For the Weary, <i>S. T. Bosserman,</i>	241	They Murmured, &c., <i>C. H. Balsbaugh,</i>	
Retrospective, <i>M. M. Carter,</i>	92	There is a God, <i>J. S. Gitt,</i>	
Review of "Companion," <i>J. E. Pfautz,</i>	114	Third Dist of Ind.,	
" " <i>J. B. Garver,</i>	170	Thirty Seconds too late,	
Rich Poor People,	333	Thoughtless Expressions, <i>C. Wernitz,</i>	
Rules for Ministers,	205	Thoughts on Prayer, <i>L. Weaver,</i>	
Saving Truth, <i>I. Dell,</i>	230	Thoughts on tobacco,	
Salvation, <i>J. Toy,</i>	410	To my Young Fellow Members, <i>F. P. Cassel,</i>	
Scarcely Saved, <i>C. H. Balsbaugh,</i>	89	To J. S. Newcomer, <i>C. H. Balsbaugh,</i>	
Secret Prayer,	431	To Ministers,	
Sermon to Young Men,	283	To Young men, <i>Herald,</i>	
Selections from Scrap Book, <i>S. W. Bollinger,</i>	17, 35	To the Young, <i>Geo. Bucher,</i>	
Sinner, The Impenitent, <i>J. S. Gitt,</i>	165	To the Readers of the Companion, <i>C. H. Balsbaugh,</i>	
Spiritual Blindness, <i>J. Lichty,</i>	252	Turn from the World, <i>J. S. Gitt,</i>	
Spreading Gospel, a plan, <i>J. Crosswhite,</i>	171	Time, <i>J. A. Sell,</i>	
Steel-faced Hammers,	436	Trifles, <i>D. E. Price,</i>	
Stretch it a little,	422	True Hero,	
Strength in Weakness, <i>J. S. Burkhart,</i>	185	True Holiness, <i>J. A. Sell,</i>	
" " <i>C. H. Balsbaugh,</i>	36	True Pleasure, <i>E. Umbaugh,</i>	
Study of Self,	61	True,	
Snow, <i>J. S. Flory,</i>	350	Truthfulness, <i>J. S. Gitt,</i>	
Shall we know, &c., <i>L. B. Appleton,</i>	186	Truth,	
She hath done, &c., <i>L. H. Miller,</i>	59	Twenty Years, <i>Obed Snowberger,</i>	
Something needful, <i>L. J. Bashor,</i>	181	Unthankfulness, <i>J S Flory,</i>	
Sooth Saying, <i>S. W. Bollinger,</i>	228	Universal Dissatisfaction,	
Solemnity in Preaching,	195	Value of Titles, &c., <i>M. Hockman,</i>	
Southern Ind. District Meeting, <i>H. Hamilton,</i>	27	Verdure, <i>J. S. Flory,</i>	
Sunday Schools,	163	Vindication of Committee, <i>D. M. Holsinger,</i>	
Suffering Necessary, &c., <i>Levi Garber,</i>	161	" " <i>M. Neher,</i>	
Suffering of Christ, design of,	359	Watch, <i>J. Stutsman,</i>	
Slander, Scrap book, <i>S. W. Bollinger,</i>	236	Watchfulness,	
" <i>C. C. Root,</i>	377	We are the Lords, <i>E. Umbaugh,</i>	
Swear not at all, <i>Wm. Holsinger,</i>	335	We fade as a Leaf,	
Theater, Circus and Horserace,	207	We're Going to Jordan, <i>J I Cover,</i>	
Test Oath of Mo., <i>S. W. Beer,</i>	87	World and Church,	
The Mother,	431	Woman Clothed with the Sun, <i>V. Blough,</i>	
The Measureless Love,	430	What next,	
The Christian Comforter,	427	What shall I do, <i>J S Snyder,</i>	
The Fool's Reproof,	402	Where art Thou, <i>J A Sell,</i>	
The one Gospel, <i>S. M. Eby,</i>	378	Who will Obey, &c., <i>M A Hutchison,</i>	
The Dying Boy's Request,	340	Wind-swept Harp,	
The perfect Law, <i>A Rittenhouse,</i>	331	Winter, <i>E A Craft,</i>	
The duty of Parents, <i>J. W. Cline,</i>	115	Winning and Losing, <i>C H Balsbaugh,</i>	
The Fireside, <i>D. C. Moomaw,</i>	227	Winter of the Heart,	
The Mother,	104	Will you Try, &c., <i>F P Loehr,</i>	
The more Sure Word, <i>D. C. Hardman,</i>	227	Wisdom, <i>H B Brumbaugh,</i>	
The Great Book, <i>J. S. Gitt,</i>	95	Youth, Clean Record in, <i>D. G. Hendricks,</i>	

3
4
5
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